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THE MARTYRDOM AND MIRACLES

OF

SAINT GEORGE OF CAPPADOCIA.

WORKS TO APPEAR IN THE ORIENTAL TEXT SERIES.

I. Coptic texts with English translation of the Discourses on Saint Michael by Abba Theodosius, Severus of Antioch and Eustathius.

II. Syriac text with English translation of the Martyrdom of Saint George of Cappadocia.

ORIENTAL TEXT SERIES. I.

THE MARTYRDOM AND MIRACLES OF SAINT GEORGE OF CAPPADOCIA.

THE COPTIC TEXTS

EDITED WITH AN

ENGLISH TRANSLATION

BY

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LONDON.
D. NUTT, 270, STRAND.
1888.

TO

P. LE PAGE RENOUF,

KEEPER OF THE DEPARTMENT OF EGYPTIAN AND ASSYRIAN ANTIQUITIES
BRITISH MUSEUM.

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Misbelievers have written
Misbelief in their books,
Touching the Saint
That Georius hight.
Now will we teach you
What is true thereabout,
That heresy harm not
Any unwittingly.
The holy Georius
Was in heathenish days
A rich ealdorman,
Under the fierce Caesar Datianus,
In the shire of Cappadocia.

The Passion of St. George by Ælfric
Archbishop of York.

Je ne me cache pas le péril que j'affronte en donnant ici le martyre de saint Georges, *comme un pur roman; mais je me mettrai à couvert sous le décret du pape Damase et, si ce décret ne suffit pas à me protéger au point de vue historique, j'invoquerai l'aide du célèbre Baronius qui s'est trouvé fort scandalisé de ce que contenaient ces* actes *de saint Georges.*

Amélineau, *Contes et Romans de L'Égypte Chrétienne*, p. LII.

PREFACE.

The Coptic texts relating to the tortures and martyrdom and miracles of Saint George printed in this book are edited from five manuscripts, three written in the Memphitic, and two in the Sahidic dialect. These MSS. are indicated in the following pages by the letters A, B, C, D and E.

The MS.[1] A is preserved in the Bodleian Library, Oxford, and bears the numbers Mareschal 23, Bodl. 157, and MS. Copt. Uri liv. It consists of 179 paper leaves measuring about $10\frac{1}{2}$ in. by $7\frac{1}{2}$. Each page is occupied by one column of Coptic, and one column of Arabic writing, generally containing 19 and 16 lines respectively. The quires are eighteen in number, and on the top of the first and last leaves of each quire is written ⲓ̅ⲥ̅ ⲭ̅ⲥ̅ 'Jesus Christ.' On fol. 3 *a*, at the foot of the page, are three lines of badly written Arabic which read:—

اذكر يا رب عبدك الخاطى الغرق في بحر الخاطيا

والذنوب الذي لم يستحق ان يدع . . . .

---

[1] See Uri, *Bibl. Bodl. Codd. MSS. Orient.* tom. i, p. 327.

"Remember, O Lord, thy servant the sinner, drowned in the sea of sins and transgressions, who is not worthy that . . . ."[1]

On fol. 3*b*, is a partially obliterated Coptic cross printed in yellow, red, and green colours: in the spaces between the four arms are written ⲓ̅ⲩ̅, ⲭ̅ⲩ̅, ⲛⲓ and ⲕⲁ̅, and on each side of the foot of the cross is a dove. The initial letters of some of the paragraphs have been gilded, the border of fol. 4*a*, is prettily illuminated, and the headings of the several sections of the MS. are written in red. On fol. 82*a*, are two lines of Coptic letters which read:—

ⲁϥⲑⲟⲁⲗⲁⲧⲉ̀ⲁⲏϫⲓⲟⲁⲧⲕϫⲱⲣ
ⲟⲑϩⲍⲓⲑ ⲁⲏⲁⲁⲟϫⲣⲗⲗⲍⲏⲗ̀ⲗⲍⲏ

Beneath these are two lines of Greek letters, and then we have another line of Coptic letters thus:—

ⲛ̀ⲱⲗⲭ≡ϫ̀ⲕⲑⲉ̀ⲥⲓⲓⲓϥⲡ̅ϫⲁⲥⲓⲓⲓ.

My friend Dr. Henri Hyvernat of Rome informs me that these lines give the date in which the manuscript was written; and as he intends to discuss them at full length in his forthcoming treatise on the palaeography of Coptic MSS., and to reproduce them by photography, it will be sufficient to refer the reader to that work. On fol. 178*b*, is a colophon in Arabic which reads:—

هذا الكتاب المقدس وقفا على بيعة الكنيسة السيده بدير
برموس وليس لاحد سلطان من قبل الرب سبحانه

[1] I am unable to read the last three or four words of this scrawl.

ان يخرجه عن ملك الدير المذكور ما دام عامر بالرهبان
دايماً والسبح اله دايماً ابداًه

"This holy book belongs by *wakf* (gift or bequest for pious purposes) to the church of the Virgin in the convent of Baramûs.[1] And no one has power from the Lord (may He be glorified) to take it out of the possession of the said convent as long as it continues to be inhabited by monks; and glory be to God for ever." On the last leaf of the book the scribe has practised making in outline the borders and small illuminations which begin and end each quire. This manuscript is written in the Memphitic dialect in a good, regular hand of the latter half of the xivth century, and contains:

1. The Martyrdom of Saint George of Cappadocia by Pasikrates his servant.[2] Fol. 3*b*.

---

[1] The convent of Baramûs is situated in Lat. 30° 19′ N., Long. 30° 16′ E., in the Natron Valley, وادى النطرون, near the convents of St. Macarius and Amba Bishôi, and between the Natron Lakes and the Bahar el-Farigh. In Maḥmûd Bey's map of Egypt it is placed at the junction of the caravan routes from Alexandria and Tripoli to Cairo. For descriptions of this famous convent see Curzon, *Visits to Monasteries in the Levant*, pp. 94, 95, and Butler, *Ancient Coptic Churches of Egypt*, vol. i, pp. 334—337.

[2] For the Greek and Latin texts, see Lipomann, *De Vitis Sanctorum*, tom. ii, pp. 251—253, (Venice edition); Surius, *De Probatis Sanctorum Vitis*, t. ii, pp. 278—281; and *Acta Sanctorum*, April 23, Appendix, p. vii. For the Syriac and Arabic versions of this martyrdom see Brit. Mus. Mss. Rich 7200, Add. 17 205, 14 734 and 14 735; Wright's *Catalogue of the Syriac MSS. in the British Museum*, pp. 1087, 1119 and 1122; and Rosen and Forshall, *Cat. Codd. MSS. Orient.* Pars. i,

2. An Encomium upon Saint George by Theodosius, Bishop of Jerusalem.[1] Fol. 83*a*.

3. The nine Miracles wrought by Saint George.[2] Fol. 95*b*.

The paper manuscript B is in the possession of Lord Crawford, and formerly belonged to Henry Tattam. It consists of 148 leaves measuring 8¾ in. by 5¾. Each page is occupied by one column of writing of 15 lines. The quires were originally 18 in number, and some of the leaves have been much stained by water. Leaves 1 to 31, 40, and 179—184 are wanting; two leaves have been paged ⲣⲉ instead of ⲣⲉ and ⲣⲋ; and leaves ⲣⲟⲁ and ⲣⲟⲃ have been bound up at the end of the manuscript instead of in their proper place. The manuscript is written in the Memphitic dialect in a fine bold hand, and belongs in all probability to the xiith century. On fol. 90*b*, are three lines of Arabic which run:

الرب الاله سبحانه تبارك على المهتم
بهذا الكتاب ويعوضه كما وعد فى
انجيله المقدس عن الواحد بثلثين وستين ومايه

pp. 92, 111. An Ethiopic version of the account of the martyrdom of S. George attributed to Pasikrates is described by Zotenberg, *Catalogue des Manuscrits Éthiopiens*, p. 203; and for other Ethiopic versions of it see Wright, *Catalogue of the Ethiopic Manuscripts in the British Museum*, pp. 162, 168, 189 and 190.

[1] About A. D. 450. See infra p. 236.

[2] The number of miracles attributed to S. George by the Ethiopians amounts to as many as eighty. See Wright, *Catalogue of Ethiopic MSS.*, p. 190.

"May God (may He be glorified) bless him that had this book written, and may He, as He promised in His holy Gospel, reward him thirty, sixty and a hundredfold."

The contents of this manuscript when complete were the same as those of A, and the variant readings from what remains of it are printed at the foot of the pages of the translation, because my edition from the Bodleian MS. A, was in type before I knew of its existence.

The parchment manuscript C is preserved in the Vatican Library, where it bears the number 63; it was brought by Assemani from a monastery near the Natron lakes. Many of the leaves have been injured by water, and some are so rotten that the letters can only be deciphered with the greatest difficulty. The Martyrdom of Saint George is written on ff. 106—172 of the manuscript, the leaves of which measure 13 in by 9¾. This portion of the manuscript was originally a separate book, and bore the number ⲥⲝⲍ (267) which is still to be seen on the lower margin of the first leaf. The margins of the first page are ornamented with an intertwining line border painted in divers colours. This page is divided into two unequal parts by a painted line ornament, in the upper, or larger, is the title of the work written in slender uncials, and in the lower are the first few words of the text of the martyrdom. The manuscript is written with fine tenth century uncials in the Memphitic dialect. The 67 parchment leaves on which the martyrdom is written are divided into eight quires: the first six contain eight leaves each, the seventh contains seven, and the eighth (which is unnumbered) twelve. The leaves are paginated

George might show favour to him before the king Christ, and save him in this wicked world, and give to him a lot and an inheritance with all the saints in the world which is to come."

The fragment of the Sahidic version of the Martyrdom of Saint George, E, is preserved in the library of the Earl of Crawford and Balcarres. The leaves, paged ⲙⲉ—ⲝ, are eight in number and measure 12½ in. by 8½. There are two columns of writing to each page, and each column contains twenty-six lines. The manuscript is written in a fine bold handwriting and belongs probably to the viiith or ixth century. A few of the leaves have been damaged by water, and, in places, the writing is erased. I suspect that this fragment belonged to the manuscript of which D once formed a part. At the foot of page ⲙⲋ, beneath the second column of writing are the words ⲡⲙⲉϩ ⲁ̄ ⲛ̀ⲱϣ "the fourth time of reading", which show that the martyrdom was read through in four or five readings in the church to which this manuscript originally belonged. The first two or three words of the passage allotted for the fourth time of reading are in capital letters painted red.

The Coptic version of the martyrdom of Saint George

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factories and jewel cutting. See Strabo, xvii, 41 (Didot's edition p. 690); Champollion, *L'Égypte sous les Pharaons*, i, 257. The accuracy of Strabo's description is supported by the large numbers of pieces of beautifully worked linen lately found at Aḥmîm which are now preserved in the British and South Kensington Museums. For a description of the monasteries at Aḥmîm see Quatremère, *Mémoires*, i, p. 448.

in the manuscript A appears to be of a good antiquity, but contains several bad readings. The aim of the original translator appears to have been to make the work as brief as possible, so much so that, without the more discursive encomium of Theodotus, it would have been exceedingly difficult to translate portions of it at all. The name of the Coptic translator of the martyrdom attributed to Pasikrates is not mentioned in the manuscript, nor have I been able to find an allusion in the encomium of Theodotus, Bishop of Ancyra, to any other work on St. George save the encomium upon him attributed to Theodosius, Bishop of Jerusalem. If this latter encomium, or a Greek original, was really written by Theodosius it is a very interesting fact, and takes us back to within 150 years of the time when Saint George is said to have been martyred. The encomium upon Saint George by Theodotus is clearly based upon an older work, and the original of the Coptic text in A might very well be the older work. It is a significant fact that many of the passages in it which offer difficulties to the modern translator, are either omitted entirely from the encomium by Theodotus, or are paraphrased. The Greek texts of the encomiums by Simeon Metaphrastes, Andrew of Crete, and Gregory of Cyprus, appear to have been based upon some such account of the martyrdom of Saint George as that offered to us by the Coptic text. The Arabic version in A is, on the whole, very good; but at times the translator paraphrased the Coptic so loosely that these parts of his work do not help us to understand the original Coptic. In the spelling of proper names he followed

blindly the corrupt forms of Greek names given in the Coptic text.

The summary of the life and death of George the Martyr[1] as given by the Coptic texts is as follows:—

In the days of the impious emperor Diocletian the devil saw that the belief in Christ was spreading throughout the whole world and causing the worship of idols to cease. He then entered into the emperor's heart and made him raise up a terrible persecution against the Christians. Then Diocletian prepared instruments of torture of the most devilish nature, and published two edicts. By the first he summoned the governors of every province to his presence to discuss with him what steps should be taken to prevent the increase of the worship of "Him that Mary bore", and by the second, published after seventy governors had come to his presence, he utterly forbade any person to utter the name of Christ, or to worship Him under pain of torture by the wheel, the wooden horse, the flesh scrapers and many other instruments of torture: thus three years passed by before any dared to confess that he was a Christian. At the end of this time, George, a native of Melitene, a city in the very far east of Cappadocia, came to Dadianus and desired to

[1] For other accounts of Saint George see *Acta Sanctorum*, April 23; Butler, *Lives of the Saints*, April 23; Baring Gould, *Curious Myths of the Middle Ages*, pp. 266—316; Heylyn, *The History of that most famous Saynt and Souldier of Christ Jesus, S. George of Cappadocia*, London, 1633; Milner, *An Historical Enquiry into the Existence of S. George*, London, 1792. For a summary of the Mediaeval Legends of S. George see the article 'George' by the Rev. G. J. Stokes, M. A., in Smith's Dictionary of Christian Biography.

be made a count. George[1] was the grandson of John, the chief governor of Cappadocia, and the son of Anastasius, the governor of Melitene, and of Kîra Theognôsta, a noble lady the daughter of Dionysius the count of Lydda or Diospolis. George's ancestors had been orthodox Christians, and he boasts that none of them had ever been idolaters. When Anastasius was about thirty-six years old, he died, and left behind a widow and a family of three children, George and his two sisters, Kasia and Mathrôna, aged ten, six and two years respectively. Anastasius and his wife were exceedingly rich in cattle and possessions, and they were greatly beloved by all the country round about by reason of their good deeds. Shortly after the death of Anastasius, a new governor called Justus was appointed to rule over Palestine, and he was a God-fearing and good man; and he asked permission from George's mother to bring the boy up to the profession of a soldier. Kira Theognôsta consented, and Justus shortly after appointed George captain over five thousand men. Justus next wrote to the emperor and informed him of the birth and position of the young man, and the emperor paid George a salary of three thousand pieces of money a month. For ten years George lived happily with Justus, who associated him with himself in the government of Palestine, and made him master of his house, and heir to all that he possessed. Moreover, Justus betrothed his daughter then about twelve years of age to him, but while

[1] He is said to have been called George after the name of his great-grandfather.

preparations were being made for the marriage he died, leaving George about twenty years of age and very handsome. In battle he was very valiant, and when he attacked his enemies they went down before him like chaff before the wind. The marriage of George was delayed in consequence of the death of his adopted father, and shortly after George gathered together a large sum of money and gifts, and made preparations to set out for Tyre, intending to ask the emperor Diocletian to make him a count and governor of Palestine. George's wealth must have been considerable, for when Dadianus offered him one hundred pounds of gold to depart from the city, he replied that he had left behind him twenty thousand pounds of gold and forty thousand pounds of silver, besides cattle, horses, fields and vineyards, to follow Christ. Having loaded himself with gifts for the emperor and the governors who had gathered together to him at Tyre for the purpose of laying down the boundaries of the empire, he set out with his servants in a ship and came to that city. When he arrived there he found a mighty multitude of governors and soldiers madly sacrificing to the gods of the Roman empire. Disgust laid hold of George when he saw their folly, and casting from him the idea of asking a favour at the hands of the governor Dadianus, he distributed among the poor all the money which he had brought to give to the governors, and determined to become a Christian. He then went back to his ship and told his servants of his resolution, and they entreated him to allow them to return to their native city. George paid them their wages,

and set them free on the condition that they did not go to his native city and inform his mother and sisters and his betrothed of his intention to die for Christ's sake. Three of his servants, Pasikrates, Lukios and Kirennios refused to forsake their master, and having hired a house at Tyre, they witnessed his strife and death. Having stripped himself of all he possessed, even to his very clothes, he went into the presence of the governor Dadianus and proclaimed boldly that he was a Christian. Dadianus asked him questions about his birth, and parentage, and position in this world, adjuring him by the name of Christ to tell him the whole of his history. When Dadianus learned from George that he was of noble birth, and had served in the imperial army with considerable distinction, he endeavoured to turn him aside from his fatal decision: and admiring his beautiful form and handsome face he tried to allure him into further service by promises of advancement in the empire and great rewards. George rejected his offers with scorn, and began to revile the imperial gods, pointing out at the same time how abominably polluted they were as compared with Peter, Elijah, the Virgin Mary, and other saints. The patience of Dadianus being at last tired out by George's resistance he ordered him to be stripped naked by the attendants and thrown upon the wooden horse, or rack, to wrench his bones from their sockets; and they forced his feet into iron boots and drove nails into them; they put a weight of six hundred pounds upon him so that he burst asunder; they broke in his head with iron bars; they scraped him with scrapers,

and then poured vinegar and brine upon his wounds: and having nailed him to a bed they cast him into prison, where during the night Christ came and healed him entirely. On the following day when Dadianus found that he was healed he had him tied to four posts and beaten with eight hundred stripes, and vinegar and brine poured over him. That night Christ visited him again in prison and healed him. The next day Dadianus made a proclamation in which he invited any magician who was able to overcome George to come to his presence, promising to reward him well if he could defeat and kill him. In answer to this proclamation a man called Athanasius appeared and told the governor that he was able to do anything. When Dadianus asked for a proof of his assertion, Athanasius asked that an ox might be brought to him; and when it was brought he whispered in its ear, and it split asunder into two parts which, when weighed, were found to be of equal weight. The governor was satisfied at his proof of power, and ordered that either he should overcome George, or that George should overcome him. Athanasius then filled a cup with drugs, and having uttered the mighty names of demons over it gave it to George to drink; George drank it, but the poison had no effect upon him. Athanasius begged for one more trial of his skill, and having mixed a more potent draught of poison, and having pronounced the names of more powerful demons than the first over it, he gave it to George to drink; and he drank it without any evil consequence following. Athanasius the sorcerer, seeing that his magic

was powerless, entreated that he might be baptized, and the apostle Thomas came and baptized him in the name of the Persons of the Trinity. Enraged at the defeat of the magician, Dadianus next ordered that George should be broken on the wheel, and when this was done the fragments of his body were thrown into a dry pit. And straightway there were earthquakes and lightnings, and Christ came down with His angels and commanded Michael to gather together the fragments of George's body and to bring them up out of the pit. Christ then reconstructed his body, and filled him with joy. After George had been thus raised from the dead at the request of Magnentius the governor of Armenia he wrought a miracle, and made the wooden legs of seventy seats to take root, and to put forth leaves, and to bear both blossom and fruit. This wonderful thing Dadianus ascribed to the power of his gods; and he continued to torture George with every conceivable act of cruelty, until at last he destroyed him by sawing him in twain and by boiling him to death in a cauldron of pitch, sulphur and tar. The cauldron which contained his remains was then buried deep down in the earth, but Christ came down with His angels, and raised him up from the dead a second time. After George had been raised from the dead a second time he wrought four miracles. I He raised to life the dead ox of a woman called Cholastike, or Schollastike; II he raised to life some men and women who had been dead and buried for more than two hundred years; III he caused the pillar of the poor widow woman's house to take root and become a

mighty tree twenty feet higher than any building in the town; IV he made the son of the widow to see. After these miracles Dadianus tortured him, and burnt him to death, and when the attendants had scattered his ashes to the four winds of heaven Christ commanded the winds, and they brought the ashes back, and He again restored George to life. When the governor had put to death all the soldiers who believed on God because He had raised George up from the dead, he commanded that George should be brought to him. When he had come Dadianus offered him one thousand pounds of gold to depart quietly out of the city, but he rejected the offer with scorn, and the governor began to torture him again. When Dadianus had had George's tongue torn out, his eyes destroyed and his legs broken, he made them throw him into prison until he should make up his mind how to destroy him effectually. On the night following the torturing of George, Christ appeared into him in prison, and, bidding him be of good cheer, healed him of his wounds. When Dadianus found that he had spent seven years in torturing and killing George without having effected his purpose of making him sacrifice to the gods, he changed his tactics and began to flatter him, and pretended that he had only treated him as a loving father would treat a disobedient and wilful child. He would have followed up these peaceful words by kissing George, but he told the governor that he would not accept his kiss until he had offered sacrifice to the gods. Dadianus, misunderstanding this reply, then took him into his palace, and leaving him in the chamber

where Alexandra the Queen was, went out and caused a herald to proclaim that George would offer sacrifice to the gods on the morrow. When George had come into the palace he began to pray, and Alexandra hearing the prayer asked him to explain it to her, and to tell her about Christ. And George told her of the creation of man and of his fall, of his enemy the devil, and of the coming of the Son of God into the world to save man from the fires of Amenti. When Alexandra learned that Apollo and Herakles and the other gods of the empire were not gods, but only idols, she believed on Christ, and entreated George to pray to Him on her behalf. On the following day Dadianus sent to bring George to offer sacrifice to Apollo, whereupon George commanded the little boy, to whom he had given the power of hearing, seeing, and walking, to go into the temple of Apollo, and to bid him to come to him. When the devil which sojourned in the idol heard George's command he leaped down from his pedestal and came to him; and he at once told George that he was the rebellious spirit who refused to bow down before Adam, and that on account of this act of rebellion he was expelled from heaven. And when the devil had confessed all his evil deeds, George struck the earth with his foot, and it opened, and swallowed him up. Then George went into the temple, and threw down the images of Herakles and the other gods, and trampled them in the dust. When the priests saw what George had done they bound him with cords, and took him to Dadianus, who charged him with having lied and broken his promise to worship Apollo. Dadianus

being greatly ashamed and enraged at the destruction of his idol, went into his palace and lamented to Alexandra how much he had suffered at the hands of the Christians. Then Alexandra reproached him for having maltreated them, whereupon Dadianus laid hold of her hair and dragged her out before the governors, and told them what had happened. And they ordered that she should be first stripped naked and tortured on the wooden horse, and then that she should be beheaded, which took place on the 15th day of Pharmûthi. After these things Dadianus the governor passed sentence of death upon George, and each of the sixty-nine other governors signed it, and George rejoiced greatly. And while the seventy governors were sitting at meat George prayed to God, and fire came down from heaven and consumed them; and when he had prayed concerning the resting place of his body and the welfare of all mankind, he was beheaded on the 23rd day of Pharmûthi. When George had been beheaded, Pasikrates and Lukios and Kirennios his servants came up and took away the head and trunk, and laid them together, and they went and bought spices, and embalmed the body, and laid it in a rock hewn tomb outside the city. And it chanced that the captain of a merchant ship from Joppa put in at Tyre to sell his cargo, and the servants of George bargained with him to carry the body of George to Joppa. When it arrived there a certain kinsman of George called Leontius provided horses, and they carried the body to Lydda or Diospolis, together with an account of George's sufferings and martyrdom written by Pasikrates his servant.

During the seven years in which George had been tortured, his mother and sisters and betrothed had all died, and the only kinsman of his left in Diospolis was his mother's brother called Andrew. When Andrew heard of the good things promised by Christ to those who should build a shrine to the name of George, he pulled down the house in which George had lived, and began to build at his own cost a small martyrium in which to deposit his body. Finding the work very expensive he fell into great grief, fearing lest he should be unable to complete the building which he had begun; but George appeared to him by night, and showed him a place in the ground where he had hidden money during his life-time, and with this, and the help of his neighbours, he completed the building which was consecrated by Abba Theodosius the Bishop of Jerusalem on the 7th day of Athor. Soon after the consecration of the shrine it was wrecked by one of Diocletian's generals called Euchios, but it was afterwards rebuilt and greatly enlarged by the emperor Constantine. When the emperor Theodosius II had reigned twenty years, he built a church in honour of George, and he gathered together the Bishops from all parts of the world, among them being Theodotus, Bishop of Ancyra, to the consecration of it.

The most cursory examination of the Coptic version of the martyrdom of George is sufficient to show that the writer of it, or of the Greek text from which the Coptic version was probably made, was fully acquainted with certain facts relating to the persecution of the Christians by Diocletian; but it is also clear that the names of the

persons who took part in it have been either wilfully or ignorantly corrupted by him, and that the historical sequence of the events which took place during that period has been destroyed. The first account of George's martyrdom is said to have been written by his servant Pasikrates,[1] Πασικράτης, but it has been considered to be untrustworthy by many. However this may be, it is certain that both Theodosius, Bishop of Jerusalem about A. D. 450, and Theodotus, Bishop of Ancyra, who lived in the early part of the Vth century, used and accepted the account of the martyrdom of George said to have been written by him. If, however, the encomiums attributed to Theodosius and Theodotus are not genuine, though I see no reason why they should not be, they were probably written about a century later. A Syriac version of the work of Pasikrates existed in the VIth century,[2] and it has so much in common with the Coptic account of A published in this book, that I originally intended to publish it side by side with the Coptic text, edited from three MSS. in the British Museum, and a Nestorian Syriac MS. in the

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[1] For the Greek and Latin texts see *Acta Sanctorum*, Appendix ad April 23; Lipomann, *De Vitis Sanctorum*, ii April 23; and Raynaudus, *S. Georgio Cappadoce megalomartyre*, viii, p. 335 sqq. See also the list of Greek writers on S. George in Fabricius, *Bibliotheca Graeca*, ix, pp. 79, 80.

[2] See Wright, *Catalogue of the Syriac MSS. in the British Museum*, p. 1087. For a summary of the contents of the Syriac version see Dillmann, *Über die apokryphen Märtyrergeschichten des Cyriacus mit Julitta und des Georgius*, pp. 353—356, in the *Sitzungsberichte der Kön. Preuss. Akad. der Wissenschaften zu Berlin*, xxiii.

University Library, Cambridge.[1] The Arabic versions are of a later date, and are made from a comparatively modern recension of his original work, and from these were made the Ethiopic versions of the encomium of Theodotus of Ancyra.[2]

The Coptic account makes George to be martyred by Dadianus the 'great governor of the Persians', in the presence of seventy governors from all parts of the world. From the description of the ferocity of this governor and his cruel tortures of the Christians no other historical character than Galerius Valerius Maximianus, who reigned jointly with Diocletian can be intended. This man was born of peasant parents and came from Dacia,[3] he embraced the profession of a soldier and grew up without either manners or education.[4] The general called Euchios in the ninth miracle of St. George (p. 77) who was sent by Diocletian to overthrow George's shrine at Lydda, is described as being of savage disposition, and from

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[1] The Syriac version of the work attributed to Pasikrates, with an English translation, will be published by Mr. Nutt as soon as possible.

[2] See Wright, *Catalogue of the Ethiopic MSS. in the British Museum*, pp. 162, 168, 189 and 190, and Zotenberg, *Catalogue des Manuscrits Éthiopiens*, p. 203.

[3] Hence his name Dacianus or Dadianus. See Heylin, *St. George* p. 169.

[4] Tillemont, *Hist. des Empereurs*, iv, p. 25. Ignorant of letters, careless of laws, the rusticity of his appearance and manners still betrayed in the most elevated fortune the meanness of his extraction. War was the only art which he professed. Gibbon, *Decline and Fall*, chap. xiii.

the description of the manner of his death Galerius must be the man described. The Coptic text and Lactantius[1] describe him as being more wicked than any other man upon earth, and it is well known that he was not only the first and principal cause of the persecution of the Christians, but also the man who incited Diocletian to publish his edicts against the Christians. His appellation of 'great governor of the Persians' was given to him by the Copts because of his celebrated defeat of Narses, king of Persia, about 297 A. D.[2] The two edicts against the Christians which are attributed to Dadianus are no doubt those of Diocletian published at Nicomedia in the year 303.[3] The first was directed against the property of the Christians, and the second against their lives: these facts agree exactly with the statements respecting the edicts of Dadianus given in the Coptic text. According to the statements in the Coptic account of the martyrdom of George he cannot have been finally put to death by the sword before 310 A. D.[4] The Christian church grew and flourished under the first twenty years of the reign of Diocletian, A. D. 284—303, and it was not until Galerius had conquered the Persians that any serious check was put upon Christianity. During the winter of the year 303 Galerius and Diocletian were at Nicomedia

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[1] *De mortibus persecutorum*, cap. 9.

[2] Gibbon, *Decline and Fall*, chap. viii.

[3] Tillemont, *Mémoires*, v, p. 21.

[4] It is usually thought that George was martyred at Nicomedia A. D. 303.

discussing their future treatment of the Christians, and on the 24th February, the day after the demolition of the church of Nicomedia, the first edict against them was passed. The edict had scarcely been exhibited in the public place when it was torn down by a Christian, who took the opportunity of abusing the governors at the same time: This young man was seized, and after having been tortured most cruelly, was slowly roasted to death. I do not think that this young man was Saint George as Eusebius believes (Hist. Eccles. viii, 5), but I think it more than probable that his manner of death suggested the romance of the martyrdom of Saint George. The Coptic text makes George to be tortured by Dadianus for seven years at Tyre, and as the torturing of the Christians did not begin until after the publication of Diocletian's second edict that would make the year of George's death to be 310 or 311 A. D. The youth, however, who tore down the edict was tortured at Nicomedia in the year 303 and, according to the Greek churches, was called John. It is not easy to account for the sixty-nine governors who were gathered together to the presence of Dadianus, but we must not forget that, in the narrative, only four of them appear to take any active part in the martyrdom of Saint George, a fact which reminds us of Diocletian and his three associates, Maximian, Galerius and Constantius. When we read of St. George causing the governors to be burnt up by divine fire just before his death, it seems very possible that an allusion to the two attempts made to destroy Diocletian and Galerius and their palace by fire within fifteen days of the publica-

in heaven, and, in short, the traditions of Saint George have made him to usurp all the power possessed by man and beast upon earth, and the omniscience and omnipotence of God in heaven. Moreover, round about him have gathered the myths of the most ancient nations of the world, and I doubt much if the whole story of Saint George is anything more than one of the many versions of the old-world story of the conflict between Light and Darkness, or Rā and Āpepi,[1] and Marduk and Tiamat, woven upon a few slender threads of historical fact. Tiamat[2] the scaly, winged, foul dragon, and Āpepi the powerful enemy of the glorious Sungod, were both destroyed and made to perish in the fire which he sent against them and their fiends: and Dadianus, also called the 'dragon', with his friends the sixty-nine governors, was also destroyed by fire called down from heaven by the prayer of Saint George.[3]

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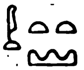
[1] See a paper by M. Clermont Ganneau, *Horus et Saint George,* in the *Revue Archéologique* for Sept. and Dec. 1866. La légende de Saint Georges, tuant le dragon, est inconnue aux Coptes, et c'est à tort qu'on a profité de cette légende pour écrire que les Coptes avaient identifié Horus et Saint Georges: c'est Saint Michel qui avait été identifié avec Horus, vengeur de son père: c'est Saint Michel qui tuait le dragon infernal et ceux qui survenaient sur terre. Amélineau, *Contes et Romans de L'Égypte Chrétienne,* p. LIV.

[2] The Babylonian text of the fight between Marduk and Tiamat from a fragment of the 4th tablet of the 'Creation' series is published in the *Proceedings of the Society of Biblical Archaeology* for December 1887.

[3] For the identification of Saint George with Mithra see Gutschmid, *Über die Sage vom hl. Georg, als Beitrag zur iranischen Mythengeschichte,* pp. 185—202. (In *Berichte über die Verhandlungen der Königlich Sächsischen Gesellschaft der Wissenschaften zu Leipzig,* 1861. Philologisch-historische Classe.)

The information which the Coptic martyrdom of Saint George affords us in respect of hell is very interesting; firstly, because it shows what the Copts thought hell was like, and secondly, because we see from it that the ideas of the ancient Egyptians on this subject are reproduced with but slight variation. The Coptic translators of the Bible rendered שְׁאוֹל and ὁ ᾅδης by ⲁⲙⲉⲛϯ, i. e.  *Amentet*, a word which meant first of all 'the place where the sun hid himself', and afterwards 'the place of the dead'.[1] In this place Osiris sat in a hall of judgment surrounded by the forty-two "assessors" of the dead.[2] Anubis, the god of the dead, stood by waiting to seize and carry off the unfortunate soul that had been "weighed in the balance and found wanting",[3] and near him stood the beast, part lion, part crocodile, and part hippopotamus. The Copts inherited their idea of the judgment hall in Amenti from their ancestors the ancient Egyptians; and the burning fires which, in the old mythology, consumed the enemies of the Sun god, were made to assist in torturing the souls of the damned.

The Coptic hell was a place of fervent and parching heat, and it is said that "the heat of the sun is nothing beside that of Amenti, and if a man were to pass all his time standing in the sun, it would not be equal to one day

[1] Brugsch, Dict. Géog. i, p. 38.

[2] See the vignette to the 125th chap. of the Book of the Dead.

[3] For a very interesting paper on the connexion of the verse in Daniel with the scene in the Book of the Dead see Clermont Ganneau in the *Journal Asiatique*, Série 8, t. viii, pp. 36—67.

of punishment.[1] When John, the son of Pisentios, Bishop of Coptos, complained of having had no water for two or three days, his father asked him to imagine what the sufferings must be[2] of those who had to pass through the river of fire in hell. The punishments meted out to souls in Amenti were various: "some, whose sins are many, are now in Amenti, some are in outer darkness, some are in pits and wells filled with fire, some are in the nethermost hell, **ⲁⲙⲉⲛϯ ⲉⲧⲥⲁ ⲡⲉⲥⲏⲧ**, some are in the river of fire, and to these no rest hath been vouchsafed until this minute."[3]

The dead men who were raised to life by the martyrs give us accounts of what they saw and what they suffered. When Macarius of Antioch had raised to life a man who had been dead six hours, he asked him that had been dead to describe his state after death,[4] and the man replied, "I was a man who worshipped idols; and when I came to die the *dekans* (**ϩⲁⲛⲇⲏⲕⲁⲛⲟⲥ**), came after me, and their faces and forms were different from one another. Some had the face of a beast, some had the face of a dragon, some had the face of a lion, some had the face of a crocodile and some had the face of a bear.[5] And they tore my soul from my body with terrible mercilessness, and they ran away

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1 Amélineau, *Étude sur le Christianisme en Égypte au Septième Siècle*, p. 80.

2 Ibid. p. 140. 3 Ibid. p. 144.

4 Hyvernat, *Les Actes des Martyrs de l'Égypte*, p. 56.

5 Compare the various forms of the heads of the 42 assessors of the dead in the vignette of the 125th chap. of the Book of the Dead.

with it to the great river of fire and plunged me in it to a depth of four hundred cubits; then they took me and set me before the Judge of truth. And I heard this sentence come forth from him:—Take away from before me this soul which has made devils to be gods, and which has denied the God who made it, and let it know that God liveth on high. After these things they ran away with me to a place of darkness wherein there was no light, and they cast me out into the cold where there was gnashing of teeth. And I saw there the worm that dieth not having the head of a crocodile.[1] And he was surrounded by reptiles of all (kinds) who threw down souls before him, and when his own mouth was full he made the other beasts to eat also, and they rent us but we did not die. After these things they brought me out of that place, and carried me to Amenti for ever. And while they were dragging me along I heard a voice behind me, saying, "Bring him back, for he must needs be sent back to the world again through the prayers of Saint Apa Macarius of Antioch;" and they brought my soul back and placed it in my body."

A fuller description of the inhabitants and tortures of hell is given in the following extract which states that the damned do not suffer on the Sabbath day. The man who had been dead two hundred years (*infra* p. 219) when George raised him up from the dead, said that rest was given on the Lord's day to every soul in hell, except to those who,

[1] Compare the beast part lion, and part hippopotamus, and having the face of a crocodile in the vignette of the 125th chap. of the Book of the Dead.

in their lifetime, had worshipped idols. John, the son of Pisentios, used to go to take water to his father every Sabbath day, and one day when he came he heard someone weeping sorrowfully and entreating his father, saying, "I beseech thee, my father and master, to entreat the Lord for me that He may release me from these punishments, and may not cast me back again into them, for I have suffered greatly." And I thought that it was a man talking with my father, for the place was dark; and I sat down and listened to the mummy talking with my father. Then my father said to the mummy, "From what nome comest thou?" and the mummy said, "I am from the town of Erment." My father said to him, "Who was thy father?" and the mummy said, "My father was Agricola, and my mother was Eustathia." My father said, "What god did they serve?" and the mummy said, "They worshipped Poseidon the god of the sea." My father said to him, "Didst thou hear if Christ had come into the world before thou diedst?" The mummy said, "No, my father, for my parents were pagans (ϩⲁⲛϩⲉⲗⲗⲏⲛⲟⲥ), and I followed their manner of life. Woe, woe is me, that I was born into the world. Why did not my mother's womb become my grave? And it came to pass that when I came to the necessity of death the chief evil spirits (ⲛⲓⲕⲟⲥⲙⲟⲕⲣⲁⲧⲱⲣ) came round about me, and they spoke of all the evil which I had wrought, saying, "Let me come now and deliver thee from the punishments into which thou wilt be thrown." And they had iron knives and iron goads pointed like spears in their hands, and they stuck them into me, and

they gnashed me with their teeth. And after a short time my eyes were opened and I saw the dead hovering about in the air in a multitude of forms. Then straightway the merciless angels brought my wretched soul out of my body and tied it under a bodiless horse, and dragged me down to Amenti. O woe is every sinner like myself born into the world! O, my master and father, how numerous were the pitiless torturers, each with a different form, into whose power they gave me! O what a number of wild beasts did I see on the way! O how exceeding great was the power of those that tortured me! And when they had cast me forth into outer darkness I saw a huge place more than two hundred cubits deep filled with reptiles, and some of them had seven heads, and their whole bodies were .... like scorpions. And there was also a huge worm most terrible to behold, and the teeth in his mouth were like iron stakes; and they threw me down for that worm, which never rests, to eat. And all the beasts are assembled round about him at all times, and when he fills his mouth, all the wild beasts round about him fill their mouths." My father said to him, "Since thou art dead until this present has there never been any repose given to thee, or any time in which thou hast not been made to suffer?" The mummy replied, "Yes, my father, pity is shown to those who are enduring punishment every Sabbath and every Lord's day. When the Lord's day has come to an end, we are (again) cast into the punishments which we deserve that we may forget the years that we have lived in the world; and when we have forgotten the sorrow of this punishment they

[illegible] yet more painful. And while thou wast praying for me, straightway the Lord commanded those who were scourging me, and they took out the iron gag which they had put in my mouth and set me free, and I came to thee. Behold now I have told thee what I have suffered. Pray for me, O my master and father, that a little rest may be given to me, and that they may not cast me into that place again." My father said, "The Lord is merciful, and He will show mercy unto thee. Lie down and sleep until the general resurrection in which every one shall arise, and thou also shalt arise with them."[1]

In the winter of 1885 I wrote to Prof. Ignazio Guidi of Rome asking him if it would be possible to obtain a copy of the Sahidic fragment of the Martyrdom of Saint George preserved in the Vatican. He mentioned my wish to Prof. Henri Hyvernat, Professor of Assyriology and Egyptology in Rome, who immediately sent to me his copy of the fragment which he had made some time before. He gave me permission to publish it, and most kindly offered to collate the 'proofs' with the original. As soon as Prof. Hyvernat knew that I was printing the martyrdom and miracles of Saint George from the Bodleian manuscript, he sent to me, unasked, his copy of the encomium of Theodotus, Bishop of Ancyra, upon Saint George, and promised that if I printed it he would collate the proofs with the manuscript. This offer I gladly accepted, and not only I, but all lovers of Coptic literature, and all who are interested

[1] Amélineau, *Étude sur le Christianisme en Égypte*, pp. 147—150.

in matters relating to the Coptic church, owe him a large debt of gratitude for his generosity. My thanks are also due to the Curators of the Bodleian Library for their loan to me of the manuscript A; and to the Earl of Crawford and Balcarres for the use of the MSS. B and E, and for his kind permission to print any part of them.

Since the whole of my edition of the Coptic texts relating to Saint George, and the English translation of them was in type, M. Amélineau has published a very interesting little work entitled *Contes et Romans de L'Egypte Chrétienne*, in which he has given a translation of the A manuscript, the text of which is printed in this book. As a large number of the sheets of this book were printed off I was unable in my edition to note the variations in our translations, and as they agree substantially, there was perhaps little need to do so. I must in justice to myself state that the publication of my edition of the Coptic texts and the English translation of themwas delayed nearly a year through my absence from England on the two missions to Egypt and Mesopotamia which the Trustees of the British Museum did me the honour to entrust to me.

Finally I dedicate this book to Mr. P. Le Page Renouf in recognition of many kindnesses shown to me, and as a mark of respect for the distinguished Egyptologist who first threw scientific light upon the difficult subjects of Egyptian grammar and mythology.

London, September 8. 1888.

E. A. Wallis Budge.

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ⲙ̀ⲙⲟϥ ⲡⲉ. ⲟⲩⲟϩ ⲡⲓⲁ̀ⲡⲟⲗⲗⲱⲛ ⲛⲉⲙ ⲡⲟⲥⲓⲧⲱⲛ ⲛⲉⲙ
ⲡⲓⲉⲣⲙⲏⲥ ⲛⲉⲙ ϯⲁⲥⲧⲁⲣⲧⲏ ⲛⲉⲙ ⲡⲓⲍⲉⲩⲥ ⲛⲉⲙ
ⲉ̀ⲍⲁⲃⲉⲗ ⲛⲉⲙ ⲱⲣⲛⲁⲥ ⲛⲉⲙ ⲥⲕⲁⲙⲁⲛⲇⲣⲟⲛ ⲛⲉⲙ
ⲡⲥⲱϫⲡ ⲛ̀ⲛⲓⲛⲟⲩϯ ⲥⲉⲟⲩⲱϣⲧ ⲙ̀ⲙⲱⲟⲩ ⲁⲛ. ⲁⲗⲗⲁ

ⲓ̅ⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲙ̀ⲙⲁⲩⲁⲧϥ ⲫⲏ ⲉ̀ⲧⲁ ⲛⲓⲓⲟⲩⲇⲁⲓ ϧⲟⲑⲃⲉϥ ⲛ̀ⲑⲟϥ
ⲉ. ⲃ. ⲡⲉⲧⲟⲩϣⲉⲙϣⲓ ⲙ̀ⲙⲟϥ. ⲉⲑⲃⲉ ⲫⲁⲓ ⲉⲓⲥϧⲁⲓ ⲙ̀ⲙⲁⲓ ⲛⲓⲃⲉⲛ
ⲛⲓⲟⲩⲣⲱⲟⲩ ⲕⲁⲧⲁ ⲭⲱⲣⲁ ⲛⲉⲙ ⲛⲓⲁⲣⲭⲱⲛ ⲧⲏⲣⲟⲩ
ⲉⲧⲭⲏ ϧⲉⲛ ⲡⲁ̀ⲙⲁϩⲓ ⲛ̀ⲧⲁⲙⲉⲧⲟⲩⲣⲟ ⲁ̀ⲙⲱⲓⲛⲓ ϩⲁⲣⲟⲓ
ⲛ̀ⲭⲱⲗⲉⲙ ⲛ̀ⲧⲉⲧⲉⲛⲉ̀ⲙⲓ ⲉ̀ⲡⲥⲟϭⲛⲓ ⲛ̀ⲧⲉ ⲡⲁⲉⲣϣⲓϣⲓ.
ⲧⲟⲧⲉ ⲁⲩⲑⲱⲟⲩϯ ⲉ̀ⲙⲁⲩ ⲛ̀ϫⲉ ⲟ̅ ⲛ̀ⲟⲩⲣⲟ ⲉ̀ⲃⲟⲗϧⲉⲛ
ϯⲟⲓⲕⲟⲩⲙⲉⲛⲏ ⲧⲏⲣⲥ ⲛⲉⲙ ϩⲁⲛⲛⲓϣϯ ⲙ̀ⲙⲏϣ ⲉⲩⲟϣ
ϩⲱⲥ ⲇⲉ ⲛ̀ⲧⲉϣⲧⲉⲙ ⲡⲓⲙⲁ ϣⲟⲗⲟⲩ ϩⲓⲧⲉⲛ ⲡⲟⲩⲁ̀ϣⲁⲓ.
ⲋ. ⲁ. ⲟⲩⲟϩ ⲁϥϩⲉⲙⲥⲓ ⲛ̀ϫⲉ ⲡⲟⲩⲣⲟ ⲇⲁⲇⲓⲁ̀ⲛⲟⲥ ϩⲓ ⲡⲓⲃⲏⲙⲁ.
ⲁϥⲑⲣⲟⲩⲓ̀ⲛⲓ ⲛⲁϥ ⲛ̀ⲛⲓⲥⲑⲃⲁⲓ ⲧⲏⲣⲟⲩ ⲛ̀ⲧⲉ ⲛⲓⲃⲁⲍⲁⲛⲓⲥ-
ⲧⲏⲣⲓⲟⲛ ⲁⲩⲭⲁⲩ ⲉ̀ϧⲣⲏⲓ ⲧⲏⲣⲟⲩ ⲛⲁϩⲣⲁϥ ⲉ̀ⲧⲉ ⲛⲁⲓ
ⲛⲉ. ϩⲁⲛϭⲗⲟϫ ⲛ̀ϩⲟⲙⲧ ⲛⲉⲙ ϩⲁⲛⲕⲉⲗⲉⲩⲃⲓⲛ ⲛ̀ϩⲁⲛ-
ⲕⲉⲣϫⲕⲁⲥ ⲛⲉⲙ ϩⲁⲛⲧⲏⲕⲁⲛⲟⲛ ⲙ̀ⲃⲉⲛⲓⲡⲓ ⲛⲉⲙ ϩⲁⲛ-
ⲧⲣⲟ̣ⲭⲟⲥ ⲉ̀ⲣⲉ ϩⲁⲛⲥⲏϥⲓ ⲧⲁⲕⲧⲏⲟⲩⲧ ⲉ̀ⲣⲱⲟⲩ ⲛⲉⲙ ϩⲁⲛ-
ⲉⲣⲙⲉⲧⲁⲣⲓⲟⲛ ⲛⲉⲙ ⲟⲩϣⲉ ⲉϥⲟⲓ ⲛ̀ⲁⲧⲣⲉ ⲛⲉⲙ ϩⲁⲛϫⲓϫ
ⲋ. ⲃ. ⲙ̀ⲃⲉⲛⲓⲡⲓ ⲛⲉⲙ ϩⲁⲛⲥⲏϥⲓ ⲛ̀ϫⲁϫⲗⲁⲥ ⲛⲉⲙ ϩⲁⲛⲉ̀ϣⲟⲩ
ⲛ̀ϥⲟϫϣⲁⲗ ⲛⲉⲙ ϩⲁⲛⲥⲁϩ ⲙ̀ⲃⲉⲛⲓⲡⲓ ⲉⲩⲟⲩⲱ̀ⲧⲉⲛ ⲛ̀ⲛⲓⲕⲁⲥ
ⲙ̀ⲙⲁⲩ ⲛⲉⲙ ϩⲁⲛⲃⲁϣⲟⲩⲣ ⲉⲩⲙⲟⲥⲕ ⲛⲉⲙ ⲡⲥⲱϫ[ⲡ]
ⲛ̀ⲛⲓⲥⲉⲑⲃⲁⲓⲟⲩ ⲛ̀ⲧⲉ ⲛⲓⲃⲁⲍⲁⲛⲟⲥ ⲉⲑⲛⲁϣⲧ. ⲟⲩⲟϩ ⲁϥⲉ-
ⲣⲁ̀ⲛⲁϣ ⲛ̀ϫⲉ ⲡⲟⲩⲣⲟ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲉ̀ϣⲱⲡ ⲁⲓϣⲁⲛ-
ϫⲉⲙ ϩⲁⲛⲟⲩⲟⲛ ⲉⲩⲟⲓ ⲛ̀ϩⲏⲧ ⲃ̅ ⲉⲩϫⲱ ⲙ̀ⲙⲟⲥ ⲉ̀ϣⲧⲉⲙⲟⲩ-
ⲍ. ⲁ. ⲱϣⲧ ⲛ̀ⲛⲓⲛⲟⲩϯ ϯⲛⲁϣⲓⲃϯ ⲛ̀ⲛⲁⲓϩⲟⲛϩⲉⲛ ⲛ̀ⲧⲉ ⲛⲁⲓⲟϯ
ⲛ̀ⲧⲁⲉⲣⲃⲁⲍⲁⲛⲓⲍⲓⲛ ⲙ̀ⲙⲱⲟⲩ ϧⲉⲛ ϧⲁⲛⲃⲁⲍⲁⲛⲟⲥ ⲉⲩϧⲟ-
ⲥⲓ ϯⲛⲁϧⲟⲙϧⲉⲙ ⲙ̀ⲡⲓⲡⲩⲣⲅⲟⲥ ⲛ̀ⲧⲉ ⲡⲟⲩϩⲏⲧ. ϯⲛⲁ-
ⲕⲱⲣϫ ⲛ̀ⲛⲟⲩⲁ̀ⲫⲏⲟⲩⲓ. ϯⲛⲁϫⲱⲣ ⲉ̀ⲃⲟⲗ ⲛ̀ⲧⲥⲱⲟⲩϩⲓ
ⲛ̀ϫⲱⲟⲩ ϧⲉⲛ ϩⲁⲛⲥⲏϥⲓ ⲉⲩⲫⲟⲣⲓ. ϯⲛⲁⲉⲣⲕⲓⲛⲇⲣⲓⲍⲓⲛ
ⲙ̀ⲙⲱⲟⲩ. ϯⲛⲁⲃⲓⲥⲓ ⲛ̀ⲛⲉⲛⲥⲏⲃⲓ ⲛ̀ⲣⲁⲧⲟⲩ. ϯⲛⲁⲥⲱⲗⲡ
ⲍ. ⲃ. ⲛ̀ⲛⲓⲙⲟⲩⲧ ⲛ̀ⲧⲉ ⲡⲟⲩⲥⲱⲙⲁ. ⲉ̀ⲧⲁⲩⲥⲱⲧⲉⲙ ⲇⲉ ⲉ̀ⲛⲁⲓ ⲛ̀ϫⲉ
ⲛⲓⲙⲏϣ. ⲁⲩⲉⲣϩⲟϯ ⲉ̀ⲙⲁϣⲱ ϧⲁⲧϩⲏ ⲉ̀ⲛⲓⲃⲁⲍⲁⲛⲟⲥ ϩⲱⲥ-
ⲧⲉ ⲛⲏⲉ̀ⲑⲟⲩⲱϣ ⲉ̀ⲉ̀ⲣⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲩⲛⲁⲩ ⲉ̀ⲛⲓⲙⲏϣ

[illegible] ⲛ̀ϫⲉ [illegible] ϩⲁⲧⲉ [illegible]
[illegible] ϫⲉ [illegible]
[illegible] ⲧⲉ [illegible] ⲧⲉ [illegible]
ζ. α. [illegible] ⲛ̀ⲧⲉ [illegible] ⲉⲧ
[illegible] ⲛ̀ⲧⲉ [illegible]
[illegible] ⲛ̀ⲧⲉ [illegible] ⲟⲩⲟϩ
ⲛⲉϥⲧ [illegible] ⲧⲉ ⲉ̀ⲧⲁϥϫⲱⲕ
ⲙ̀ⲡⲓϣⲉⲙϣⲓ ⲉ̀ⲃⲟⲗ ⲛ̀ⲧⲉ [illegible]
[illegible] ⲉϥⲟⲩⲱϣ
[illegible] ⲧⲉ [illegible] ϫⲉ [illegible]
η. β. ⲛ̀ϫⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ [illegible] ⲉⲧⲁϥⲛⲁⲩ ⲉ̀ⲫ̀ⲗⲱⲙ ⲛ̀ⲛⲓⲟⲩ-
ⲣⲱⲟⲩ ϧⲉⲛ ϯⲙⲉⲧϣⲁⲙϣⲉ ⲓ̀ⲇⲱⲗⲟⲛ [illegible] ⲫϯ ⲛ̀ⲥⲱⲟⲩ
ⲥⲁⲧⲟⲧϥ ⲁ̀ ⲡⲉϥϩⲏⲧ ⲫⲱⲛϩ ⲉ̀ⲥⲱ ⲛ̀ⲥⲱϥ ⲛ̀ϯⲧⲁⲝⲓⲥ
ⲛ̀ⲧⲉ ϯⲙⲉⲧⲧⲣⲓⲃⲟⲩⲛⲟⲥ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲉⲓⲛⲁⲉⲣⲙⲁⲧⲟⲓ
ⲁ̀ⲛⲟⲕ ⲙ̀ⲡⲁⲟ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲡ̀ⲟⲩⲣⲟ ⲛ̀ⲧⲉ ⲛⲓⲫⲏⲟⲩⲓ̀.
ⲧⲟⲧⲉ ⲁϥⲥⲱⲣ ⲛ̀ⲛⲉϥⲭⲣⲏⲙⲁ ⲧⲏⲣⲟⲩ ⲉ̀ⲃⲟⲗ ⲛ̀ⲛⲏⲉ̀ⲛⲁⲩ
θ. α. ⲛ̀ⲧⲟⲧϥ ⲁϥⲧⲏⲓⲧⲟⲩ ⲛ̀ⲛⲓϩⲏⲕⲓ ⲁϥϭⲟϫⲓ ⲉ̀ϧⲟⲩⲛ ⲙ̀ⲡⲉⲙⲑⲟ
ⲛ̀ⲛⲓⲟⲩⲣⲱⲟⲩ ⲁϥⲱϣ ⲉ̀ⲃⲟⲗ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ϩⲉⲣⲓ
ⲙ̀ⲡⲉⲧⲉⲛⲙ̀ⲃⲟⲛ ⲱ̀ ⲛⲓⲟⲩⲣⲱⲟⲩ. ⲙ̀ⲡⲉⲣϫⲟⲥ ⲉ̀ⲛⲉⲉ̀ⲧⲉ
ϩⲁⲛⲛⲟⲩϯ ⲁⲛ ⲛⲉ ϫⲉ ⲛⲟⲩϯ. ⲛⲓⲛⲟⲩϯ ⲅⲁⲣ ⲉ̀ⲧⲉ
ⲙ̀ⲡⲟⲩⲑⲁⲙⲓⲟ̀ ⲛ̀ⲧⲫⲉⲛⲉⲙ ⲡⲕⲁϩⲓ ⲙⲁⲣⲟⲩⲧⲁⲕⲟ. ⲁ̀ⲛⲟⲕ
ⲁⲓⲛⲁⲟⲩⲱϣⲧ ⲙ̀ⲡⲟⲩⲁⲓ ⲙ̀ⲙⲁⲩⲁⲧϥ ⲫϯ ⲫⲓⲱⲧ
ⲙ̀ⲡⲉⲛⲟ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲛⲉⲙ ⲡⲓⲡ̅ⲛ̅ⲁ̅ ⲉ̀ⲑⲟⲩⲁⲃ. ⲉⲧⲁϥ-
θ. β. ϫⲟⲩϣⲧ ⲇⲉ ⲉ̀ⲣⲟϥ ⲛ̀ϫⲉ ⲡⲓⲇⲣⲁⲕⲱⲛ ⲡⲉϫⲁϥ ϫⲉ ⲟⲩⲟⲛ
ⲛⲓⲃⲉⲛ ⲉ̀ⲧⲁⲩⲓ̀ ⲉ̀ⲃⲟⲗϩⲓⲧⲉⲛ ϯⲙⲉⲧⲣⲉϥⲉⲣⲡⲉⲑⲛⲁⲛⲉϥ
ⲛ̀ⲧⲉ ⲛⲓⲛⲟⲩϯ. ⲁ̀ⲛⲟⲛ ⲇⲉ ⲉⲛⲏⲡ ⲉ̀ⲛⲏⲉⲧ ⲥⲁⲡⲉⲥⲏⲧ.
ⲫⲣⲏ ⲛⲉⲙ ⲡⲓⲭⲣⲱⲙ ⲉ̀ⲛⲁⲩⲟⲩⲱⲛϩ ⲅⲁⲣ ⲉ̀ⲣⲟⲛ ⲡⲉ
ⲛ̀ϫⲉ ⲛⲓⲛⲟⲩϯ ⲙ̀ⲫⲣⲏϯ ⲛ̀ϩⲁⲛⲛⲓϣϯ ⲁ̀ⲣⲓⲉ̀ⲙⲓ ϯⲛⲟⲩ ϫⲉ
ⲛ̀ⲑⲟⲕ ⲁⲕϣⲟϣⲧⲉⲛ ⲁⲗⲗⲁ ⲛⲉⲛⲕⲉⲛⲟⲩϯ ⲛ̀ⲇⲓⲕⲉⲟⲥ
ι. α. ⲁⲕϯϣⲱϣ ⲛⲱⲟⲩ. ϯⲛⲟⲩ ϫⲉ ⲁ̀ⲣⲓ ϣⲟⲩϣⲱⲟⲩϣⲓ ⲛ̀ⲛⲓ-

ⲛⲟⲩϯ ⲡⲓⲁ̀ⲡⲟⲗⲗⲱⲛ ⲫⲏⲉ̀ⲑⲛⲟϩⲉⲙ ⲛ̀ϯⲟⲓⲕⲟⲩⲙⲉⲛⲏ
ⲧⲏⲣⲥ. ⲛⲓⲛⲟⲩϯ ⲉ̀ⲧⲁⲕⲑⲉⲃⲓⲱ̀ⲟⲩ ⲑⲉⲧ ⲡⲟⲩϩⲏⲧ ⲛⲉⲙⲁⲕ
ⲥⲉⲥⲱⲟⲩⲛ ⲛ̀ⲛⲏⲉⲧϯⲧⲁⲓⲟ ⲛⲱⲟⲩ ⲟⲩⲟϩ ⲉⲧⲥⲱⲧⲉⲙ
ⲛ̀ⲥⲱⲟⲩ ⲟⲩⲟϩ ⲥⲉⲥⲱⲟⲩⲛ ⲛ̀ⲛⲏⲉ̀ⲧⲉⲣⲇⲓⲙⲱⲣⲓⲛ ⲙ̀ⲙⲱ-
[ⲉ̀ⲧ]ⲉⲣⲁⲧⲥⲱⲧⲉⲙ ⲛ̀ⲱⲟⲩ. ϯⲛⲟⲩ ϫⲉ ⲙⲁⲧⲁⲙⲟⲓ ϫⲉ
ⲛ̀ⲑⲟⲕ ⲟⲩ ⲉ̀ⲃⲟⲗ ⲑⲱⲛ ⲓⲉ ⲛⲓⲙ ⲡⲉ ⲡⲉⲕⲣⲁⲛ ⲓⲉ ⲉ̀ⲧⲁⲕⲓ̀
ⲙ̀ⲡⲁⲓⲙⲁ ⲉⲑⲃⲉⲟⲩ ⲓ̀ϩⲱⲃ. ⲁϥⲉ̀ⲣⲟⲩⲱ̀ ⲛ̀ϫⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ
I. B. ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲡⲁϣⲟⲣⲡ ⲛ̀ⲣⲁⲛ ⲡⲉⲧⲁⲩ-
ⲧⲏⲓϥ ⲉ̀ⲣⲟⲓ ⲡⲉ ⲭⲣⲩⲥⲧⲓⲁ̀ⲛⲟⲥ ⲟⲩⲟϩ ⲁ̀ⲛⲟⲕ ⲟⲩ
ⲉ̀ⲃⲟⲗϧⲉⲛ ⲡⲓϣⲗⲟⲗ ⲛ̀ⲛⲓⲕⲁⲡⲡⲁⲇⲟⲕⲉⲟⲥ ⲉ̀ⲁⲩϧⲟⲕⲧ
ⲙ̀ⲙⲁⲧⲟⲓ ϧⲉⲛ ⲟⲩⲛⲟⲩⲙⲉⲣⲟⲛ ⲉϥⲧⲁⲓⲏⲟⲩⲧ. ⲟⲩⲟϩ
ⲁⲓϫⲱⲕ ⲛ̀ⲧⲁⲙⲉⲧⲑⲣⲓⲃⲟⲩⲛⲟⲥ ⲉ̀ⲃⲟⲗ ⲛ̀ⲕⲁⲗⲱⲥ ⲛⲁⲓ-
ϣⲟⲡ ⲡⲉ ϧⲉⲛ ϯⲡⲁⲗⲉⲥⲧⲓⲛⲏ ⲛ̀ⲭⲱⲣⲁ ⲟⲩⲟϩ ⲉⲧⲁⲩ-
ϣⲁⲛⲟⲩϣⲧ ⲙ̀ⲙⲁⲩ. ⲛⲓⲙ ⲛⲉ ⲛⲓⲛⲟⲩϯ ⲱ̀ ⲡⲟⲩⲣⲟ
IX. A. ⲉ̀ⲧⲉⲕⲉⲣⲁ̀ⲛⲁⲅⲕⲁⲍⲓⲛ ⲙ̀ⲙⲟⲓ ⲱ̀ ⲡⲟⲩⲣⲟ ⲉ̀ⲟⲩⲱϣⲧ
ⲙ̀ⲙⲱⲟⲩ. ⲡⲉϫⲉ ⲡⲟⲩⲣⲟ ⲛⲁϥ ϫⲉ ⲉⲓⲟⲩⲱϣ ⲛ̀ⲧⲉⲕⲉⲣ-
ϣⲟⲩϣⲱⲟⲩϣⲓ ⲙ̀ⲡⲓⲁ̀ⲡⲟⲗⲗⲱⲛ ⲫⲏⲉ̀ⲧⲁϥⲉϣ ⲧⲫⲉ
ⲛⲉⲙ ⲡⲟⲥⲓⲧⲱⲛ ⲫⲏⲉ̀ⲧⲁϥⲧⲁϫⲣⲟ ⲙ̀ⲡⲓⲕⲁϩⲓ ⲉⲩⲥⲟⲡ.
ⲁϥⲉⲣⲟⲩⲱ̀ ⲛ̀ϫⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ
ⲉⲑⲃⲏⲧⲕ ⲁⲛ ⲱ̀ ⲡⲓ̀ⲇⲣⲁⲕⲱⲛ ⲉⲧϩⲱⲟⲩ ⲛⲉⲙ ⲛⲉⲕϣⲫⲏⲣ
ⲛ̀ⲟⲩⲣⲱⲟⲩ. ⲁⲗⲗⲁ ⲉⲑⲃⲉ ⲛⲁⲓⲙⲏϣ ⲉⲧⲟ̀ϩⲓ ⲉ̀ⲣⲁⲧⲟⲩ
IX. B. ϯⲛⲁⲫⲓⲣⲓ ⲉⲑⲃⲉ ⲛⲁⲓⲇⲓⲕⲉⲟⲥ ⲛⲉⲙ ⲉⲑⲃⲉ ⲛⲉⲕⲛⲟⲩϯ
ⲉⲑⲙⲱⲟⲩⲧ ⲉⲕⲉⲣⲁ̀ⲛⲁⲅⲕⲁⲍⲓⲛ ⲙ̀ⲙⲟⲓ ⲱ̀ ⲡⲟⲩⲣⲟ ⲉ̀ⲉⲣ-
ϣⲟⲩϣⲱⲟⲩϣⲓ ⲛ̀ⲛⲓⲙ. ⲡⲉⲧⲣⲟⲥ ⲡⲓⲥⲱⲧⲡ ⲛ̀ⲧⲉ ⲛⲓⲁ̀-
ⲡⲟⲥⲧⲟⲗⲟⲥ ϣⲁⲛ ⲡⲓⲁ̀ⲡⲟⲗⲗⲱⲛ ⲡⲓⲣⲉϥⲧⲁⲕⲟ ⲛ̀ⲧⲉ
ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲉⲕⲟⲩⲱϣ ⲛ̀ⲧⲁⲉⲣⲑⲟⲩⲥⲓⲁ̀(¹) ⲛ̀ⲛⲓⲙ.
ⲙⲁⲧⲁⲙⲟⲓ ⲏ̀ⲗⲓⲁⲥ ⲡⲓⲑⲉ̀ⲥⲃⲩⲧⲏⲥ ⲡⲓⲁⲅⲅⲉⲗⲟⲥ ⲉⲧϩⲓϫⲉⲛ
ⲡⲓⲕⲁϩⲓ ⲉϥⲙⲟϣⲓ ϩⲓϫⲉⲛ ⲡⲕⲁϩⲓ ⲟⲩⲟϩ ϣⲁϥⲁⲗⲏⲓ

ⲥⲓ
¹) ms. ⲛ̀ⲧⲁⲉⲣⲑⲓⲁ̀

ⲍ [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
ⲓ [illegible]
[illegible]
[illegible]
[illegible]
ⲧⲉⲛ [illegible] ⲉ̀ⲣⲉⲛ [illegible] ⲛ̀ⲧⲉ
ⲛⲓⲉⲣⲅⲟⲫⲩⲧⲏⲥ ϩⲁⲛ ⲙⲁⲣⲓⲁ̀ ⲡⲓⲡⲁⲣⲑⲉⲛⲟⲥ [illegible]
ⲁ [illegible] ⲡ̀ⲟⲩⲣⲟ ϩⲁ[illegible]ϯ
ⲁⲛ ⲡⲉ ⲛⲏⲉⲧⲟⲩϣⲉⲙϣⲓ ⲙ̀ⲙⲱⲟⲩ. ⲁⲗⲗⲁ ϩⲁⲛ[illegible]
ⲛ̀ⲕⲟⲩⲣ ⲡⲉ. ⲛⲁⲓ ⲇⲉ ⲉϥⲥⲱⲧⲉⲙ ⲙ̀ⲙⲱⲟⲩ ⲛ̀ϫⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ
ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁ̀ϥϫⲱⲛⲧ ⲛ̀ϫⲉ ⲡⲟⲩⲣⲟ. ⲁϥⲉⲣⲕⲉⲗⲉⲩⲓⲛ
ⲛ̀ⲥⲉⲁⲓϥ ⲉ̀ⲡⲓⲉⲣⲙⲏⲧⲁⲣⲓⲟⲛ ⲛ̀ⲥⲉϩⲱⲕⲓ ⲙ̀ⲙⲟϥ ϣⲁⲧⲉ
ⲛⲉϥⲙⲁϧⲧ ϫⲱϣ ⲉ̀ⲃⲟⲗ ϩⲓϫⲉⲛ ⲡⲓⲕⲁϩⲓ. ⲙⲉⲛⲉⲛⲥⲁ
ⲛⲁⲓ ⲇⲉ ⲁϥⲟⲣⲟⲩϭⲟⲗϥ ⲉ̀ⲃⲟⲗ ⲛ̀ϫⲉ ⲇ̅ ⲛ̀ϣⲟⲡ
ⲕ. ⲙ̀ⲙⲁⲧⲟⲓ ⲛ̀ⲥⲉϩⲓⲟⲩⲓ̀ ⲉ̀ⲣⲟϥ ϧⲉⲛ ϧⲁⲛⲙⲟⲩⲧ ⲙ̀ⲙⲁⲥⲓ
ϣⲁⲧⲉ ⲛⲓⲥⲁⲣⲝ ⲛ̀ⲧⲉ ⲡⲉϥⲥⲱⲙⲁ ⲥⲱⲗⲡ ⲉ̀ⲡⲉⲥⲏⲧ. ⲟⲩⲟϩ
ⲁϥⲟⲣⲟⲩϩⲱⲣⲡ ⲙ̀ⲡⲉϥⲥⲱⲙⲁ ⲛ̀ϩⲙⲟⲩ. ⲟⲩⲟϩ ⲁϥ-
ⲟⲣⲟⲩⲓ̀ⲛⲓ ⲛ̀ϩⲁⲛⲥⲱⲕ ⲙ̀ϥⲱⲓ ⲉ̀ⲑⲣⲟⲩϧⲓϯ ⲙ̀ⲡⲉϥⲥⲱ-
ⲙⲁ ⲛ̀ϧⲏⲧⲟⲩ ϣⲁⲧⲉ ⲡⲉϥⲥⲛⲟϥ ⲥⲱⲕ ϧⲁⲣⲟϥ ⲙ̀ⲫⲣⲏϯ
ⲛ̀ⲟⲩⲙⲱⲟⲩ. ⲛ̀ⲑⲟϥ ⲇⲉ ⲛⲁϥⲁ̀ⲙⲟⲛⲓ ⲛ̀ⲧⲟⲧϥ ϧⲉⲛ ⲡⲓ-
ⲗ. ⲃⲁⲍⲁⲛⲟⲥ. ⲟⲩⲟϩ ⲁϥⲉⲣⲕⲉⲗⲉⲩⲓⲛ ⲇⲉ ⲟⲛ ⲉⲑⲣⲟⲩⲓ̀ⲛⲓ
ⲛⲁϥ ⲛ̀ⲟⲩⲟⲩⲱⲟⲩⲓ̀ ⲙ̀ⲃⲉⲛⲓⲡⲓ ⲉ̀ⲟⲩⲟⲛ ϩⲁⲛⲭⲟⲗ ⲟⲩⲟ̀ⲧⲉⲛ

[1]) Arab. المطرق

ⲉ̀ⲣⲟϥ ⲁϥϯ ⲓϥⲧ ⲉ̀ⲛⲓϣⲟⲡ ⲛ̀ⲧⲉ ⲣⲁⲧϥ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲣⲟϥ
ⲉ̀ⲛⲁⲣⲉ ⲡⲉϥⲥⲛⲟϥ ⲥⲱⲕ ⲡⲉ ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲟⲩⲙⲱⲟⲩ.
ⲟⲩⲟϩ ⲛⲁϥⲁ̀ⲙⲟⲛⲓ ⲛ̀ⲧⲟⲧϥ ϫⲉ ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲑⲟϥ ⲁⲛ
ⲡⲉ ⲉⲧⲟⲩⲉⲣⲃⲁⲥⲁⲛⲓⲍⲓⲛ ⲙ̀ⲙⲟϥ. ⲟⲩⲟϩ ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ
ⲁϥⲑⲣⲟⲩⲑⲁⲙⲓⲟ̀ ⲛ̀ⲟⲩϣⲙⲟⲩⲓ̀ ⲉⲥϭⲟⲥⲓ ⲁϥⲑⲣⲟⲩⲓ̀ⲛⲓ ⲛ̀ⲝ
IΔ. B ⲛ̀ⲓϥⲧ ⲉⲩⲙⲟⲥⲕ ⲉ̀ⲙⲁϣⲱ ⲟⲩⲟϩ ⲛ̀ϧⲣⲏⲓ ⲛ̀ϧⲏⲧⲟⲩ ⲛⲁⲩ-
ⲥⲱⲗⲡ ⲛ̀ⲥⲁ ⲛⲓⲥⲁⲣⲝ ⲛ̀ⲧⲉ ⲡⲓⲑⲙⲏⲓ. ⲁϥⲟⲩⲁϩⲥⲁϩⲛⲓ
ⲁⲩⲉⲛϥ ⲉ̀ⲡⲉⲥⲏⲧ ⲉ̀ⲃⲟⲗϩⲓ ϯϣⲙⲟⲩⲓ̀ ⲁⲩϧⲓⲧϥ ⲉ̀ϧⲣⲏⲓ
ⲉ̀ⲟⲩⲭⲁⲗⲕⲓⲟⲛ ⲙ̀ⲙⲱⲟⲩ ⲁⲩⲥⲁϩϯ ϧⲁⲣⲟϥ. ⲟⲩⲟϩ
ⲛⲓⲥⲕⲉⲡⲟⲗⲁⲧⲱⲣ ⲛⲁⲩϩⲓⲟⲩⲓ̀ ⲉ̀ϫⲉⲛ ⲧⲉϥⲁ̀ⲫⲉ ϧⲉⲛ
ϧⲁⲛⲓϥⲧ ⲉⲩϫⲏⲣ ϣⲁⲧ ⲟⲩϧⲟⲛϧⲉⲛ ⲛ̀ⲧⲥⲱⲟⲩϩⲓ ⲛ̀ϫⲱϥ
IE. A. ⲟⲩⲟϩ ⲡⲉϥⲁⲛⲕⲉⲫⲁⲗⲟⲥ ⲁϥϫⲱϣ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲣⲱϥ
ⲉϥⲟⲃϣ ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲟⲩⲉ̀ⲣⲱϯ ⲟⲩⲟϩ ⲡⲉϥⲥⲱⲙⲁ ⲧⲏⲣϥ
ⲁϥϭⲱⲥ ⲛ̀ⲥⲛⲟϥ ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲟⲩⲧⲁⲧϩ. ⲧⲟⲧⲉ ⲁϥⲉⲣ-
ⲕⲉⲗⲉⲩⲓⲛ ⲛ̀ϫⲉ ⲡⲟⲩⲣⲟ ⲁⲩⲓ̀ⲛⲓ ⲛ̀ⲟⲩⲫⲁϣⲓ ⲛ̀ⲧⲉ ⲟⲩ-
ⲥⲧⲩⲗⲗⲟⲥ ⲉⲩⲉⲥⲕⲉⲣⲕⲉⲣ ⲙ̀ⲙⲟϥ ⲛ̀ϫⲉ ⲏ̅ ⲛ̀ⲣⲱⲙⲓ ⲟⲩⲟϩ
ⲁⲩⲧⲁⲗⲟϥ ⲉ̀ϫⲉⲛ ⲧⲉϥⲛⲉϫⲓ ⲁϥⲑⲣⲟⲩⲥⲟⲛϩϥ ⲉ̀ϧⲟⲩⲛ
ⲉ̀ⲣⲟϥ ⲛ̀ⲧⲟⲩⲭⲁϥ ϣⲁⲧ ⲉϥⲥⲟϭⲛⲓ ϫⲉ ⲁϥⲛⲁⲉⲣⲟⲩ ⲛⲁϥ.
IE. B. ϧⲉⲛ ⲡⲓⲉϫⲱⲣϩ ⲇⲉ ⲉ̀ⲧⲉⲙⲙⲁⲩ ⲁϥⲟⲩⲱⲛϩ ⲛ̀ϫⲉ ⲡⲟ̅ⲥ̅
ⲉⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ϭⲣⲟ ⲙ̀ⲙⲟⲕ
ⲟⲩⲟϩ ⲛ̀ⲧⲉⲕϫⲉⲙⲛⲟⲙϯ ⲡⲁⲙⲉⲛⲣⲓⲧ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁ̀ⲛⲟⲕ
ⲡⲉⲧϯϫⲟⲙ ⲛⲁⲕ ϣⲁⲧ ⲉⲕϥⲁⲓ ϧⲁ ⲛⲁⲓϩⲓⲥⲓ ⲧⲏⲣⲟⲩ
ⲉ̀ⲧⲁⲩⲉ̀ⲛⲟⲩ ⲉ̀ϫⲱⲕ ϯⲱⲣⲕ ⲙ̀ⲙⲟⲓ ⲙ̀ⲙⲓⲛ ⲙ̀ⲙⲟⲓ ⲛⲉⲙ
ⲛⲁⲁⲅⲅⲉⲗⲟⲥ ⲉ̀ⲑⲟⲩⲁⲃ ϫⲉ ϧⲉⲛ ⲡϫⲓⲛⲙⲓⲥⲓ ⲛ̀ⲛⲓϩⲓⲟ̀ⲙⲓ
IϚ. A. ⲙ̀ⲡⲉⲟⲩⲟⲛ ⲧⲱⲛϥ ⲉ̀ⲛⲁⲗⲁϥ ⲉ̀ⲓⲱⲁⲛⲛⲏⲥ ⲡⲓⲣⲉϥϯⲱⲙⲥ
ⲙⲉⲛⲉⲛⲥⲱϥ ⲛ̀ⲑⲟⲕ ⲡⲉ ⲛ̀ⲛⲉⲟⲩⲟⲛ ⲧⲱⲛϥ ⲉϥⲟ̀ⲛⲓ ⲙ̀ⲙⲟⲕ
ⲓⲥ ϩⲏⲡⲡⲉ ⲁⲓⲧⲏⲓⲥ ⲛⲁⲕ ⲉⲑⲣⲉⲕⲉⲣⲟ̅ⲥ̅ ⲉ̀ⲡⲓ ⲟ̅ ⲛ̀ⲟⲩⲣⲟ
ⲫⲏⲉ̀ⲧⲉⲕⲛⲁϫⲟϥ ⲉϥⲉ̀ϣⲱⲡⲓ ⲙ̀ⲙⲱⲟⲩ. ⲛ̀ⲑⲟⲕ ⲇⲉ ⲭⲛⲁ-
ⲙⲟⲩ ⲛ̀ⲅ̅ ⲛ̀ⲥⲟⲡ ⲛ̀ⲧⲁⲧⲟⲩⲛⲟⲥⲕ ϧⲉⲛ ⲡⲓⲥⲟⲡ ⲇⲉ ⲙ̀ⲙⲁϩⲇ̅
ⲁ̀ⲛⲟⲕ ⲙ̀ⲙⲓⲛ ⲙ̀ⲙⲟⲓ ⲉⲓⲉ̀ⲓ ⲉ̀ϫⲉⲛ ⲛⲓϭⲏⲡⲓ ⲛ̀ⲧⲁⲱⲗⲓ

ⲓ. ⲁ. ⲛ̀ⲧⲁⲧⲁⲗⲩⲥⲓⲙⲁ ⲉ̀ⲧⲁⲗⲁⲗⲓⲕⲟⲥ ⲉ̀ⲣⲟⲕ ϧⲉⲛ ⲡⲉⲕⲥⲱⲙⲁ-
ⲧⲓⲕⲟⲛ [illegible] ⲉ̀ⲧⲉⲣⲉⲭⲣⲟϯ ϫⲉ ⲁ̀ⲛⲟⲕ
ϯⲭⲱ ⲙ̀ⲙⲁⲩ. ⲟⲩⲟϩ ⲉ̀ⲧⲁϥⲉⲣⲁⲥⲡⲁⲍⲉⲥⲑⲉ ⲙ̀ⲙⲟϥ ⲁϥ-
ϣⲉ ⲛⲁϥ ⲉ̀ⲧⲁϣⲁⲓ ⲉ̀ⲡⲓⲫⲱⲣϣ ϧⲉⲛ ⲟⲩⲙⲁϣϯ ⲛ̀ⲛⲟⲩⲃ ⲛⲉⲙ
ⲡⲉϥⲁⲣⲓⲧⲉⲗⲓⲟⲥ ⲉϥⲟⲩⲁⲃ. ⲉ̀ⲧⲁⲧⲟⲩⲱϣⲓ ⲇⲉ [illegible] ⲁϥⲟⲩ-
ⲁϩⲥⲁϩⲛⲓ ⲛ̀ϫⲉ ⲡⲟⲩⲣⲟ ⲁⲩⲉⲛϥ ⲉ̀ϫⲉⲛ ⲡⲓⲃⲏⲙⲁ ⲛ̀ⲑⲟϥ
ⲒⲌ. ⲁ. ⲇⲉ ⲁϥⲉⲣⲯⲁⲗⲓⲛ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲫϯ ⲙⲁϩⲙⲉⲧ ⲉ̀ⲧⲁ-
ⲕⲓⲛⲓⲁ ⲙⲁϩⲙⲉⲧ ⲉⲡϫⲓⲛϣⲱⲡⲓ ⲉ̀ⲣⲟⲕ. ⲉ̀ⲧⲁϥⲫⲟϩ ⲇⲉ
ⲉ̀ⲡⲓⲃⲏⲙⲁ ⲁϥⲱϣ ⲉ̀ⲃⲟⲗ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲡⲓⲃⲏⲙⲁ ⲁⲓ̀
ϩⲁⲡⲟⲕ ⲟⲛ ⲙ̀ⲫⲟⲟⲩ ⲛⲉⲙⲁⲕ ⲛⲉⲙ ⲡⲉⲕⲁ̀ⲡⲟⲗⲗⲱⲛ ⲛ̀ⲑⲟⲕ
ⲁⲛⲟⲕ ⲛⲉⲙ ⲡⲁⲟ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅. ⲟⲩⲟϩ ⲁⲩⲁ̀ⲙⲟⲛⲓ ⲙ̀ⲙⲟϥ
ⲁⲩϭⲟⲗⲕϥ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲇ̅ ⲙ̀ⲙⲟⲩⲥⲉⲣ ⲛⲁⲩϩⲓⲟⲩⲓ ⲉ̀ⲣⲟϥ
ⲒⲌ. ⲃ. ⲡⲉ ϧⲉⲛ ϩⲁⲛⲛⲟⲩⲧ ⲙ̀ⲙⲁⲥⲓ ϧⲉⲛ ⲡⲉϥⲥⲱⲓ ⲛⲉⲙ ⲧⲉϥ-
ⲛⲉϫⲓ ⲡⲁⲗⲓⲛ ⲟⲛ ⲁϥⲑⲣⲟⲩⲧⲁⲥⲑⲟϥ ⲉ̀ⲡⲓϣⲧⲉⲕⲟ. ⲁϥⲥϧⲁⲓ
ⲇⲉ ⲛ̀ϫⲉ ⲡⲟⲩⲣⲟ ⲇⲁⲇⲓⲁ̀ⲛⲟⲥ ⲛ̀ⲟⲩⲉ̀ⲡⲓⲥⲧⲟⲗⲏ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ
ⲙ̀ⲡⲁⲓⲣⲏϯ ϫⲉ ϯⲥϧⲁⲓ ⲛ̀ϯⲟⲓⲕⲟⲩⲙⲉⲛⲏ ⲧⲏⲣⲥ ⲭⲉⲣⲉⲧⲉ
ϫⲉ ⲁ̀ⲭⲱ ⲛⲓⲃⲉⲛ ⲛⲉⲙ ⲙⲁⲅⲟⲥ ⲛⲓⲃⲉⲛ ⲉ̀ⲧⲉ ⲟⲩⲟⲛϣϫⲟⲙ
ⲙ̀ⲙⲱⲟⲩ ⲉ̀ϯⲟⲩⲱ̀ ⲉ̀ⲃⲟⲗ ⲛ̀ⲛⲓⲙⲁⲅⲓⲁ̀ ⲛ̀ⲧⲉ ⲡⲓⲭⲣⲏⲥⲧⲓ-
ⲒⲎ. ⲁ. ⲁ̀ⲛⲟⲥ ⲙⲁⲣⲉϥⲓ̀ ϧⲁⲣⲟⲓ ϯⲛⲁϯ ⲛⲁϥ ⲛ̀ⲟⲩⲙⲏϣ ⲛ̀ⲭⲣⲏⲙⲁ
ⲛⲉⲙ ⲑⲱϣ ⲛⲓⲃⲉⲛ ⲉ̀ⲧⲉϥⲛⲁⲉⲣⲉⲧⲓⲛ ⲙ̀ⲙⲱⲟⲩ ⲟⲩⲟ̅ϩ
ϥⲛⲁϣⲱⲡⲓ ⲉϥⲟⲓ ⲙ̀ⲙⲁϩⲃ̅ ϧⲉⲛ ⲧⲁⲙⲉⲧⲟⲩⲣⲟ. ⲉ̀ⲧⲁ-
ϥⲟⲩⲱⲣⲡ ⲇⲉ ⲛ̀ⲛⲁⲓⲥϧⲁⲓ ⲉ̀ⲃⲟⲗϧⲉⲛ ϯⲟⲓⲕⲟⲩⲙⲉⲛⲏ ⲧⲏⲣⲥ
ϩⲏⲡⲡⲉ ⲓⲥ ⲟⲩⲣⲱⲙⲓ ⲁϥⲟⲩⲟⲛϩϥ ⲉ̀ⲃⲟⲗ ⲉ̀ⲡⲉϥⲣⲁⲛ ⲡⲉ
ⲁ̀ⲑⲁⲛⲁⲥⲓⲟⲥ ⲁϥⲓ̀ ϩⲁ ⲡⲟⲩⲣⲟ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲡⲟⲩⲣⲟ
ⲒⲎ. ⲃ. ⲱⲛϧ ϣⲁ ⲉ̀ⲛⲉϩ ⲙ̀ⲛⲉϩⲗⲓ ⲛ̀ϩⲱⲃ ⲉⲣⲁⲧϫⲟⲙ ⲙ̀ⲡⲁⲙ̀ⲑⲟ
ⲉ̀ⲃⲟⲗ. ⲁϥⲣⲁϣⲓ ⲛ̀ϫⲉ ⲡⲟⲩⲣⲟ ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ⲁϣ
ⲡⲉ ⲡⲓⲙⲏⲓⲛⲓ ⲉ̀ⲧⲉⲕⲛⲁⲁⲓϥ ⲙ̀ⲡⲁⲙ̀ⲑⲟ ϫⲉ ϩⲓⲛⲁ ⲛ̀ⲧⲁⲉ̀ⲙⲓ
ϫⲉ ⲟⲩⲟⲛϣϫⲟⲙ ⲙ̀ⲙⲟⲕ ⲉ̀ϯⲟⲩⲱ̀ ⲉ̀ⲃⲟⲗ ⲛ̀ⲛⲓⲙⲁⲅⲓⲁ̀
ⲛ̀ⲧⲉ ⲛⲓⲭⲣⲓⲥⲧⲓⲁ̀ⲛⲟⲥ. ⲁϥⲉ̀ⲣⲟⲩⲱ̀ ⲛ̀ϫⲉ ⲁ̀ⲑⲁⲛⲁⲥⲓⲟⲥ
ⲡⲉϫⲁϥ ϫⲉ ⲙⲁⲣⲟⲩⲓ̀ⲛⲓ ⲛ̀ⲟⲩⲙⲁⲥⲓ. ⲉ̀ⲧⲁⲩⲉⲛϥ ⲁϥ-

ⲥⲁϫⲓ ⲉϧⲣⲏⲓ ⲉ̀ⲡⲉϥⲙⲁϣϫ ⲁϥⲫⲱϧ ⲁϥⲉⲣⲃ̅. ⲟⲩⲟϩ
ⲓ̅ⲑ̅. ⲁ. ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ⲙⲁⲣⲟⲩⲓ̀ⲛⲓ ⲛⲏⲓ ⲛ̀ⲟⲩⲙⲁϣⲓ ⲟⲩⲟϩ
ⲁⲩⲉⲛⲥ ⲛⲁϥ. ⲉⲧⲁⲩϩⲓⲟⲩⲓ̀ ⲇⲉ ⲛ̀ⲧⲫⲁϣⲓ ⲛ̀ⲧⲉ ⲡⲓⲙⲁⲥⲓ
ⲉ̀ⲟⲩⲥⲁ ⲛ̀ⲧⲉ ϯⲙⲁϣⲓ ⲟⲩⲟϩ ϯⲕⲉⲫⲁϣⲓ ⲉ̀ⲡⲓⲕⲉⲥⲁ ⲁⲩⲓ̀
ⲉ̀ⲃⲟⲗ ⲉϣⲏϣ ⲛⲉⲙ ⲛⲟⲩⲉ̀ⲣⲏⲟⲩ ϩⲱⲥⲧⲉ ⲛ̀ⲧⲟⲩϣⲧⲉⲙ
ⲟⲩⲧⲱⲓ ⲥⲱⲕ ⲉ̀ⲟⲩⲧⲱⲓ. ⲁϥⲟⲩⲁϩⲥⲁϩⲛⲓ ⲛ̀ϫⲉ ⲡⲟⲩ-
ⲣⲟ ⲁϥⲑⲣⲟⲩⲓ̀ⲛⲓ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ϩⲓϫⲉⲛ ⲡⲓⲃⲏⲙⲁ
ⲓ̅ⲑ̅. ⲃ. ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉⲑⲃⲏⲧⲕ ⲁⲓⲙⲟⲩϯ ⲉ̀ⲡⲁⲓ-
ⲣⲱⲙⲓ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲧⲁⲙⲉⲧⲟⲩⲣⲟ ⲓⲉ ⲛ̀ⲧⲉⲕϯⲟⲩⲱ̀ ⲛ̀ⲛⲉϥ-
ⲙⲁⲅⲓⲁ̀ ⲉ̀ⲃⲟⲗ ⲓⲉ ⲛ̀ⲧⲉϥϯⲟⲩⲱ̀ ⲛ̀ⲛⲟⲩⲕ ⲉ̀ⲃⲟⲗ ⲓⲉ ⲛ̀ⲧⲉⲕ-
ϧⲟⲑⲃⲉϥ ⲓⲉ ⲛ̀ⲧⲉϥϧⲟⲑⲃⲉⲕ. ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲇⲉ
ⲉ̀ⲧⲁϥⲛⲁⲩ ⲉ̀ⲡⲓⲙⲁⲅⲟⲥ ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ⲓⲱⲥ ⲙ̀ⲙⲟⲕ
ⲡⲁⲥⲟⲛ ⲡⲉⲧⲉⲕⲟⲩⲱϣ ⲉ̀ⲁⲓϥ ⲁ̀ⲣⲓⲧϥ ⲛ̀ⲭⲱⲗⲉⲙ ϫⲉ
ⲕ̅. ⲁ. ϯⲛⲁⲩ ⲅⲁⲣ ⲉ̀ⲣⲟⲕ ⲉⲁ̀ⲡⲓϩⲙⲟⲧ ⲧⲁϩⲱ̀ⲕ ϩⲱⲕ. ϧⲉⲛ
ϯⲟⲩⲛⲟⲩ ⲇⲉ ⲉ̀ⲁϥϭⲓ ⲛⲁϥ ⲛ̀ⲟⲩⲁ̀ⲫⲟⲧ ⲛ̀ϫⲉ ⲁ̀ⲑⲁⲛⲁⲥⲓⲟⲥ
ⲁϥⲓ̀ⲱⲓ ⲙ̀ⲡⲉϥϩⲟ ⲉ̀ⲃⲟⲗ ⲁϥⲙⲟⲩϯ ⲟⲩⲃⲉ ϩⲁⲛⲣⲁⲛ ⲛ̀ⲧⲉ
ϩⲁⲛⲇⲉⲙⲱⲛ ⲉ̀ϫⲉⲛ ⲡⲓⲁ̀ⲫⲱⲧ ⲁϥⲧⲏⲓϥ ⲛⲁϥ ⲉ̀ⲑⲣⲉϥ-
ⲥⲟϥ. ⲉ̀ⲧⲁϥⲥⲟϥ ⲇⲉ ⲙ̀ⲡⲉϩⲗⲓ ⲙ̀ⲡⲉⲧϩⲱⲟⲩ ⲧⲁϩⲱϥ
ⲉⲡⲧⲏⲣϥ. ⲁϥⲉⲣⲟⲩⲱ̀ ⲛ̀ϫⲉ ⲁ̀ⲑⲁⲛⲁⲥⲓⲟⲥ ⲡⲉϫⲁϥ ⲛⲁϥ
ϫⲉ ⲡⲁⲟ̅ⲥ̅ ⲕⲉ ⲙⲏⲓⲛⲓ ⲙ̀ⲙⲁⲩⲁⲧϥ ⲡⲉ ϯⲛⲁⲧⲏⲓϥ ⲛⲁⲕ.
ⲕ̅. ⲃ. ⲉ̀ϣⲱⲡ ⲛ̀ⲧⲉϣⲧⲉⲙ ⲡⲉⲧϩⲱⲟⲩ ϣⲱⲡⲓ ⲙ̀ⲙⲟⲕ ϯⲛⲁϩϯ
ϩⲱ ⲉ̀ⲫⲏⲉ̀ⲧⲁⲩⲉⲣⲥⲧⲁⲩⲣⲱⲛⲓⲛ ⲙ̀ⲙⲟϥ. ⲁϥϭⲓ ⲇⲉ ⲛ̀ⲕⲉ-
ⲁ̀ⲫⲱⲧ ⲁϥⲓ̀ⲱⲓ ⲙ̀ⲡⲉϥϩⲟ ⲉ̀ⲃⲟⲗ ⲛ̀ϧⲏⲧϥ ⲁϥⲙⲟⲩϯ
ⲉ̀ϩⲁⲛⲣⲁⲛ ⲛ̀ⲇⲉⲙⲱⲛ ⲉ̀ϩⲣⲏⲓ ⲉ̀ϫⲱϥ ⲉⲩϩⲱⲟⲩ ⲉ̀ϩⲟⲧⲉ
ⲛⲓϩⲟⲩⲁ̀ϯ. ⲁϥϯⲛⲁϥ ⲙ̀ⲡⲓⲁ̀ⲫⲱⲧ ⲉⲑⲣⲉϥⲥⲱϥ. ⲟⲩⲟϩ
ⲉ̀ⲧⲁϥⲥⲱϥ ⲟⲛ ⲛ̀ϫⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲙ̀ⲡⲉϩⲗⲓ ⲙ̀ⲡⲉⲧϩⲱⲟⲩ
ⲕ̅ⲁ̅. ⲁ. ⲧⲁϩⲱϥ. ⲉ̀ⲧⲁϥⲛⲁⲩ ⲛ̀ϫⲉ ⲁ̀ⲑⲁⲛⲁⲥⲓⲟⲥ ϫⲉ ⲙ̀ⲡⲉϩⲗⲓ
ⲙ̀ⲡⲉⲧϩⲱⲟⲩ ϣⲱⲡⲓ ⲙ̀ⲙⲟϥ. ⲡⲉϫⲁϥ ϫⲉ ⲫⲏⲉ̀ⲑⲟⲩⲁⲃ
ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲓⲥⲧⲁⲩⲣⲟⲥ ⲉ̀ⲣⲟⲕ ⲛ̀ⲧⲉ ⲡϣⲏⲣⲓ ⲙ̀ⲫϯ ⲓ̅ⲏ̅ⲥ̅
ⲡⲭ̅ⲥ̅ ⲫⲏⲉ̀ⲧⲁϥⲓ̀ ⲉ̀ⲡⲓⲕⲟⲥⲙⲟⲥ ⲉ̀ⲛⲟϩⲉⲙ ⲛ̀ⲛⲓⲣⲉϥⲉⲣⲛⲟⲃⲓ

ⲛⲁⲓ ϧⲁ ⲧⲁⲯⲩⲭⲏ ⲟⲩⲟϩ ⲙⲟⲓ ⲛ̀ϯⲥⲫⲣⲁⲅⲓⲥ ⲛ̀ⲧⲉ ⲡⲭ︦ⲥ︦
ⲛⲏⲓ. ⲇⲁⲇⲓⲁ̀ⲛⲟⲥ ⲇⲉ ⲉ̀ⲧⲁϥⲛⲁⲩ ⲉ̀ⲫⲏⲉ̀ⲧⲁϥϣⲱⲡⲓ ⲁϥ-
ΚΑ. Β. ϫⲱⲛⲧ ⲉ̀ⲙⲁϣⲱ ⲁϥⲟⲩⲁϩⲥⲁϩⲛⲓ ⲛ̀ⲥⲉⲱⲗⲓ ⲙ̀ⲡⲓⲙⲁⲅⲟⲥ
ⲥⲁⲃⲟⲗ ⲛ̀ϯⲃⲁⲕⲓ ⲛ̀ⲥⲉϧⲟⲑⲃⲉϥ ⲛ̀ⲧⲥⲏϥⲓ ⲟⲩⲟϩ ⲁϥϫⲱⲕ
ⲛ̀ⲧⲉϥⲙⲁⲣⲧⲩⲣⲓⲁ̀ ⲉ̀ⲃⲟⲗ ⲁϥⲉⲣⲡⲉⲙⲡϣⲁ ⲙ̀ⲡⲓⲱⲛϧ
ⲛ̀ⲉ̀ⲛⲉϩ. ⲧⲟⲧⲉ ⲁϥⲉⲣⲕⲉⲗⲉⲩⲓⲛ ⲛ̀ϫⲉ ⲡⲟⲩⲣⲟ ⲉⲑⲣⲟⲩ-
ϩⲓⲟⲩⲓ̀ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉ̀ⲡⲓϣⲧⲉⲕⲟ ϣⲁⲧⲉϥ-
ⲥⲟϭⲛⲓ ϫⲉ ⲟⲩ ⲡⲉ ⲉ̀ⲧⲉ ϥⲛⲁⲁⲓϥ ⲛⲁϥ. ⲉ̀ⲧⲁⲧⲟⲟⲩⲓ̀ ⲇⲉ
ΚΒ. Α. ϣⲱⲡⲓ ⲁϥⲟⲩⲁϩⲥⲁϩⲛⲓ ⲉⲑⲣⲟⲩⲑⲁⲙⲓⲟ̀ ⲛ̀ⲟⲩⲧⲣⲟⲭⲟⲥ
ⲉϥⲟⲓ ⲛ̀ⲛⲓϣϯ ⲉ̀ⲙⲁϣⲱ ⲉⲑⲣⲟⲩⲑⲟⲩⲝ ⲛ̀ⲟⲩⲙⲏϣ ⲛ̀ⲓϥⲧ
ⲉ̀ⲣⲟϥ ⲛⲉⲙ ϩⲁⲛⲕⲁϣ ⲉⲩⲑⲟⲩⲝ. ⲟⲩⲟϩ ⲁϥⲑⲁⲙⲓⲟ̀
ⲙ̀ⲡⲓⲧⲣⲟⲭⲟⲥ ⲕⲁⲧⲁ ⲡⲓⲣⲏϯ ⲉ̀ⲧⲁϥⲟⲩⲁϩⲥⲁϩⲛⲓ ⲙ̀ⲙⲟϥ
ⲥⲁⲡϣⲱⲓ ⲇⲉ ⲙ̀ⲙⲟϥ ⲉϥⲟⲓ ⲛ̀ⲣⲟ ⲛ̀ⲥⲏϥⲓ ⲥⲁϧⲣⲏⲓ ⲇⲉ
ⲙ̀ⲙⲟϥ ⲉϥⲟⲓ ⲛ̀ⲥⲏϥⲓ ⲛ̀ⲣⲟ ⲃ︦ ⲉⲩϫⲏⲣ. ⲁϥⲟⲩⲁϩⲥⲁϩⲛⲓ
ⲛ̀ϫⲉ ⲡⲟⲩⲣⲟ ⲉⲑⲣⲟⲩⲓ̀ⲛⲓ ⲛⲁϥ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲉ̀ⲃⲟⲗϧⲉⲛ ⲡⲓϣⲧⲉⲕⲟ ⲉ̀ϩⲓⲧϥ ⲉ̀ⲡϣⲱⲓ ⲉ̀ϫⲉⲛ ⲡⲓⲙⲁⲛ-
ΚΒ. Β ⲕⲁⲛⲱⲛ. ⲉ̀ⲧⲁϥⲫⲱⲛϩ ⲇⲉ ⲛ̀ϫⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲟⲩⲟϩ ⲁϥⲛⲁⲩ ⲉ̀ⲣⲟϥ ⲙ̀ⲡⲥⲙⲟⲧ ⲙ̀ⲡⲓⲁⲥⲧⲏⲣⲓⲟⲛ.
ⲥⲁⲡϣⲱⲓ ⲙ̀ⲙⲟϥ ⲉϥⲟⲓ ⲛ̀ⲣⲟ ⲛ̀ⲥⲏϥⲓ ⲉ̀ⲣⲉ ⲥⲁϧⲣⲏⲓ-
ⲙ̀ⲙⲟϥ ⲉϥⲟⲓ ⲛ̀ⲥⲏϥⲓ ⲛ̀ⲣⲟ ⲃ︦. ⲡⲉϫⲁϥ ⲛ̀ϧⲣⲏⲓ ⲛ̀ϧⲏⲧϥ
ϫⲉ ⲁ̀ⲗⲏⲑⲟⲥ ϯⲛⲁϣⲛⲟϩⲉⲙ ⲁⲛ ⲙ̀ⲡⲁⲓ ⲉ̀ⲃⲟⲗϧⲉⲛ
ⲡⲁⲓⲙⲁⲛⲕⲁⲛⲟⲛ ⲫⲁⲓ. ⲡⲁⲗⲓⲛ ⲟⲛ ⲙⲉⲛ[ⲉⲛ]ⲥⲱⲥ
ⲡⲉϫⲁϥ ⲛ̀ϧⲣⲏⲓ ⲛ̀ϧⲏⲧϥ ϫⲉ ⲟⲩⲟⲓ ⲛⲁⲕ ⲱ̀ ⲅⲉⲱⲣⲅⲓⲟⲥ.
ΚΓ. Α. ⲉⲑⲃⲉⲟⲩ ⲁⲕⲭⲁ ⲡⲁⲓⲙⲉⲩⲓ̀ ⲉ̀ⲗⲗⲏⲓ ⲉ̀ϩⲣⲏⲓ ⲉ̀ϫⲉⲛ ⲡⲉⲕ-
ϩⲏⲧ. ⲁ̀ⲣⲓ ⲫⲙⲉⲩⲓ ⲙ̀ⲡⲓⲕⲁⲛⲣⲟⲥ ⲉ̀ⲧⲁϥⲧⲁϩⲟⲕ. ⲁ̀ⲣⲓ
ⲫⲙⲉⲩⲓ ϫⲉ ⲡⲉⲕⲟ︦ⲥ︦ ϩⲱϥ ⲁⲩⲁϣϥ ϧⲉⲛ ⲑⲙⲏϯ ⲛ̀ⲥⲟⲛⲓ
ⲃ︦ ⲛ̀ϫⲉ ⲛⲓⲓⲟⲩⲇⲁⲓ. ⲙⲉⲛⲉⲛⲥⲱⲥ ⲁϥϥⲁⲓ ⲛ̀ⲛⲉϥⲃⲁⲗ
ⲉ̀ⲡϣⲱⲓ ⲉ̀ⲧⲫⲉ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲡⲟ︦ⲥ︦ ⲫϯ ⲡⲓⲁⲧϣⲓⲃϯ
ⲡⲁⲣⲭⲱⲛ ⲛ̀ⲧⲉ ⲛⲓⲉ̀ⲛⲉϩ ⲫⲏ ⲉ̀ⲧⲉ ⲫⲱϥ ⲡⲉ ⲡⲓϭⲣⲟ ⲟⲩⲟϩ
ΚΓ. Β. ⲉϥϯ ⲙ̀ⲙⲟϥ ⲛ̀ϩⲙⲟⲧ ⲛ̀ⲛⲓⲙⲁⲣⲧⲩⲣⲟⲥ ϫⲉ ⲛ̀ⲑⲟⲕ ⲡⲉ

ⲡⲟⲩⲱ̀ⲟⲩ ⲛⲉⲙ ⲡⲟⲩⲭⲗⲟⲙ ⲫⲏⲉ̀ⲧⲉ ⲓⲥϫⲉⲛ ϩⲏ ⲙ̀ⲡⲁⲧⲉ
ⲕⲑⲁⲙⲓⲟ̀ ⲛ̀ϩⲗⲓ ⲙ̀ⲡⲁⲧⲉ ⲕⲑⲁⲙⲓⲟ̀ ⲛ̀ⲧⲫⲉ ⲛⲉⲙ ⲡⲕⲁϩⲓ
ⲉⲕⲙⲟⲧⲉⲛ ⲙ̀ⲙⲟⲕ ⲉ̀ϫⲉⲛ ⲛⲓⲙⲱⲟⲩ ⲛⲉⲙ ϯⲛⲟⲩ ⲉⲕ-
ⲙⲟⲧⲉⲛ ⲙ̀ⲙⲟⲕ ⲉ̀ϫⲉⲛ ⲡⲅⲉⲛⲟⲥ ⲧⲏⲣϥ ⲛ̀ⲛⲓⲣⲱⲙⲓ ⲛ̀ⲑⲟⲕ
ⲉⲧⲥⲱⲟⲩⲛ ⲛ̀ⲛⲉⲕ ⲙⲁⲛⲉⲙⲧⲟⲛ ⲫⲏⲉ̀ⲧⲁϥϭⲱⲗⲕ ⲛ̀ⲧⲫⲉ
ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲟⲩⲕⲁⲙⲁⲣⲁ ⲟⲩⲟϩ ⲛⲓϭⲏⲡⲓ ϧⲉⲛ ⲡⲉⲕⲟⲩⲁϩ-
Κ̄Δ̄. Α. ⲥⲁϩⲛⲓ ⲙ̀ⲡⲓⲛⲁⲩ ⲉ̀ϣⲁⲩⲟⲡⲧ ⲛ̀ⲟⲩⲙⲟⲩ ⲛ̀ϩⲱⲟⲩ. ⲛ̀ⲑⲟⲕ
ⲡⲟ̄ⲥ̄ ⲉⲧϩⲱⲟⲩ ⲉ̀ϫⲉⲛ ⲛⲓⲑⲙⲏⲓ ⲛⲉⲙ ⲡⲓⲟ̀ϫⲓ ⲫⲏⲉ̀ⲧⲁϥϣⲓ
ⲛ̀ⲛⲓⲧⲱⲟⲩ ϧⲉⲛ ⲟⲩϣⲓ ⲟⲩⲟϩ ⲛⲓϧⲉⲗⲗⲟⲧ ϧⲉⲛ ⲟⲩ-
ⲙⲁϣⲓ ⲫⲏⲉ̀ⲧⲓⲛⲓ ⲛ̀ⲛⲓⲑⲏⲛⲟⲩ ⲉ̀ⲃⲟⲗϧⲉⲛ ϩⲁⲛⲗ̀ϩⲱⲣ ⲟⲩⲟϩ
ⲛⲓⲁⲅⲅⲉⲗⲟⲥ ⲉ̀ⲧⲁⲩⲉⲣⲡⲁⲣⲁⲃⲉⲛⲓⲛ ⲁⲕⲧⲏⲓⲧⲟⲩ ⲉ̀ϧⲣⲏⲓ
ⲉ̀ⲫⲛⲟⲩ[ⲛ] ⲛ̀ⲧⲉ ⲛⲓⲧⲁⲣⲧⲁⲣⲟⲥ ⲉ̀ⲉⲣⲕⲟⲗⲁⲍⲓⲛ ⲙ̀ⲙⲱⲟⲩ
ⲉ̀ⲃⲟⲗϩⲓⲧⲉⲛ ϩⲁⲛⲇⲣⲁⲕⲱⲛ ⲉⲩϩⲱⲟⲩ. ⲟⲩⲟϩ ⲛ̀ⲑⲱⲟⲩ
ⲥⲉⲥⲟⲛϩ ϧⲉⲛ ϧⲁⲛⲥⲛⲁⲩϩ ⲛ̀ⲁⲧⲃⲱⲗ ⲉ̀ⲃⲟⲗ ⲛⲉⲙ
Κ̄Δ̄. Β. ϩⲁⲛⲙⲟⲭⲗⲟⲩⲥ ⲛ̀ⲁⲧϣⲟⲩⲱⲛ ⲙ̀ⲙⲱⲟⲩ ⲙ̀ⲙⲟⲛϣ̀ϫⲟⲙ
ⲛ̀ⲧⲉ ϩⲗⲓ ϣⲓⲃϯ ⲉ̀ϧⲟⲩⲛ ⲉ̀ϩⲣⲉⲛ ⲛⲉⲕⲟⲩⲁϩⲥⲁϩⲛⲓ. ⲡⲟ̄ⲥ̄
ⲫ̄ϯ̄ ⲛ̀ⲑⲟⲕ ⲁⲕⲟⲩⲱⲣⲡ ⲙ̀ⲡⲉⲕⲙⲟⲛⲟⲅⲉⲛⲏⲥ ⲛ̀ϣⲏⲣⲓ
ⲉ̀ⲡⲓⲕⲟⲥⲙⲟⲥ ⲉ̀ⲡϧⲁⲉ ⲛ̀ⲧⲉ ⲛⲓⲥⲏⲟⲩ ⲁϥϭⲓ ⲥⲁⲣⲍ ϧⲉⲛ
ⲙⲁⲣⲓⲁ̀ ϯⲡⲁⲣⲑⲉⲛⲟⲥ ⲟⲩⲟϩ ⲁϥⲉⲣⲣⲱⲙⲓ ⲙ̀ⲙⲟⲛϣϫⲟⲙ
ⲛ̀ⲕⲁϯ ⲛ̀ⲣⲱⲙⲓ ⲉ̀ϧⲟⲧϧⲉⲧ ⲛ̀ⲧⲉϥϫⲓⲛⲉⲣⲣⲱⲙⲓ. ⲛ̀ⲑⲟϥ ⲡⲟ̄ⲥ̄
ⲓ̄ⲏ̄ⲥ̄ ⲡⲭ̄ⲥ̄ ⲡⲓⲙⲓⲥⲓ ⲉ̀ⲃⲟⲗ ⲛ̀ϧⲏⲧⲕ ϧⲉⲛ ⲟⲩⲙⲉⲑⲙⲏⲓ.
Κ̄Ε̄. Α. ⲫⲏⲉ̀ⲧⲁϥⲙⲟϣⲓ ϩⲓϫⲉⲛ ⲡϩⲟ ⲙ̀ⲫⲓⲟⲙ ⲙ̀ⲫⲣⲏϯ ⲓⲥϫⲉⲕ
ⲉϥⲙⲟϣⲓ ϩⲓϫⲉⲛ ⲫⲏⲉ̀ⲧϣⲟⲩⲱ̀ⲟⲩ ⲫⲏⲉ̀ⲧⲁϥϣⲁⲛϣ ⲙ̀ⲉ
ⲙ̀ϣⲟ ⲙ̀ⲣⲱⲙⲓ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲉ̄ ⲛ̀ⲱⲓⲕ ϣⲁⲧⲟⲩⲥⲓ ⲫⲏⲉ̀ⲧⲁϥⲉⲣ
ⲉ̀ⲡⲓⲧⲓⲙⲁⲛ ⲛ̀ⲛⲓⲑⲏⲟⲩ ϧⲉⲛ ⲫⲓⲟⲙ ⲉⲛⲭⲁⲓ ⲛⲓⲃⲉⲛ ⲥⲉϭ-
ⲛⲟⲛ ⲙ̀ϫⲱⲟⲩ ⲛⲁⲕ ϯⲛⲟⲩ ⲁ̀ⲙⲟⲩ ⲡⲁⲟ̄ⲥ̄ ϧⲉⲛ ⲧⲁⲓⲟⲩⲛⲟⲩ
ⲉ̀ⲧⲉⲕⲛⲏⲟⲩ ⲓ̄ⲏ̄ⲥ̄ ⲗ̀ⲣⲓⲃⲟⲓ̀ⲑⲓⲛ ⲉ̀ⲧⲁⲙⲉⲧϫⲱⲃ ϫⲉ ⲁ̀ⲛⲟⲕ
ⲟⲩⲣⲉϥⲉⲣⲛⲟⲃⲓ. ⲙⲁⲣⲟⲩⲗ̀ⲥⲓⲁⲓ ⲉ̀ⲃⲟⲗ ϩⲁⲣⲟⲓ ⲛ̀ϫⲉ ⲛⲁⲓⲙ̀-
Κ̄Ε̄. Β. ⲕⲁⲩϩ ϫⲉ ⲡⲓⲱ̀ⲟⲩ ⲫⲱⲕ ⲡⲉ ⲟⲩⲟϩ ⲉϥⲙⲉϩ ⲙ̀ⲱⲟⲩ
ⲛ̀ϫⲉ ⲡⲉⲕⲣⲁⲛ ϣⲁ ⲉ̀ⲛⲉϩ ⲁ̀ⲙⲏⲛ. ⲉϥϫⲱⲕ ⲇⲉ ⲙ̀ⲡⲓ-

ⲁⲙⲟⲛ ⲁⲩϩⲓⲧϥ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲓⲧⲣⲟⲭⲟⲥ ⲁⲩϯⲕⲁ ⲉ̀ϫⲱϥ
ⲛ̀ⲙⲁϣⲱ ⲥⲁⲧⲟⲧϥ ⲁ̀ ⲡⲉϥⲥⲱⲙⲁ ⲉ̀ⲣ ⲓ̄ ⲛ̀ⲙⲉⲣⲟⲥ ⲛ̀ⲧⲟⲩ-
ⲛⲟⲩ ϩⲁⲙⲁⲓ ⲛ̀ⲧⲉϥⲥⲱⲛ ⲉ̀ⲡϣⲱⲓ ⲛ̀ϫⲉ ⲇⲁⲇⲓⲁ̀ⲛⲟⲥ
ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲁ̀ⲣⲓⲉ̀ⲛⲓ ⲛ̀ⲛⲓⲟⲩⲣⲱⲟⲩ ⲟⲩⲟϩ ϫⲉⲙⲛⲟⲙϯ
ϫⲉ ⲙ̀ⲙⲟⲛ ⲛⲟⲩϯ ⲉⲃⲏⲗ ⲉ̀ⲡⲁ̀ⲡⲟⲗⲗⲱⲛ ⲛⲉⲙ ⲡⲉⲣⲙⲏⲥ
Κϛ. α. ⲛⲉⲙ ⲡⲓⲍⲉⲩⲥ ⲛⲉⲙ ϯⲁ̀ⲑⲏⲛⲁⲥ ⲛⲉⲙ ⲡⲓⲥⲕⲁⲙⲁ̀ⲛⲇⲣⲟⲥ
ⲛⲉⲙ ⲡⲓϩⲏⲫⲉⲥⲧⲟⲥ ⲛⲉⲙ ⲡⲓⲏ̀ⲣⲁⲕⲗⲏⲥ ⲛⲉⲙ ⲡⲟⲥⲓⲇⲱⲛ
ⲛⲏⲉ̀ⲧⲁⲩⲉⲣ ⲡⲉⲑⲛⲁⲛⲉϥ ⲙ̀ⲡⲓⲅ̄ ⲛ̀ⲥⲁ ⲛ̀ⲧⲉ ⲫⲓⲟⲙ
ⲛⲏ ⲉ̀ⲧⲉ ⲛⲓⲟⲩⲣⲱⲟⲩ ϭⲓ ϫⲟⲙ ⲉ̀ⲃⲟⲗ ϩⲓⲧⲟⲧⲟⲩ ⲁϥⲑⲱⲛ
ⲛ̀ϫⲉ ϯⲛⲟⲩ ⲫϯ ⲛ̀ⲅⲉⲱⲣⲅⲓⲟⲥ ⲫⲏⲉ̀ⲧⲟⲩⲙⲟⲩϯ ⲉ̀ⲣⲟϥ
ϫⲉ ⲡ̅ⲥ̅ ⲫⲏⲉ̀ⲧⲁⲩⲁϣϥ ⲫⲏ ⲉ̀ⲧⲁ ⲛⲓⲓⲟⲩⲇⲁⲓ ϧⲟⲑⲃⲉϥ
ⲉⲑⲃⲉⲟⲩ ⲙ̀ⲡⲉϥϯ ⲛ̀ⲧⲉϥⲛⲁϩⲙⲉϥ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲛⲁϫⲓϫ
Κϛ. β. ⲁϥⲉⲣⲕⲉⲗⲉⲩⲓⲛ ⲛ̀ϫⲉ ⲡⲓⲇⲣⲁⲕⲱⲛ ⲛ̀ⲧⲉ ⲫⲛⲟⲩⲛ ⲉⲑⲣⲟⲩ-
ⲉⲣⲃⲉⲣ ⲙ̀ⲡⲉϥⲕⲁⲥ ⲥⲁⲃⲟⲗ ⲛ̀ϯⲡⲟⲗⲓⲥ ⲉ̀ϧⲣⲏⲓ ⲉ̀ⲟⲩ-
ⲗⲁⲕⲕⲟⲥ ⲉϥϣⲟⲩⲱ̀ⲟⲩ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ⲛ̀ϧⲣⲏⲓ ⲛ̀ϧⲏⲧϥ
ϫⲉ ⲙⲏⲡⲱⲥ ⲛ̀ⲧⲉ ⲛⲓⲭⲣⲏⲥⲧⲓⲁ̀ⲛⲟⲥ ϫⲓⲙⲓ ⲛ̀ⲛⲉϥⲕⲁⲥ
ⲛ̀ⲧⲟⲩⲕⲱⲧ ⲛ̀ⲟⲩⲙⲁⲣⲧⲩⲣⲓⲟⲛ ⲉ̀ⲣⲟϥ ⲛ̀ⲧⲟⲩⲧⲟⲩⲛⲟⲥ
ⲡⲉϥⲥⲛⲟϥ ⲉ̀ϩⲣⲏⲓ ⲉ̀ϫⲱⲛ. ⲛⲉ ⲫⲛⲁⲩ ⲛ̀ⲟⲩⲱⲙ ⲇⲉ ⲡⲉ
ⲁϥϣⲉ ⲛⲁϥ ⲛ̀ϫⲉ ⲡⲟⲩⲣⲟ ⲉ̀ⲟⲩⲱⲙ ⲛⲉⲙ ⲡⲓⲕⲉ ⲝ̄ⲑ̄
Κζ. α. ⲛ̀ⲟⲩⲣⲟ ⲛⲉⲙⲁϥ. ⲉⲩⲟⲩⲱⲙ ⲇⲉ ⲁϥϣⲱⲡⲓ ⲛ̀ϫⲉ ⲟⲩⲛⲓϣϯ
ⲙ̀ⲙⲟⲛⲙⲉⲛ. ⲛ̀ⲟⲩϩⲟϯ ϧⲉⲛ ⲟⲩϩⲟϯ ⲁ̀ ⲧⲫⲉ ϭⲗⲱⲕ
ⲛ̀ϭⲏⲡⲓ ⲟⲩⲟϩ ⲁⲥϣⲱⲡⲓ ⲛ̀ϫⲉ ⲟⲩⲛⲓϣϯ ⲛ̀ϩⲟϯ ϩⲱⲥ
ⲧⲉ ⲛ̀ⲧⲉ ⲛⲓⲧⲱⲟⲩ ⲫⲱϫⲓ ϧⲉⲛ ⲟⲩⲉ̀ⲝⲁⲡⲓⲛⲁ ⲛ̀ⲧⲉ ⲡⲕⲁϩⲓ
ⲕⲓⲙ ⲛ̀ⲧⲉ ⲫⲓⲟⲙ ϣⲑⲟⲣⲧⲉⲣ ⲛ̀ϩⲱⲓⲙⲓ ⲟⲩⲟϩ ⲛ̀ⲧⲉ
ⲛⲉϥϫⲟⲗ ϥⲟϫⲓ ⲉ̀ⲡϣⲱⲓ ⲙ̀ⲡⲉ ⲙ̀ⲙⲁϩⲓ. ⲁϥⲉⲣⲥⲁⲗⲡⲓⲍⲓⲛ
ⲛ̀ϫⲉ ⲙⲓⲭⲁⲏⲗ ϧⲉⲛ ⲡⲓⲧⲁⲡ ϩⲏⲡⲡⲉ ⲓⲥ ⲡ̅ⲟ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲁϥⲓ̀
Κζ. β. ϩⲓϫⲉⲛ ⲡⲉϥϩⲁⲣⲙⲁ ⲛ̀ⲭⲉⲣⲟⲩⲃⲓⲙ ⲁϥⲟ̀ϩⲓ ⲉ̀ⲣⲁⲧϥ ϩⲓϫⲉⲛ
ⲛⲉⲛⲥⲫⲟⲧⲟⲩ ⲙ̀ⲡⲓⲗⲁⲕⲕⲟⲥ ⲡⲉϫⲁϥ ⲙ̀ⲙⲓⲭⲁⲏⲗ ⲡⲓⲁⲣ-
ⲭⲏⲁⲅⲅⲉⲗⲟⲥ ϫⲉ ⲙⲁϣⲉ ⲛⲁⲕ ⲉ̀ⲡⲉⲥⲏⲧ ⲉ̀ⲡⲓⲗⲁⲕⲕⲟⲥ
ⲑⲱⲟⲩϯ ⲛ̀ⲛⲉⲛⲕⲁⲥ ⲙ̀ⲡⲁⲗⲁⲟⲩ ⲅⲉⲱⲣⲅⲓⲟⲥ. ⲉ̀ⲡⲓⲇⲉ

ⲁϥⲥⲟϭⲛⲓ ⲛ̀ϫⲉ ⲡⲁⲓϫⲱⲣⲓ ϧⲉⲛ ⲡⲉϥϩⲏⲧ ⲛ̀ϫⲉ ⲅⲉⲱⲣ-
ⲅⲓⲟⲥ ⲓⲥϫⲉ ⲛⲉϥⲱⲛϧ ϫⲉ ϯⲛⲁⲛⲟϩⲉⲙ ⲁⲛ ⲙ̀ⲡⲁⲓⲥⲟⲡ
ⲉ̀ⲃⲟⲗϧⲉⲛ ⲡⲁⲓⲙⲁⲛⲕⲁⲛⲟⲛ ⲁⲓϫⲁϥ ⲁϥⲣⲁⲟⲩⲱ̀ ⲛ̀ϧⲏⲧϥ
ⲔⲎ. ⲁ. ϫⲉ ⲛ̀ⲧⲉϥⲛⲁϩϯ ϧⲉⲛ ⲡⲉϥϩⲏⲧ ⲧⲏⲣϥ ⲟⲩⲟϩ ⲛ̀ⲧⲉϥ-
ⲉ̀ⲙⲓ ϫⲉ ⲁ̀ⲛⲟⲕ ⲡⲉ ⲫϯ ⲫⲏ ⲉ̀ⲧⲉ ⲟⲩⲟⲛϣϫⲟⲙⲙⲟϥ
ⲉ̀ⲛⲟϩⲉⲙ ⲙ̀ⲙⲁⲩⲁⲧϥ. ⲁ̀ ⲙⲓⲭⲁⲏⲗ ϣⲉ ⲛⲁϥ ⲉ̀ⲡⲉⲥⲏⲧ
ⲉ̀ⲡⲓⲗⲁⲕⲕⲟⲥ ⲁϥⲥⲉⲃⲧⲉ ⲡⲓⲥⲱⲙⲁ ⲉ̀ⲑⲟⲩⲁⲃ ⲛ̀ⲧⲉ
ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ. ⲁ̀ ⲡⲟ̅ⲥ̅ ⲁ̀ⲙⲟⲛⲓ ⲛ̀ⲧⲉϥϫⲓϫ ⲉϥ-
ϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲁⲙⲉⲛⲣⲓⲧ ϩⲏⲡⲡⲉ ⲓⲥ ϯϫⲓϫ
ⲉⲧⲁⲥⲑⲁⲙⲓⲟ̀ ⲛ̀ⲁ̀ⲇⲁⲙ ⲡⲓϣⲟⲣⲡ ⲛ̀ⲣⲱⲙⲓ ⲛ̀ⲑⲟⲥ ⲟⲛ
ϯⲛⲟⲩ ⲉ̀ⲑⲟⲩⲁ̀ϩⲉⲙ ⲥⲱⲛⲧ ⲙ̀ⲙⲟⲕ ⲁ̀ ⲡⲟ̅ⲥ̅ ⲛⲓϥⲓ ⲉ̀ϧⲟⲩⲛ
ⲔⲎ. ⲃ. ϧⲉⲛ ⲡⲉϥϩⲟ ⲁϥⲙⲁϩϥ ⲛ̀ⲛ̀ⲱⲛϧ ⲛ̀ⲕⲉ ⲥⲟⲡ. ⲁϥⲉ̀ⲣⲁⲥ-
ⲡⲁⲍⲉⲥⲑⲉ ⲙ̀ⲙⲟϥ ⲛ̀ϫⲉ ⲡⲟ̅ⲥ̅ ⲁϥϣⲉ ⲛⲁϥ ⲉ̀ⲡϣⲱⲓ ⲉ̀ⲛⲓ-
ⲫⲏⲟⲩⲓ̀ ⲛⲉⲙ ⲛⲉϥⲁⲅⲅⲉⲗⲟⲥ ⲉ̀ⲑⲟⲩⲁⲃ. ⲁϥⲧⲱⲛϥ ϧⲉⲛ
ⲟⲩⲓⲱⲥ ⲛ̀ϫⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲛⲓⲉ̀ⲑ-
ⲙⲱⲟⲩⲧ. ⲟⲩⲟϩ ⲛⲁϥⲙⲟϣⲓ ⲡⲉ ϧⲉⲛ ⲡⲓⲡⲁⲗⲁⲧⲓ(sic) ⲛ̀ⲧⲉ
ϯⲃⲁⲕⲓ ⲉϥⲕⲱⲧ ⲛ̀ⲥⲁ ⲛⲓⲟⲩⲣⲱⲱⲟⲩ(sic). ⲙⲉⲛⲉⲛⲥⲁ
ⲛⲁⲓ ⲇⲉ ⲁϥϫⲓⲙⲓ ⲛ̀ⲛⲓⲟⲩⲣⲱⲟⲩ ϧⲉⲛ ⲡⲓⲡⲗⲁⲧⲓⲁ̀(sic)
ⲔⲐ. ⲁ. ⲉⲩϩⲉⲙⲥⲓ ⲥⲁϧⲟⲩⲛ ⲉⲩϯϩⲁⲡ ⲟⲩⲟϩ ⲁϥϥⲱϫⲓ ⲉ̀ϧⲟⲩⲛ
ⲉ̀ϫⲱⲟⲩ ⲡⲉϫⲁϥ ⲛⲱⲟⲩ ϫⲉ ⲧⲉⲧⲉⲛⲥⲱⲟⲩⲛ ⲙ̀ⲙⲟⲓ ⲁⲛ
ⲱ̀ ⲛⲓⲟⲩⲣⲱⲟⲩ. ⲁϥϥⲁⲓ ⲛ̀ⲛⲉϥⲃⲁⲗ ⲉ̀ⲡϣⲱⲓ ⲛ̀ϫⲉ ⲡⲟⲩⲣⲟ
ⲇⲁⲇⲓⲁ̀ⲛⲟⲥ ϧⲉⲛ ⲟⲩϣⲓⲡⲓ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ϫⲉ
ⲛ̀ⲑⲟⲕ ⲛⲓⲙ ⲙ̀ⲡⲁⲓⲣⲏϯ. ⲡⲉϫⲉ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲛ̀ⲧⲉ
ⲡⲭ̅ⲥ̅ ⲛⲁϥ ϫⲉ ⲁ̀ⲛⲟⲕ ⲡⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲫⲏⲉ̀ⲧⲁⲧⲉⲛϧⲱⲧⲉⲃ
(sic) ⲙ̀ⲙⲟϥ ⲛ̀ⲥⲁϥ ⲉⲑⲃⲉ ⲧⲉⲧⲉⲛⲙⲉⲧⲣⲉϥϯϣⲱϣ ⲉ̀ⲡⲁ-
ⲔⲐ. ⲃ. ⲛⲟⲩϯ ⲫⲁⲓ ⲉⲑⲛⲁⲧⲁⲕⲉ ⲑⲏⲛⲟⲩ ⲙ̀ⲡⲁⲧⲉ ⲟⲩⲉⲥⲕⲓ ϣⲱⲡⲓ.
ⲡⲟⲩⲣⲟ ⲇⲉ ⲇⲁⲇⲓⲁ̀ⲛⲟⲥ ⲉϥⲙⲏⲛ ⲉϥⲥⲟⲙⲥ ⲉ̀ϧⲟⲩⲛ
ϧⲉⲛ ⲡϩⲟ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ⲛ̀ⲑⲟⲕ ⲁⲛ
ⲡⲉ ⲁⲗⲗⲁ ⲧⲉϥϧⲏⲃⲓ ⲧⲉ ⲕⲉ ⲟⲩⲁⲓ ⲇⲉ ⲡⲉϫⲁϥ ϫⲉ
ⲁ̀ⲣⲏⲟⲩ ⲁϥⲟ̀ⲛⲓ ⲙ̀ⲙⲟϥ. ⲉ̀ⲧⲁϥⲉ̀ⲙⲓ ⲇⲉ ⲛ̀ϫⲉ ⲁ̀ⲛⲁⲧⲟⲗⲓⲟⲥ

ⲡⲓⲥⲧⲣⲁⲧⲓⲗⲁⲧⲏⲥ ⲡⲉϫⲁϥ ϫⲉ ϧⲉⲛ ⲟⲩⲙⲉⲑⲙⲏⲓ ⲫⲁⲓ
ⲡⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲉⲧⲁϥⲧⲁϥⲧⲱⲛϥ (sic) ⲉ̀ⲃⲟⲗϧⲉⲛ
ⲛⲏ ⲉ̀ⲑ ⲙⲱⲟⲩⲧ ⲁϥⲛⲁϩϯ ⲇⲉ ⲛ̀ϫⲉ ⲁⲛⲁⲇⲟⲗⲓⲟⲥ(sic)
ⲗ̄. ⲁ. ⲛⲉⲙ ⲛⲁⲧⲉϥⲧⲁⲍ̄ⲓⲥ ⲧⲏⲣⲥ. ⲁⲥϣⲱⲡⲓ ⲇⲉ ⲛ̀ϫⲉ ⲧⲏⲡⲓ
ⲛ̀ⲛⲏⲉ̀ⲧⲁⲩⲛⲁϩϯ ⲉ̀ⲡⲭ̅ⲥ̅ ⲥⲉⲓ̀ⲣⲓ ⲛ̀ⲅ̅ ⲛ̀ϣⲟ ⲛⲉⲙ ⲑ̅ ⲛⲉⲙ
ⲟⲩⲥϩⲓⲙⲓ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲡⲓⲙⲏϣ. ⲟⲩⲟϩ ⲁϥⲟⲩⲁϩⲥⲁϩⲛⲓ
ⲛ̀ϫⲉ ⲡⲟⲩⲣⲟ ⲇⲁⲇⲓⲁ̀ⲛⲟⲥ ⲉⲑⲣⲟⲩϩⲓⲧⲟⲩ ⲧⲏⲣⲟⲩ ⲥⲁ-
ⲃⲟⲗ ⲛ̀ϯⲃⲁⲕⲓ ϧⲉⲛ ⲟⲩⲙⲁ ⲛ̀ϣⲁϥⲉ ⲁⲩⲁⲓⲧⲟⲩ ⲛ̀ⲃ̅
ⲙ̀ⲙⲉⲣⲟⲥ ⲁⲩϭⲟⲧϭⲉⲧ ⲙ̀ⲙⲱⲟⲩ. ⲡⲁⲓⲣⲏϯ ⲁⲩϫⲱⲕ ⲛ̀ⲧⲟⲩ-
ⲙⲁⲣⲧⲩⲣⲓⲁ̀ ⲛ̀ⲥⲟⲩ ⲓ̅ⲉ̅ ⲙ̀ⲫⲁⲙⲉⲛⲱⲑ ϧⲉⲛ ⲟⲩⲉ̀ϩⲟⲟⲩ
ⲛ̀ⲥⲁⲃⲃⲁⲧⲟⲛ ϧⲉⲛ ⲁϫⲡ̅ⲑ̅ ⲙ̀ⲡⲓⲉ̀ϩⲟⲟⲩ ⲟⲩⲟϩ ⲁⲩϣⲉ
ⲗ̄. ⲃ. ⲛⲱⲟⲩ ϧⲉⲛ ⲟⲩⲱ̀ⲟⲩ ⲉ̀ⲡⲓⲡⲁⲣⲁⲇⲓⲥⲟⲥ ⲉⲩϭⲓ ϩⲙⲟⲧ
ⲉ̀ϩⲣⲏⲓ ⲉ̀ϫⲉⲛ ⲛⲓⲣⲉϥⲉⲣⲛⲟⲃⲓ. ⲁϥⲟⲩⲁϩⲥⲁϩⲛⲓ ⲛ̀ϫⲉ ⲡⲟⲩ-
ⲣⲟ ⲉⲑⲣⲟⲩⲓ̀ⲛⲓ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉ̀ϫⲉⲛ ⲡⲓⲃⲏⲙⲁ
ⲟⲩⲟϩ ⲁϥϫⲟⲥ ⲉⲑⲣⲟⲩⲓ̀ⲛⲓ ⲛ̀ⲟⲩϭⲗⲟϫ ⲙ̀ⲃⲉⲛⲓⲡⲓ ϩⲓⲛⲁ
ⲛ̀ⲥⲉⲱⲛϩ ⲙ̀ⲡⲓⲑⲙⲏⲓ ⲉ̀ⲣⲟϥ ⲟⲩⲟϩ ⲁϥⲑⲣⲟⲩⲥⲁϩϯ ϧⲁ
ⲟⲩⲧⲁⲧϩ ϣⲁⲧ ⲉϥⲃⲱⲗ ⲉ̀ⲃⲟⲗ ⲟⲩⲟϩ ⲛ̀ⲥⲉⲓ̀ⲛⲓ ⲛ̀ⲟⲩ-
ⲙⲟⲕⲓ ⲙ̀ⲡⲥⲙⲟⲧ ⲛ̀ⲟⲩⲭⲟⲛⲓ ⲙ̀ⲃⲉⲛⲓⲡⲓ ⲛ̀ⲥⲉϩⲓⲧϥ ⲉ̀ϧⲣⲏⲓ
ⲗ̄ⲁ̄. ⲁ. ⲉ̀ⲣⲱϥ ⲟⲩⲟϩ ⲁϥⲑⲣⲟⲩⲑⲟⲩⲝ̄ ⲛ̀ⲝ̄ ⲛ̀ⲓϥⲧ ⲉ̀ⲧⲉϥⲁ̀ⲫⲉ
ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲓϭⲗⲟϫ ⲁϥⲑⲣⲟⲩⲓ̀ⲛⲓ ⲛ̀ⲟⲩⲛⲓϣϯ ⲛ̀ⲱⲛⲓ ⲉϥ-
ⲫⲟⲛⲕ ⲕⲁⲧⲁ ⲧⲉϥⲁ̀ⲫⲉ ⲟⲩⲟϩ ⲁⲩϩⲓ ⲧⲉϥⲁ̀ⲫⲉ ⲉ̀ϧⲣⲏⲓ
ⲉ̀ⲣⲟϥ ⲉ̀ⲧⲁϫⲣⲟⲥ ⲛ̀ⲧⲁⲧϥ ⲛ̀ⲥⲉⲥⲕⲉⲣⲕⲉⲣ ⲙ̀ⲙⲟϥ ⲛⲉⲙ
ⲡⲓⲱ̀ⲛⲓ ⲟⲩⲟϩ ⲛ̀ⲧⲟⲩⲃⲱⲗ ⲉ̀ⲃⲟⲗ ⲛ̀ⲛⲓⲧⲁϩⲟ ⲉ̀ⲣⲁⲧⲟⲩ
ⲛ̀ⲧⲉ ⲛⲉϥⲕⲁⲥ. ⲉ̀ⲧⲁϥⲁ̀ⲙⲟⲛⲓ ⲇⲉ ⲛ̀ⲧⲟⲧϥ ϧⲉⲛ ⲧⲁⲓ-
ⲃⲁⲍ̄ⲁⲛⲟⲥ ϧⲉⲛ ⲟⲩⲙⲉⲧϫⲱⲣⲓ ⲟⲩⲟϩ ⲁϥⲟⲩⲁϩⲥⲁϩⲛⲓ
ⲗ̄ⲁ̄. ⲃ. ⲉ̀ⲑⲣⲟⲩⲓ̀ⲛⲓ ⲙ̀ⲡⲓⲱ̀ⲛⲓ ⲉ̀ⲃⲟⲗ ϩⲁⲣⲟϥ ⲉ̀ⲁϣϥ ⲉ̀ⲡϣⲱⲓ
ⲛ̀ⲥⲁϫⲱϥ ⲟⲩⲟϩ ⲛ̀ⲧⲟⲩⲙⲟⲩⲣ ⲛ̀ⲟⲩⲛⲓϣϯ ⲛ̀ⲱ̀ⲛⲓ ⲛ̀ϧⲏⲧϥ
ⲛⲉⲙ ⲉϭⲉⲣⲉ ⲟⲩⲛⲓϣϯ ⲛ̀ⲭⲣⲉⲙⲧⲥ ⲉ̀ⲡϣⲱⲓ ϧⲁⲣⲟϥ.
ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲇⲉ ⲁϥⲟⲩⲁϩⲥⲁϩⲛⲓ ⲉ̀ϩⲓⲧϥ ⲉ̀ϧⲟⲩⲛ
ⲉ̀ⲟⲩⲙⲁⲥⲓ ⲛ̀ϩⲟⲙⲧ ⲛⲉⲙ ⲉ̀ⲧⲱⲧⲥ ⲛ̀ϩⲁⲛⲓϥⲧ ⲉⲩϣⲏⲟⲩ

ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲣⲟϥ. ⲁϥⲉⲣⲕⲉⲗⲉⲩⲓⲛ ⲛ̀ϫⲉ ⲡⲓⲁ̀ⲛⲟⲙⲟⲥ ⲛ̀ⲟⲩⲣⲟ
Λв. а. ⲉⲑⲣⲟⲩⲓ̀ⲛⲓ ⲛ̀ⲟⲩⲙⲁⲛ̀ⲕⲁⲛⲱⲛ ⲙ̀ⲡⲓⲙⲁⲥⲓ ⲛ̀ⲧⲟⲩⲕⲱϯ
ⲉ̀ϧⲟⲩⲛ ϩⲓⲛⲁ ⲛ̀ⲧⲟⲩϧⲟⲙϧⲉⲙ ⲙ̀ⲡⲥⲱⲙⲁ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ
ⲛ̀ϫⲉ ⲛⲓϥⲧ ⲟⲩⲟϩ ⲛ̀ⲧⲉ ⲛⲉϥⲙⲉⲗⲟⲥ ⲉⲣ ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲟⲩ-
ϣⲱⲓϣ ⲛ̀ⲧⲉ ⲟⲩϭⲛⲱⲟⲩ ϧⲉⲛ ⲡⲓϣⲱⲙ. ⲁϥⲁ̀ⲙⲟⲛⲓ
ⲛ̀ⲧⲟⲧϥ ⲟⲛ ϧⲉⲛ ⲟⲩⲙⲉⲧϫⲱⲣⲓ ⲁϥⲟⲩⲁϩⲥⲁϩⲛⲓ ⲇⲉ
ⲟⲛ ⲉⲑⲣⲟⲩϩⲓⲧϥ ⲉ̀ⲡⲓϣⲧⲉⲕⲟ ⲛⲉⲙ ⲉ̀ⲧⲟⲥϥ ⲉ̀ⲡ̀ϣⲉ ϣⲁ
ⲧⲉϥⲥⲟϭⲛⲓ ϫⲉ ϥⲛⲁⲉ̀ⲣⲟⲩ ⲛⲁϥ ⲓⲉ ϫⲉ ϥⲛⲁⲧⲁⲕⲟϥ
ⲛ̀ⲁϣ ⲛ̀ⲣⲏϯ ⲛⲉ ⲟⲩⲥⲁⲓⲉ ⲡⲉ ⲉ̀ⲙⲁϣⲱ ϧⲉⲛ ⲧⲉϥϫⲓⲛ-
Λв. в. ⲛⲁⲩ ⲁ̀ ⲡ̅ⲟ̅ⲥ̅ ⲟⲩⲟⲛϩϥ ⲉ̀ⲣⲟϥ ϧⲉⲛ ⲡⲓⲉ̀ϫⲱⲣϩ ⲉ̀ⲧⲉⲙⲙⲁⲩ
ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲁ̀ⲙⲱⲛⲓ ⲛ̀ⲧⲟⲧⲕ ⲡⲁⲥⲟⲧⲡ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲟⲩⲟϩ ϫⲉⲙⲛⲟⲙϯ ⲙ̀ⲡⲉⲣⲃⲱⲗ ⲉ̀ⲃⲟⲗ ϫⲉ ⲁ̀ⲛⲟⲕ ϯⲭⲏ
ⲛⲉⲙⲁⲕ ⲟⲩⲟⲛ ⲟⲩⲛⲓϣϯ ⲛ̀ⲣⲁϣⲓ ϣⲟⲡ ⲛⲁⲕ ϧⲉⲛ ⲧⲫⲉ
ⲉ̀ϩⲣⲏⲓ ⲉ̀ϫⲉⲛ ⲡⲉⲕⲁ̀ⲅⲱⲛ. ϩⲏⲡⲡⲉ ⲓⲥ ⲟⲩⲥⲟⲡ ⲁⲕⲙⲟⲩ
ⲙ̀ⲙⲟϥ ⲁⲓⲧⲟⲩⲛⲟⲥⲕ ⲉ̀ⲧⲓ ⲭⲛⲁⲙⲟⲩ ⲛ̀ⲕⲉ ⲥⲟⲡⲃ̅
Λг. а. ⲟⲩⲟϩ ϯⲛⲁⲧⲟⲩⲛⲟⲥⲕ ⲟⲛ ϧⲉⲛ ⲡⲓⲙⲁϩⲅ̅ ⲇⲉ ⲛ̀ⲥⲟⲡ
ⲁ̀ⲛⲟⲕ ⲉ̀ⲑⲛⲁⲓ̀ ⲙ̀ⲙⲓⲛ ⲙ̀ⲙⲟⲓ ϧⲉⲛ ϩⲁⲛϭⲏⲡⲓ ⲟⲩⲟϩ
ϯⲡⲁⲣⲁⲑⲏⲕⲏ ⲉ̀ⲧⲁⲓϫⲁⲗⲟⲥ ⲉ̀ⲡⲉⲕⲥⲱⲙⲁ ϯⲛⲁϭⲓⲧⲥ
ⲁ̀ⲛⲟⲕ ⲉⲑⲛⲁϯϫⲟⲙ ⲙ̀ⲡⲉⲕⲥⲱⲙⲁ ⲉ̀ⲑⲟⲩⲁⲃ ⲛ̀ⲧⲁ-
ⲑⲣⲉⲕⲙ̀ⲧⲟⲛ ⲙ̀ⲙⲟⲕ ⲛⲉⲙ ⲁⲃⲣⲁⲁⲙ ⲛⲉⲙ ⲓⲥⲁⲁⲕ ⲛⲉⲙ
ⲓⲁⲕⲱⲃ ⲙ̀ⲡⲉⲣⲉⲣϣⲗⲁϩ ⲛ̀ϩⲏⲧ ⲁ̀ⲛⲟⲕ ϯⲭⲏ ⲛⲉⲙⲁⲕ
ⲉⲥⲉϣⲱⲡⲓ ⲅⲁⲣ ⲛ̀ϫⲉ ⲧⲉⲕⲙⲁⲣⲧⲩⲣⲓⲁ̀ ⲙ̀ⲡⲉⲙⲑⲟ ⲙ̀ⲡⲁⲓ
ⲟ̅ ⲛ̀ⲟⲩⲣⲟ ⲛⲁⲓ ⲉⲕⲉⲣⲙⲉⲑⲣⲉ ⲙ̀ⲡⲟⲩⲙ̀ⲑⲟ ⲉⲑⲃⲏⲧ ϫⲛⲁⲉⲣ
ⲍ̅ ⲛ̀ⲣⲟⲙⲡⲓ ⲉⲩⲉⲣⲃⲁⲍⲁⲛⲓⲍⲓⲛ ⲙ̀ⲙⲟⲕ ⲉ̀ϩⲣⲏⲓ ϩⲓϫⲉⲛ
Λг. в. ⲡⲁⲣⲁⲛ ϫⲉⲙⲛⲟⲙϯ ⲙ̀ⲡⲉⲣⲉⲣϣⲗⲁϩ ⲛ̀ϩⲏⲧ ϧⲉⲛ ⲡϫⲓⲛ-
ⲑⲣⲉϥⲧⲁⲓⲉⲙⲟⲩϯ ⲉ̀ⲣⲟϥ ⲛ̀ϫⲉ ⲡ̅ⲟ̅ⲥ̅ ⲁϥϣⲉ ⲛⲁϥ ⲉ̀ⲡϣⲱⲓ
ⲉ̀ⲛⲓⲫⲏⲟⲩⲓ̀ ⲛⲉⲙ ⲛⲉϥⲁⲅⲅⲉⲗⲟⲥ ⲉ̀ⲑⲟⲩⲁⲃ ⲉ̀ⲣⲉ ⲡⲓϫⲱⲣⲓ
ⲙ̀ⲙⲁⲣⲧⲩⲣⲟⲥ ⲛ̀ⲧⲉ ⲡ̅ⲭ̅ⲥ̅ ⲥⲟⲙⲥ ⲉ̀ⲣⲟϥ ⲟⲩⲟϩ ⲛ̀ⲑⲟϥ
ⲇⲉ ⲛⲁϥⲙⲏⲛ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲡⲓϣⲣⲱⲓⲥ ϣⲁⲧⲉ ⲡⲓⲟⲩⲱⲓⲛⲓ
ϣⲁⲓ ⲉ̀ⲃⲟⲗ ⲉϥⲟⲩⲛⲟϥ ⲙ̀ⲙⲟϥ ϧⲉⲛ ⲡⲓⲉ̀ⲣⲟⲩⲟⲧ ⲉ̀ⲧⲁ-

ⲗ̅ⲇ̅. ⲁ. ⲡⲟ̅ⲥ̅ ⲧⲏⲓϥ ⲛⲁϥ. ⲉ̀ⲧⲁϥϣⲱⲣⲡ ⲇⲉ ϣⲱⲡⲓ ⲁϥⲟⲩⲁϩⲥⲁϩⲛⲓ
ⲛ̀ϫⲉ ⲡⲟⲩⲣⲟ ⲉ̀ⲑⲣⲟⲩⲓ̀ⲛⲓ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉ̀ϫⲉⲛ
ⲡⲓⲃⲏⲙⲁ. ⲉ̀ⲧⲁⲩⲉⲛϥ ⲇⲉ ⲡⲉϫⲉ ⲟⲩⲁⲓ ⲛⲁϥ ⲉ̀ⲃⲟⲗϧⲉⲛ
ⲡⲓ ⲟ̅ ⲛ̀ⲟⲩⲣⲟ ⲉ̀ⲡⲉϥⲣⲁⲛ ⲡⲉ ⲙⲁⲅ[ⲛ]ⲉⲛⲧⲓⲟⲥ ϫⲉ ⲅⲉⲱⲣ-
ⲅⲓⲟⲥ ϯⲉⲣⲉ̀ⲧⲓⲛ ⲛ̀ⲟⲩⲙⲏⲛⲓⲛⲓ ⲛ̀ⲧⲟⲧⲕ. ⲉ̀ϣⲱⲡ ⲁⲕϣⲁ-
ⲛⲁⲓϥ ⲙ̀ⲡⲁⲙ̀ⲑⲟ ϣⲉ ⲡⲉⲛⲛⲏⲃ ⲡⲓⲣⲏ ⲛⲉⲙ ⲡⲓⲟ̅ ⲛ̀ⲛⲟⲩϯ
ⲛⲉⲙ ⲑⲙⲁⲩ ⲛ̀ⲛⲓⲛⲟⲩϯ ϯⲁⲣⲧⲏⲙⲓⲥ ϫⲉ ⲛ̀ⲑⲟⲥ ⲉⲑ-
ⲗ̅ⲗ̅. ⲃ. ⲛⲟϩⲉⲙ ⲙ̀ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ϫⲉ ϯⲛⲁⲛⲁϩϯ ϩⲱ
ⲉ̀ⲛⲉⲕⲛⲟⲩϯ ⲛ̀ⲧⲁϣⲉⲙϣⲓ ⲙ̀ⲙⲱⲟⲩ ⲛ̀ⲕⲁⲗⲱⲥ. ⲡⲉϫⲉ
ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛⲁϥ ϫⲉ ⲁ̀ϫⲉ ⲡⲉⲕⲉ̀ⲧⲏⲙⲁ ⲛⲏⲓ.
ⲡⲉϫⲉ ⲙⲁⲕⲙⲉⲛⲧⲓⲟⲥ ⲡⲟⲩⲣⲟ ⲛⲁϥ ϫⲉ ϩⲏⲡⲡⲉ ⲓⲥ ⲟ̅
ⲛ̀ⲑⲣⲟⲛⲟⲥ ⲥⲉϫⲏ ⲉ̀ϧⲣⲏⲓ ⲫⲟⲩⲁⲓ ⲫⲟⲩⲁⲓ ⲛ̀ⲛⲓⲑⲣⲟⲛⲟⲥ
ⲟⲩⲟϩ ϩⲁⲛⲫⲁⲧⲥⲓ ⲛ̀ϧⲏⲧⲟⲩ ⲙ̀ⲙⲏⲛⲓ ⲛⲓⲃⲉⲛ ϩⲁⲛⲟⲩⲟⲛ
ⲗ̅ⲉ̅. ⲁ. ⲙⲏⲛ ⲛ̀ⲧⲉ ϩⲁⲛϣϣⲏⲛ ⲛ̀ⲣⲉϥϯⲟⲩⲧⲁϩ ⲛⲉⲙ ϩⲁⲛⲟⲩⲟⲛ
ⲛ̀ⲁⲧⲟⲩⲧⲁϩ. ⲉ̀ϣⲱⲡ ⲟⲩⲛ ⲛ̀ⲧⲟⲩⲟⲩⲱⲛϩ ⲉ̀ⲃⲟⲗ ⲛ̀ⲧⲟⲩϣ-
ⲉⲡⲛⲟⲩⲛⲓ ⲛ̀ϫⲉ ⲛⲓⲫⲁⲧⲥⲓ ⲛ̀ⲧⲉ ⲡⲓϣϣⲏⲛ ⲛ̀ⲧⲉ̀ ⲡⲓⲟⲩⲁⲓ
ⲡⲓⲟⲩⲁⲓ ⲛ̀ϧⲏⲧⲟⲩ ⲫⲓⲣⲓ ⲉ̀ⲃⲟⲗϩⲓⲧⲉⲛ ⲛⲉⲕⲧⲱⲃϩ ⲟⲩⲟϩ
ⲛ̀ⲧⲉ ⲛⲓⲫⲁⲓⲥⲓ(sic) ⲛ̀ⲣⲉϥϯⲟⲩⲧⲁϩ ⲫⲟⲣⲓ ⲉ̀ⲃⲟⲗ ⲟⲩⲟϩ
ⲛ̀ⲧⲉ ⲛⲓⲁⲧⲟⲩⲧⲁϩ ⲛ̀ϫⲱⲃⲓ ⲫⲟⲣⲓ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲫⲁⲓ
ϯⲛⲁϩϯ ⲉ̀ⲡⲉⲕⲛⲟⲩϯ. ⲁ̀ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ϩⲓⲧϥ
ϩⲓϫⲉⲛ ⲡⲉϥϩⲟ ⲁϥⲧⲱⲃϩ ⲙ̀ⲫϯ ⲛ̀ⲟⲩⲛⲓϣϯ ⲛ̀ⲛⲁⲩ ⲉϥ-
ⲗ̅ⲉ̅. ⲃ. ϥⲓⲁ̀ϩⲟⲙ. ⲉ̀ⲧⲁϥϫⲱⲕ ⲇⲉ ⲉ̀ⲃⲟⲗ ⲛ̀ϯⲡⲣⲟⲥⲉⲩⲭⲏ ⲁϥϫⲱ
ⲙ̀ⲡⲓⲁ̀ⲙⲏⲛ ⲁⲥϣⲱⲡⲓ ⲇⲉ ⲟⲩⲛⲓϣϯ ⲛ̀ϩⲟϯ ⲛⲉⲙ ⲟⲩ-
ⲥⲑⲉⲣⲧⲉⲣ ϧⲉⲛ ⲡⲉϥϫⲓⲛⲧⲱⲛϥ ⲟⲩⲡ̅ⲛ̅ⲁ̅ ⲅⲁⲣ ⲛ̀ⲧⲉ
ⲡⲟ̅ⲥ̅ ⲁϥⲓ̀ ⲉ̀ϫⲉⲛ ⲛⲓⲑⲣⲟⲛⲟⲥ ⲁⲩϯⲟⲩⲱ̀ ⲉ̀ⲃⲟⲗ ⲁⲩϭⲉⲡ-
ⲛⲟⲩⲛⲓ ⲛ̀ϫⲉ ⲛⲓⲫⲁⲧⲥⲓ ⲁⲩⲫⲓⲣⲓ ⲉ̀ⲃⲟⲗ ⲟⲩⲟϩ ⲛⲏⲉ̀ⲧⲟⲓ
ⲛ̀ⲣⲉϥϯⲟⲩⲧⲁϩ ⲁⲩϯ ⲟⲩⲧⲁϩ ⲛⲏ ⲉ̀ⲧⲟⲓ ⲛ̀ⲁⲧⲟⲩⲧⲁϩ
ⲗ̅ϛ̅. ⲁ. ⲁⲩϩⲓ ϫⲱⲃⲓ ⲉ̀ⲃⲟⲗ. ⲧⲟⲧⲉ ⲡⲉϫⲉ ⲙⲁⲅⲙⲉⲛⲧⲓⲟⲥ ⲡⲟⲩⲣⲟ
ⲛⲁϥ ϫⲉ ⲟⲩⲛⲓϣϯ ⲛ̀ⲛⲟⲩϯ ⲡⲉ ⲡⲓⲉⲣⲁⲕⲗⲏⲥ ϫⲉ ⲛⲉⲙ
ⲛⲓⲕⲉϣⲉ ⲉⲧϣⲟⲩⲱ̀ⲟⲩ ⲁϥⲟⲩⲱⲛϩ ⲛ̀ⲧⲉϥϫⲟⲙ ⲉ̀ⲃⲟⲗ

ⲛ̀ϧⲏⲧⲟⲩ ⲙ̀ⲡⲁⲓⲣⲏϯ. ⲁϥⲉⲣⲟⲩⲱ̀ ⲛ̀ϫⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣ-
ⲅⲓⲟⲥ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲫϯ ⲫⲏⲉ̀ⲧⲁϥⲑⲁⲙⲓⲟ̀ ⲛ̀ⲧⲫⲉ
ⲛⲉⲙ ⲡⲕⲁϩⲓ ⲫⲏⲉ̀ⲧⲁϥⲑⲣⲉ ⲛⲏⲉ̀ⲧϣⲟⲡ ⲁⲛ ϣⲱⲡⲓ ⲁⲕ-
ⲧⲉⲛⲑⲱⲛϥ ⲉ̀ⲡⲓⲉ̀ⲣⲁⲕⲗⲏⲥ ⲡⲓⲇⲱⲗⲟⲛ ⲛ̀ⲕⲟⲩⲣ ⲙ̀ⲃⲉⲗⲗⲉ
ⲗⲋ. ⲃ. ⲫⲏⲉ̀ⲧⲉⲕⲛⲁⲧⲁⲕⲟ ⲛⲉⲙⲁϥ ⲛ̀ⲭⲱⲗⲉⲙ. ⲁϥⲉⲣⲟⲩⲱ̀ ⲛ̀ϫⲉ
ⲡⲟⲩⲣⲟ ⲇⲁⲇⲓⲁ̀ⲛⲟⲥ ⲡⲉϫⲁϥ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲡⲓⲥⲟⲧⲡ ⲛ̀ⲧⲉ ⲛⲓⲅⲁⲗⲓⲗⲉⲟⲥ ϯⲥⲱⲟⲩⲛ ϫⲉ ϯⲛⲁⲧⲁ-
ⲕⲟⲕ ⲛⲁϣ ⲛ̀ⲣⲏϯ. ⲧⲟⲧⲉ ⲁϥⲟⲩⲁϩⲥⲁϩⲛⲓ ⲉⲑⲣⲟⲩⲓ̀ⲛⲓ
ⲛ̀ⲟⲩⲛⲓϣϯ ⲙ̀ⲃⲁϣⲟⲩⲣ ⲁⲩⲃⲓⲥⲓ ⲙ̀ⲙⲟϥ ϧⲉⲛ ⲧⲉϥⲙⲏϯ
ⲁϥⲁⲓϥ ⲛ̀ⲃ̅ ⲟⲩⲟϩ ⲡⲁⲓⲣⲏϯ ⲁϥϯ ⲙ̀ⲡⲓⲡⲛ̅ⲁ̅. ⲁϥⲑⲣⲟⲩⲓ̀ⲛⲓ
ⲛ̀ⲟⲩⲛⲓϣϯ ⲛ̀ⲗⲉⲃⲏⲥ ⲛ̀ⲥⲉϩⲓⲟⲩⲓ̀ ⲛ̀ϯⲧⲟⲓ ⲃ̅ϯ ⲛ̀ⲧⲉ ⲡⲥⲱ-
ⲙⲁ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲉ̀ϧⲣⲏⲓ ⲉ̀ⲙⲁⲩ ⲛⲉⲙ ⲟⲩⲧⲁⲧϩ ⲛⲉⲙ
ⲗⲍ. ⲁ. ⲟⲩⲗⲁⲙⲭⲁⲡⲧ ⲛⲉⲙ ⲟⲩⲱⲧ ⲛ̀ⲧⲉⲃⲛⲏ ⲛⲉⲙ ⲟⲩⲙ̀ⲃⲣⲉϩⲓ
ⲁⲩⲥⲁϩϯ ϩⲁⲣⲟϥ ⲉ̀ⲙⲁϣⲱ ϩⲱⲥⲧⲉ ⲛ̀ⲧⲉ ⲛⲉϥⲃⲉⲣ-
ⲃⲉⲣ ⲛⲉⲙ ⲛⲉϥϣⲁϩ ϭⲓⲥⲓ ⲉ̀ⲡⲓϩⲟⲩⲟ̀. ϩⲱⲥⲧⲉ ⲛ̀ⲧⲉ
ⲛⲏⲉ̀ⲧⲥⲁϩϯ ⲫⲱⲧ ⲉ̀ⲡⲁⲓⲥⲁ ⲛⲉⲙ ⲫⲁⲓ ϩⲓⲧⲉⲛ ⲡⲓϩⲟⲩⲟ̀
ⲛ̀ⲧⲉ ⲡⲓϣⲁϩ ϩⲱⲥⲧⲉ ⲛ̀ⲧⲉϥϭⲓⲥⲓ ⲙ̀ⲡ̅ⲉ̅ ⲙ̀ⲙⲁϩⲓ ⲁⲩⲓ̀ⲛⲓ
ⲛ̀ⲛⲓⲛⲉϧϫⲓ ⲛ̀ⲧⲉ ⲛⲓⲗⲉ̀ⲃⲏⲥ ⲙ̀ⲡⲟⲩⲣⲟ ⲉⲩϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ
ⲗⲍ. ⲃ. ⲁϥⲟⲩⲱ̀ ⲁϥⲙⲟⲩⲛⲕ ⲛ̀ϫⲉ ⲡⲓⲃⲉⲣϣⲟ ⲉ̀ⲧⲉⲙⲙⲁⲩ ⲁϥⲟⲩ-
ⲁϩⲥⲁϩⲛⲓ ⲛ̀ϫⲉ ⲡⲟⲩⲣⲟ ⲉⲑⲣⲟⲩⲟⲗⲥ ⲛ̀ⲥⲉⲑⲟⲙⲥ ϧⲉⲛ
ⲡⲓⲕⲁϩⲓ ⲛⲉⲙ ⲡⲓⲕⲉⲗⲉⲃⲏⲥ ⲛⲉⲙ ⲡⲓⲙⲉⲗⲟⲥ ⲛ̀ⲧⲉ ⲡⲓⲁ̀-
ⲅⲓⲟⲥ ⲉ̀ⲧⲉ ⲛ̀ϧⲏⲧⲥ ϫⲉ ϩⲓⲛⲁ ⲛ̀ⲛⲉ ⲛⲓⲭⲣⲏⲥⲧⲓⲁ̀ⲛⲟⲥ ϫⲓⲙⲓ
ⲛ̀ⲟⲩⲙⲉⲗⲟⲥ ⲛ̀ⲧⲁϥ ⲛ̀ⲧⲟⲩⲧⲟⲩⲛⲟⲥ ⲟⲩⲙⲁⲣⲧⲏⲣⲓⲟⲛ
ⲛⲁϥ. ⲉ̀ⲧⲁⲩⲕⲏⲛ ⲇⲉ ⲉ̀ⲑⲟⲙⲥ ⲙ̀ⲡⲓⲑⲙⲏⲓ ⲛ̀ϫⲉ ⲛⲓϩⲩⲡⲉ-
ⲣⲉⲧⲏⲥ ⲁⲩⲉⲣⲁⲛⲁⲭⲱⲣⲓⲛ ⲛⲱⲟⲩ ⲁϥϣⲱⲡⲓ ⲛ̀ϫⲉ
ⲟⲩⲛⲓϣϯ ⲛ̀ϣⲑⲟⲣⲧⲉⲣ ϧⲉⲛ ⲡⲓⲁⲏⲣ ⲁ ⲡⲕⲁϩⲓ ⲕⲓⲙ
ⲗⲏ. ⲁ. ϣⲁ ⲛⲉϥⲥⲉⲛϯ ϩⲏⲡⲡⲉ ⲓⲥ ⲡⲟ̅ⲥ̅ ⲓⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲁϥⲓ̀
ⲉ̀ⲡⲉⲥⲏⲧ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲧⲫⲉ ⲛⲉⲙ ⲛⲉϥⲁⲅⲅⲉⲗⲟⲥ ⲉ̀ⲑⲟⲩⲁⲃ
ⲁϥⲟ̀ϩⲓ ⲉ̀ⲣⲁⲧϥ ⲉ̀ϫⲉⲛ ⲡⲓⲙⲁ ⲉ̀ⲧⲉⲣⲉ ⲡⲓⲗⲉⲃⲏⲥ ⲑⲟⲙⲥ
ⲛ̀ϧⲏⲧϥ. ⲟⲩⲟϩ ⲡⲉϫⲁϥ ⲛ̀ⲍⲁⲗⲁⲑⲓⲏⲗ ⲡⲓⲁⲅⲅⲉⲗⲟⲥ ϫⲉ

ιϛ. β. ⲛ̀ⲧⲁⲡⲁⲣⲁⲑⲏⲕⲏ ⲉ̀ⲧⲁⲓⲭⲁⲗⲟⲥ ⲉ̀ⲣⲟⲕ ϧⲉⲛ ⲡⲉⲕⲡⲁⲛ-
ϣⲱⲡⲓ ⲉ̀ⲑⲟⲩⲁⲃ. ϫⲉⲙⲛⲟⲙϯ ⲙ̀ⲡⲉⲣⲉⲣϩⲟϯ ϫⲉ ⲁ̀ⲛⲟⲕ
ϯⲭⲏ ⲛⲉⲙⲁⲕ. ⲟⲩⲟϩ ⲉ̀ⲧⲁϥⲉⲣⲁⲥⲡⲁⲍⲉⲥⲑⲉ ⲙ̀ⲙⲟϥ ⲁϥ-
ϣⲉ ⲛⲁϥ ⲉ̀ⲡϣⲱⲓ ⲉ̀ⲛⲓⲫⲏⲟⲩⲓ̀ ϧⲉⲛ ⲟⲩⲛⲓϣϯ ⲛ̀ⲱ̀ⲟⲩ ⲛⲉⲙ
ⲛⲉϥⲁⲅⲅⲉⲗⲟⲥ ⲉⲑⲟⲩⲁⲃ. ⲉ̀ⲧⲁⲧⲟⲟⲩⲓ̀ ⲇⲉ ϣⲱⲡⲓ ⲁϥⲟⲩ-
ⲁϩⲥⲁϩⲛⲓ ⲛ̀ϫⲉ ⲡⲟⲩⲣⲟ ⲁⲩⲉⲛϥ ⲉ̀ϫⲉⲛ ⲡⲓⲃⲏⲙⲁ. ⲛ̀ⲑⲟϥ
ιζ. α. ⲇⲉ ⲛⲁϥⲉⲣⲯⲁⲗⲓⲛ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲫϯ ⲙⲁϩⲑⲏⲕ ⲉ̀ⲧⲁ-
ⲃⲟⲏ̀ⲑⲓⲁ̀ ⲙⲁϩⲑⲏⲕ ⲉⲡϫⲓⲛϣⲟⲡⲧ ⲉ̀ⲣⲟⲕ. ⲉ̀ⲧⲁϥⲫⲟϩ ⲇⲉ
ⲉ̀ⲡⲓⲃⲏⲙⲁ ⲁϥⲱϣ ⲉ̀ⲃⲟⲗ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲡⲓⲃⲏⲙⲁ ⲁⲓ̈
ϩⲁⲣⲟⲕ ⲟⲛ ⲙ̀ⲫⲟⲟⲩ ⲛ̀ⲑⲱⲕ ⲛⲉⲙ ⲡⲉⲕⲁ̀ⲡⲟⲗⲗⲱⲛ ⲛ̀ⲱ̀ⲛⲓ
ⲁ̀ⲛⲟⲕ ⲛⲉⲙ ⲡⲁⲟ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅. ⲟⲩⲟϩ ⲁⲩⲁ̀ⲙⲟⲛⲓ ⲙ̀ⲙⲟϥ
ⲁⲩϭⲟⲗⲕϥ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲇ̅ ⲙ̀ⲙⲟⲩⲥⲉⲣ ⲛⲁⲩϩⲓⲟⲩⲓ̀ ⲉ̀ⲣⲟϥ
ιζ. β. ⲡⲉ ϧⲉⲛ ϩⲁⲛⲙⲟⲩⲧ ⲙ̀ⲙⲁⲥⲓ ϧⲉⲛ ⲡⲉϥⲥⲟⲓ ⲛⲉⲙ ⲧⲉϥ-
ⲛⲉϫⲓ ⲡⲁⲗⲓⲛ ⲟⲛ ⲁϥⲑⲣⲟⲩⲧⲁⲥⲑⲟϥ ⲉ̀ⲡⲓϣⲧⲉⲕⲟ. ⲁϥⲥϧⲁⲓ
ⲇⲉ ⲛ̀ϫⲉ ⲡⲟⲩⲣⲟ ⲇⲁⲇⲓⲁ̀ⲛⲟⲥ ⲛ̀ⲟⲩⲉ̀ⲡⲓⲥⲧⲟⲗⲏ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ
ⲙ̀ⲡⲁⲓⲣⲏϯ ϫⲉ ϯⲥϧⲁⲓ ⲛ̀ϯⲟⲓⲕⲟⲩⲙⲉⲛⲓ ⲧⲏⲣⲥ ⲭⲉⲣⲉⲧⲉ
ϫⲉ ⲁ̀ⲭⲱ ⲛⲓⲃⲉⲛ ⲛⲉⲙ ⲙⲁⲅⲟⲥ ⲛⲓⲃⲉⲛ ⲉ̀ⲧⲉ ⲟⲩⲟⲛϣϫⲟⲙ
ⲙ̀ⲙⲱⲟⲩ ⲉ̀ϯⲟⲩⲱ̀ ⲉ̀ⲃⲟⲗ ⲛ̀ⲛⲓⲙⲁⲅⲓⲁ̀ ⲛ̀ⲧⲉ ⲡⲓⲭⲣⲩⲥⲧⲓ-
ιη. α. ⲁ̀ⲛⲟⲥ ⲙⲁⲣⲉϥⲓ̀ ϧⲁⲣⲟⲓ ϯⲛⲁϯ ⲛⲁϥ ⲛ̀ⲟⲩⲙⲏϣ ⲛ̀ⲭⲣⲏⲙⲁ
ⲛⲉⲙ ⲑⲱϣ ⲛⲓⲃⲉⲛ ⲉ̀ⲧⲉϥⲛⲁⲉⲣⲉⲧⲓⲛ ⲙ̀ⲙⲱⲟⲩ ⲟⲩⲟ̅ϩ
ϥⲛⲁϣⲱⲡⲓ ⲉϥⲟⲓ ⲙ̀ⲙⲁϩⲃ̅ ϧⲉⲛ ⲧⲁⲙⲉⲧⲟⲩⲣⲟ. ⲉ̀ⲧⲁ-
ϥⲟⲩⲱⲣⲡ ⲇⲉ ⲛ̀ⲛⲁⲓⲥϧⲁⲓ ⲉ̀ⲃⲟⲗϧⲉⲛ ϯⲟⲓⲕⲟⲩⲙⲉⲛⲏ ⲧⲏⲣⲥ
ϩⲏⲡⲡⲉ ⲓⲥ ⲟⲩⲣⲱⲙⲓ ⲁϥⲟⲩⲟⲛϩϥ ⲉ̀ⲃⲟⲗ ⲉ̀ⲡⲉϥⲣⲁⲛ ⲡⲉ
ⲁ̀ⲑⲁⲛⲁⲥⲓⲟⲥ ⲁϥⲓ̀ ϩⲁ ⲡⲟⲩⲣⲟ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲡⲟⲩⲣⲟ
ιη. β. ⲱⲛϧ ϣⲁ ⲉ̀ⲛⲉϩ ⲛ̀ⲛⲉϩⲗⲓ ⲛ̀ϩⲱⲃ ⲉⲣⲁⲧϫⲟⲙ ⲙ̀ⲡⲁⲙ̀ⲑⲟ
ⲉ̀ⲃⲟⲗ. ⲁϥⲣⲁϣⲓ ⲛ̀ϫⲉ ⲡⲟⲩⲣⲟ ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ⲁϣ
ⲡⲉ ⲡⲓⲙⲏⲓⲛⲓ ⲉ̀ⲧⲉⲕⲛⲁⲁⲓϥ ⲙ̀ⲡⲁⲙ̀ⲑⲟ ϫⲉ ϩⲓⲛⲁ ⲛ̀ⲧⲁⲉ̀ⲙⲓ
ϫⲉ ⲟⲩⲟⲛϣϫⲟⲙ ⲙ̀ⲙⲟⲕ ⲉϯⲟⲩⲱ̀ ⲉ̀ⲃⲟⲗ ⲛ̀ⲛⲓⲙⲁⲅⲓⲁ̀
ⲛ̀ⲧⲉ ⲛⲓⲭⲣⲓⲥⲧⲓⲁ̀ⲛⲟⲥ. ⲁϥⲉ̀ⲣⲟⲩⲱ̀ ⲛ̀ϫⲉ ⲁ̀ⲑⲁⲛⲁⲥⲓⲟⲥ
ⲡⲉϫⲁϥ ϫⲉ ⲙⲁⲣⲟⲩⲓ̀ⲛⲓ ⲛ̀ⲟⲩⲙⲁⲥⲓ. ⲉ̀ⲧⲁⲩⲉⲛϥ ⲁϥ-

ⲥⲁϫⲓ ⲉϧⲣⲏⲓ ⲉ̀ⲡⲉϥⲙⲁϣϫ ⲁϥⲫⲱϧ ⲁϥⲉⲣⲃ̅. ⲟⲩⲟϩ

ΙΘ. Α. ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ⲙⲁⲣⲟⲩⲓ̀ⲛⲓ ⲛⲏⲓ ⲛ̀ⲟⲩⲙⲁϣⲓ ⲟⲩⲟϩ ⲁⲩⲉⲛⲥ ⲛⲁϥ. ⲉⲧⲁⲩϩⲓⲟⲩⲓ̀ ⲇⲉ ⲛ̀ⲧⲫⲁϣⲓ ⲛ̀ⲧⲉ ⲡⲓⲙⲁⲥⲓ ⲉ̀ⲟⲩⲥⲁ ⲛ̀ⲧⲉ ϯⲙⲁϣⲓ ⲟⲩⲟϩ ϯⲕⲉⲫⲁϣⲓ ⲉ̀ⲡⲓⲕⲉⲥⲁ ⲁⲩⲓ̀ ⲉ̀ⲃⲟⲗ ⲉϣⲏϣ ⲛⲉⲙ ⲛⲟⲩⲉ̀ⲣⲏⲟⲩ ϩⲱⲥⲧⲉ ⲛ̀ⲧⲟⲩϣⲧⲉⲙ ⲟⲩⲧⲱⲓ ⲥⲱⲕ ⲉ̀ⲟⲩⲧⲱⲓ. ⲁϥⲟⲩⲁϩⲥⲁϩⲛⲓ ⲛ̀ϫⲉ ⲡⲟⲩⲣⲟ ⲁϥⲑⲣⲟⲩⲓ̀ⲛⲓ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ϩⲓϫⲉⲛ ⲡⲓⲃⲏⲙⲁ

ΙΘ. Β. ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉⲑⲃⲏⲧⲕ ⲗⲓⲙⲟⲩϯ ⲉ̀ⲡⲁⲓⲣⲱⲙⲓ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲧⲁⲙⲉⲧⲟⲩⲣⲟ ⲓⲉ ⲛ̀ⲧⲉⲕϯⲟⲩⲱ̀ ⲛ̀ⲛⲉϥⲙⲁⲅⲓⲁ̀ ⲉ̀ⲃⲟⲗ ⲓⲉ ⲛ̀ⲧⲉϥϯⲟⲩⲱ̀ ⲛ̀ⲛⲟⲩⲕ ⲉ̀ⲃⲟⲗ ⲓⲉ ⲛ̀ⲧⲉⲕϧⲟⲑⲃⲉϥ ⲓⲉ ⲛ̀ⲧⲉϥϧⲟⲑⲃⲉⲕ. ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲇⲉ ⲉ̀ⲧⲁϥⲛⲁⲩ ⲉ̀ⲡⲓⲙⲁⲅⲟⲥ ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ⲓⲱⲥ ⲙ̀ⲙⲟⲕ ⲡⲁⲥⲟⲛ ⲡⲉⲧⲉⲕⲟⲩⲱϣ ⲉ̀ⲁⲓϥ ⲁ̀ⲣⲓⲧϥ ⲛ̀ϫⲱⲗⲉⲙ ϫⲉ

Κ. Α. ϯⲛⲁⲩ ⲅⲁⲣ ⲉ̀ⲣⲟⲕ ⲉⲁ̀ⲡⲓϩⲙⲟⲧ ⲧⲁϩⲱ̀ⲕ ϩⲱⲕ. ϧⲉⲛ ϯⲟⲩⲛⲟⲩ ⲇⲉ ⲉ̀ⲁϥϭⲓ ⲛⲁϥ ⲛ̀ⲟⲩⲁ̀ⲫⲟⲧ ⲛ̀ϫⲉ ⲁ̀ⲑⲁⲛⲁⲥⲓⲟⲥ ⲁϥⲓ̀ⲱⲓ ⲙ̀ⲡⲉϥϩⲟ ⲉ̀ⲃⲟⲗ ⲁϥⲙⲟⲩϯ ⲟⲩⲃⲉ ϩⲁⲛⲣⲁⲛ ⲛ̀ⲧⲉ ϩⲁⲛⲇⲉⲙⲱⲛ ⲉ̀ϫⲉⲛ ⲡⲓⲁ̀ⲫⲱⲧ ⲁϥⲧⲏⲓϥ ⲛⲁϥ ⲉ̀ⲑⲣⲉϥⲥⲟϥ. ⲉ̀ⲧⲁϥⲥⲟϥ ⲇⲉ ⲙ̀ⲡⲉϩⲗⲓ ⲙ̀ⲡⲉⲧϩⲱⲟⲩ ⲧⲁϩⲱϥ ⲉⲡⲧⲏⲣϥ. ⲁϥⲉⲣⲟⲩⲱ̀ ⲛ̀ϫⲉ ⲁ̀ⲑⲁⲛⲁⲥⲓⲟⲥ ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ⲡⲁⲟ̅ⲥ̅ ⲕⲉ ⲙⲏⲓⲛⲓ ⲙ̀ⲙⲁⲩⲁⲧϥ ⲡⲉ ϯⲛⲁⲧⲏⲓϥ ⲛⲁⲕ.

Κ. Β. ⲉ̀ϣⲱⲡ ⲛ̀ⲧⲉϣⲧⲉⲙ ⲡⲉⲧϩⲱⲟⲩ ϣⲱⲡⲓ ⲙ̀ⲙⲟⲕ ϯⲛⲁϩϯ ϩⲱ ⲉ̀ⲫⲏⲉ̀ⲧⲁⲩⲉⲣⲥⲧⲁⲩⲣⲱⲛⲓⲛ ⲙ̀ⲙⲟϥ. ⲁϥϭⲓ ⲇⲉ ⲛ̀ⲕⲉⲁ̀ⲫⲱⲧ ⲁϥⲓ̀ⲱⲓ ⲙ̀ⲡⲉϥϩⲟ ⲉ̀ⲃⲟⲗ ⲛ̀ϧⲏⲧϥ ⲁϥⲙⲟⲩϯ ⲉ̀ϩⲁⲛⲣⲁⲛ ⲛ̀ⲇⲉⲙⲱⲛ ⲉ̀ϩⲣⲏⲓ ⲉ̀ϫⲱϥ ⲉⲩϩⲱⲟⲩ ⲉ̀ϩⲟⲧⲉ ⲛⲓϩⲟⲩⲁ̀ϯ. ⲁϥϯⲛⲁϥ ⲙ̀ⲡⲓⲁ̀ⲫⲱⲧ ⲉⲑⲣⲉϥⲥⲱϥ. ⲟⲩⲟϩ ⲉ̀ⲧⲁϥⲥⲱϥ ⲟⲛ ⲛ̀ϫⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲙ̀ⲡⲉϩⲗⲓ ⲙ̀ⲡⲉⲧϩⲱⲟⲩ

ΚⲀ̅. Α. ⲧⲁϩⲱϥ. ⲉ̀ⲧⲁϥⲛⲁⲩ ⲛ̀ϫⲉ ⲁ̀ⲑⲁⲛⲁⲥⲓⲟⲥ ϫⲉ ⲙ̀ⲡⲉϩⲗⲓ ⲙ̀ⲡⲉⲧϩⲱⲟⲩ ϣⲱⲡⲓ ⲙ̀ⲙⲟϥ. ⲡⲉϫⲁϥ ϫⲉ ⲫⲏⲉ̀ⲑⲟⲩⲁⲃ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲓⲥⲧⲁⲩⲣⲟⲥ ⲉ̀ⲣⲟⲕ ⲛ̀ⲧⲉ ⲡϣⲏⲣⲓ ⲙ̀ⲫϯ ⲓ̅ⲏ̅ⲥ̅ ⲡ̅ⲭ̅ⲥ̅ ⲫⲏⲉ̀ⲧⲁϥⲓ̀ ⲉ̀ⲡⲓⲕⲟⲥⲙⲟⲥ ⲉ̀ⲛⲟϩⲉⲙ ⲛ̀ⲛⲓⲣⲉϥⲉⲣⲛⲟⲃⲓ

ⲛⲁⲓ ϧⲁ ⲧⲁⲯⲩⲭⲏ ⲟⲩⲟϩ ⲙⲟⲓ ⲛ̀ϯⲥⲫⲣⲁⲅⲓⲥ ⲛ̀ⲧⲉ ⲡⲭ̅ⲥ̅
ⲛⲏⲓ. ⲇⲁⲇⲓⲁⲛⲟⲥ ⲇⲉ ⲉ̀ⲧⲁϥⲛⲁⲩ ⲉ̀ⲫⲏⲉ̀ⲧⲁϥϣⲱⲡⲓ ⲁϥ-
ΚΑ. Β. ϫⲱⲛⲧ ⲉ̀ⲙⲁϣⲱ ⲁϥⲟⲩⲁϩⲥⲁϩⲛⲓ ⲛ̀ⲥⲉⲱⲗⲓ ⲙ̀ⲡⲓⲙⲁⲅⲟⲥ
ⲥⲁⲃⲟⲗ ⲛ̀ϯⲃⲁⲕⲓ ⲛ̀ⲥⲉϧⲟⲑⲃⲉϥ ⲛ̀ⲧⲥⲏϥⲓ ⲟⲩⲟϩ ⲁϥϫⲱⲕ
ⲛ̀ⲧⲉϥⲙⲁⲣⲧⲩⲣⲓⲁ ⲉ̀ⲃⲟⲗ ⲁϥⲉⲣⲡⲉⲙⲡϣⲁ ⲙ̀ⲡⲱⲛϧ
ⲛ̀ⲉ̀ⲛⲉϩ. ⲧⲟⲧⲉ ⲁϥⲉⲣⲕⲉⲗⲉⲩⲓⲛ ⲛ̀ϫⲉ ⲡⲟⲩⲣⲟ ⲉⲑⲣⲟⲩ-
ϩⲓⲱⲟⲩⲓ̀ ⲙ̀ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉ̀ⲡⲓϣⲧⲉⲕⲟ ϣⲁⲧⲉϥ-
ⲥⲟϭⲛⲓ ϫⲉ ⲟⲩ ⲡⲉ ⲉ̀ⲧⲉ ϥⲛⲁⲁⲓϥ ⲛⲁϥ. ⲉ̀ⲧⲁⲧⲟⲟⲩⲓ̀ ⲇⲉ
ΚΒ. Α. ϣⲱⲡⲓ ⲁϥⲟⲩⲁϩⲥⲁϩⲛⲓ ⲉⲑⲣⲟⲩⲑⲁⲙⲓⲟ̀ ⲛ̀ⲟⲩⲧⲣⲟⲭⲟⲥ
ⲉϥⲟⲓ ⲛ̀ⲛⲓϣϯ ⲉ̀ⲙⲁϣⲱ ⲉⲑⲣⲟⲩⲑⲟⲩϫ̅ ⲛ̀ⲟⲩⲙⲏϣ ⲛ̀ⲓϥⲧ
ⲉ̀ⲣⲟϥ ⲛⲉⲙ ϩⲁⲛⲕⲁϣ ⲉⲩⲑⲟⲟⲩϫ̅. ⲟⲩⲟϩ ⲁϥⲑⲁⲙⲓⲟ̀
ⲙ̀ⲡⲓⲧⲣⲟⲭⲟⲥ ⲕⲁⲧⲁ ⲡⲓⲣⲏϯ ⲉ̀ⲧⲁϥⲟⲩⲁϩⲥⲁϩⲛⲓ ⲙ̀ⲙⲟϥ
ⲥⲁⲡϣⲱⲓ ⲇⲉ ⲙ̀ⲙⲟϥ ⲉϥⲟⲓ ⲛ̀ⲣⲟ ⲛ̀ⲥⲏϥⲓ ⲥⲁϧⲣⲏⲓ ⲇⲉ
ⲙ̀ⲙⲟϥ ⲉϥⲟⲓ ⲛ̀ⲥⲏϥⲓ ⲛ̀ⲣⲟ ⲃ̅ ⲉⲩϫⲏⲣ. ⲁϥⲟⲩⲁϩⲥⲁϩⲛⲓ
ⲛ̀ϫⲉ ⲡⲟⲩⲣⲟ ⲉⲑⲣⲟⲩⲓ̀ⲛⲓ ⲛⲁϥ ⲙ̀ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲉ̀ⲃⲟⲗϧⲉⲛ ⲡⲓϣⲧⲉⲕⲟ ⲉ̀ϩⲓⲧϥ ⲉ̀ⲡϣⲱⲓ ⲉ̀ϫⲉⲛ ⲡⲓⲙⲁⲛ-
ΚΒ. Β. ⲕⲁⲛⲱⲛ. ⲉ̀ⲧⲁϥⲫⲱⲛϩ ⲇⲉ ⲛ̀ϫⲉ ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲟⲩⲟϩ ⲁϥⲛⲁⲩ ⲉ̀ⲣⲟϥ ⲙ̀ⲡⲥⲙⲟⲧ ⲙ̀ⲡⲓⲁⲥⲧⲏⲣⲓⲟⲛ.
ⲥⲁⲡϣⲱⲓ ⲙ̀ⲙⲟϥ ⲉϥⲟⲓ ⲛ̀ⲣⲟ ⲛ̀ⲥⲏϥⲓ ⲉ̀ⲣⲉ ⲥⲁϧⲣⲏⲓ-
ⲙ̀ⲙⲟϥ ⲉϥⲟⲓ ⲛ̀ⲥⲏϥⲓ ⲛ̀ⲣⲟ ⲃ̅. ⲡⲉϫⲁϥ ⲛ̀ϧⲣⲏⲓ ⲛ̀ϧⲏⲧϥ
ϫⲉ ⲁ̀ⲗⲏⲑⲱⲥ ϯⲛⲁϣⲛⲟϩⲉⲙ ⲁⲛ ⲙ̀ⲡⲁⲓ ⲉ̀ⲃⲟⲗϧⲉⲛ
ⲡⲁⲓⲙⲁⲛⲕⲁⲛⲟⲛ ⲫⲁⲓ. ⲡⲁⲗⲓⲛ ⲟⲛ ⲙⲉⲛ[ⲉⲛ]ⲥⲱⲥ
ⲡⲉϫⲁϥ ⲛ̀ϧⲣⲏⲓ ⲛ̀ϧⲏⲧϥ ϫⲉ ⲟⲩⲟⲓ ⲛⲁⲕ ⲱ̀ ⲅⲉⲱⲣⲅⲓⲟⲥ.
ΚΓ. Α. ⲉⲑⲃⲉⲟⲩ ⲁⲕϫⲁ ⲡⲁⲓⲙⲉⲩⲓ̀ ⲉ̀ⲗⲗⲏⲓ ⲉ̀ϩⲣⲏⲓ ⲉ̀ϫⲉⲛ ⲡⲉⲕ-
ϩⲏⲧ. ⲁ̀ⲣⲓ ⲫⲙⲉⲩⲓ ⲙ̀ⲡⲓⲕⲁⲛⲇⲣⲟⲥ ⲉ̀ⲧⲁϥⲧⲁϩⲟⲕ. ⲁ̀ⲣⲓ
ⲫⲙⲉⲩⲓ ϫⲉ ⲡⲉⲕⲟ̅ⲥ̅ ϩⲱϥ ⲁⲩⲁϣϥ ϧⲉⲛ ⲑⲙⲏϯ ⲛ̀ⲥⲟⲛⲓ
ⲃ̅ ⲛ̀ϫⲉ ⲛⲓⲓⲟⲩⲇⲁⲓ. ⲙⲉⲛⲉⲛⲥⲱⲥ ⲁϥϥⲁⲓ ⲛ̀ⲛⲉϥⲃⲁⲗ
ⲉ̀ⲡϣⲱⲓ ⲉ̀ⲧⲫⲉ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲡⲟ̅ⲥ̅ ⲫϯ ⲡⲓⲁⲧϣⲓⲃϯ
ⲡⲁⲣⲭⲱⲛ ⲛ̀ⲧⲉ ⲛⲓⲉ̀ⲛⲉϩ ⲫⲏ ⲉ̀ⲧⲉ ⲫⲱϥ ⲡⲉ ⲡⲓϭⲣⲟ ⲟⲩⲟϩ
ΚΓ. Β. ⲉϥϯ ⲙ̀ⲙⲟϥ ⲛ̀ϩⲙⲟⲧ ⲛ̀ⲛⲓⲙⲁⲣⲧⲩⲣⲟⲥ ϫⲉ ⲛ̀ⲑⲟⲕ ⲡⲉ

ⲡⲟⲩⲱ̀ⲟⲩ ⲛⲉⲙ ⲡⲟⲩⲭⲗⲟⲙ ⲫⲏⲉ̀ⲧⲉ ⲓⲥϫⲉⲛ ϩⲏ ⲙ̀ⲡⲁⲧⲉ
ⲕⲑⲁⲙⲓⲟ̀ ⲛ̀ϩⲗⲓ ⲙ̀ⲡⲁⲧⲉ ⲕⲑⲁⲙⲓⲟ̀ ⲛ̀ⲧⲫⲉ ⲛⲉⲙ ⲡⲕⲁϩⲓ
ⲉⲕⲙⲟⲧⲉⲛ ⲙ̀ⲙⲟⲕ ⲉ̀ϫⲉⲛ ⲛⲓⲙⲱⲟⲩ ⲛⲉⲙ ϯⲛⲟⲩ ⲉⲕ-
ⲙⲟⲧⲉⲛ ⲙ̀ⲙⲟⲕ ⲉ̀ϫⲉⲛ ⲡⲅⲉⲛⲟⲥ ⲧⲏⲣϥ ⲛ̀ⲛⲓⲣⲱⲙⲓ ⲛ̀ⲑⲟⲕ
ⲉⲧⲥⲱⲟⲩⲛ ⲛ̀ⲛⲉⲕ ⲙⲁⲛⲉⲙⲧⲟⲛ ⲫⲏⲉ̀ⲧⲁϥϭⲱⲗⲕ ⲛ̀ⲧⲫⲉ
ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲟⲩⲕⲁⲙⲁⲣⲁ ⲟⲩⲟϩ ⲛⲓϭⲏⲡⲓ ϧⲉⲛ ⲡⲉⲕⲟⲩⲁϩ-
ⲔⲆ̅. ⲁ. ⲥⲁϩⲛⲓ ⲙ̀ⲡⲓⲛⲁⲩ ⲉ̀ϣⲁⲩⲟⲡⲧ ⲛ̀ⲟⲩⲙⲟⲩ ⲛ̀ϩⲱⲟⲩ. ⲛ̀ⲑⲟⲕ
ⲡⲟ̅ⲥ̅ ⲉⲧϩⲱⲟⲩ ⲉ̀ϫⲉⲛ ⲛⲓⲑⲙⲏⲓ ⲛⲉⲙ ⲡⲓⲟ̀ϫⲓ ⲫⲏⲉ̀ⲧⲁϥϣⲓ
ⲛ̀ⲛⲓⲧⲱⲟⲩ ϧⲉⲛ ⲟⲩϣⲓ ⲟⲩⲟϩ ⲛⲓϧⲉⲗⲗⲟⲧ ϧⲉⲛ ⲟⲩ-
ⲙⲁϣⲓ ⲫⲏⲉ̀ⲧⲓ̀ⲛⲓ ⲛ̀ⲛⲓⲑⲏⲟⲩ ⲉ̀ⲃⲟⲗϧⲉⲛ ϩⲁⲛⲁ̀ϩⲱⲣ ⲟⲩⲟϩ
ⲛⲓⲁⲅⲅⲉⲗⲟⲥ ⲉ̀ⲧⲁⲩⲉⲣⲡⲁⲣⲁⲃⲉⲛⲓⲛ ⲁⲕⲧⲏⲓⲧⲟⲩ ⲉ̀ϧⲣⲏⲓ
ⲉ̀ⲫⲛⲟⲩ[ⲛ] ⲛ̀ⲧⲉ ⲛⲓⲧⲁⲣⲧⲁⲣⲟⲥ ⲉ̀ⲉⲣⲕⲟⲗⲁⲍⲓⲛ ⲙ̀ⲙⲱⲟⲩ
ⲉ̀ⲃⲟⲗϩⲓⲧⲉⲛ ϩⲁⲛⲇⲣⲁⲕⲱⲛ ⲉⲩϩⲱⲟⲩ. ⲟⲩⲟϩ ⲛ̀ⲑⲱⲟⲩ
ⲥⲉⲥⲟⲛϩ ϧⲉⲛ ϧⲁⲛⲥⲛⲁⲩϩ ⲛ̀ⲁⲧⲃⲱⲗ ⲉ̀ⲃⲟⲗ ⲛⲉⲙ
ⲔⲆ̅. ⲃ. ϩⲁⲛⲙⲟⲭⲗⲟⲩⲥ ⲛ̀ⲁⲧϣⲟⲩⲱⲛ ⲙ̀ⲙⲱⲟⲩ ⲙ̀ⲙⲟⲛϣ̀ϫⲟⲙ
ⲛ̀ⲧⲉ ϩⲗⲓ ϣⲓⲃϯ ⲉ̀ϧⲟⲩⲛ ⲉ̀ϩⲣⲉⲛ ⲛⲉⲕⲟⲩⲁϩⲥⲁϩⲛⲓ. ⲡⲟ̅ⲥ̅
ⲫϯ ⲛ̀ⲑⲟⲕ ⲁⲕⲟⲩⲱⲣⲡ ⲙ̀ⲡⲉⲕⲙⲟⲛⲟⲅⲉⲛⲏⲥ ⲛ̀ϣⲏⲣⲓ
ⲉ̀ⲡⲓⲕⲟⲥⲙⲟⲥ ⲉ̀ⲡϧⲁⲉ ⲛ̀ⲧⲉ ⲛⲓⲥⲏⲟⲩ ⲁϥϭⲓ ⲥⲁⲣⲝ ϧⲉⲛ
ⲙⲁⲣⲓⲁ̀ ϯⲡⲁⲣⲑⲉⲛⲟⲥ ⲟⲩⲟϩ ⲁϥⲉⲣⲣⲱⲙⲓ ⲙ̀ⲙⲟⲛϣϫⲟⲙ
ⲛ̀ⲕⲁϯ ⲛ̀ⲣⲱⲙⲓ ⲉ̀ϧⲟⲧϧⲉⲧ ⲛ̀ⲧⲉϥϫⲓⲛⲉⲣⲣⲱⲙⲓ. ⲛ̀ⲑⲟϥ ⲡⲟ̅ⲥ̅
ⲓ̅ⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲡⲓⲙⲓⲥⲓ ⲉ̀ⲃⲟⲗ ⲛ̀ϧⲏⲧⲕ ϧⲉⲛ ⲟⲩⲙⲉⲑⲙⲏⲓ.
Ⲕ̅Ⲉ̅. ⲁ. ⲫⲏⲉ̀ⲧⲁϥⲙⲟϣⲓ ϩⲓϫⲉⲛ ⲡϩⲟ ⲙ̀ⲫⲓⲟⲙ ⲙ̀ⲫⲣⲏϯ ⲓⲥϫⲉⲕ
ⲉϥⲙⲟϣⲓ ϩⲓϫⲉⲛ ⲫⲏⲉ̀ⲧϣⲟⲩⲱ̀ⲟⲩ ⲫⲏⲉ̀ⲧⲁϥϣⲁⲛϣ ⲛ̀ⲉ
ⲛ̀ϣⲟ ⲛ̀ⲣⲱⲙⲓ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲉ̅ ⲛ̀ⲱⲓⲕ ϣⲁⲧⲟⲩⲥⲓ ⲫⲏⲉ̀ⲧⲁϥⲉⲣ
ⲉ̀ⲡⲓⲧⲓⲙⲁⲛ ⲛ̀ⲛⲓⲑⲏⲟⲩ ϧⲉⲛ ⲫⲓⲟⲙ ⲉⲛⲭⲁⲓ ⲛⲓⲃⲉⲛ ⲥⲉϭ-
ⲛⲟⲛ ⲛ̀ϫⲱⲟⲩ ⲛⲁⲕ ϯⲛⲟⲩ ⲁ̀ⲙⲟⲩ ⲡⲁⲟ̅ⲥ̅ ϧⲉⲛ ⲧⲁⲓⲟⲩⲛⲟⲩ
ⲉ̀ⲧⲉⲕⲛⲏⲟⲩ ⲓ̅ⲏ̅ⲥ̅ ⲁ̀ⲣⲓⲃⲟⲏ̀ⲑⲓⲛ ⲉ̀ⲧⲁⲙⲉⲧϫⲱⲃ ϫⲉ ⲁ̀ⲛⲟⲕ
ⲟⲩⲣⲉϥⲉⲣⲛⲟⲃⲓ. ⲙⲁⲣⲟⲩⲁ̀ⲥⲓⲁⲓ ⲉ̀ⲃⲟⲗ ϩⲁⲣⲟⲓ ⲛ̀ϫⲉ ⲛⲁⲓⲙ̀-
ⲔⲈ. ⲃ. ⲕⲁⲩϩ ϫⲉ ⲡⲓⲱ̀ⲟⲩ ⲫⲱⲕ ⲡⲉ ⲟⲩⲟϩ ⲉϥⲙⲉϩ ⲛ̀ⲱⲟⲩ
ⲛ̀ϫⲉ ⲡⲉⲕⲣⲁⲛ ϣⲁ ⲉ̀ⲛⲉϩ ⲁ̀ⲙⲏⲛ. ⲉϥϫⲱⲕ ⲇⲉ ⲙ̀ⲡⲓ-

ⲁ̀ⲙⲏⲛ ⲁⲩϩⲓⲧϥ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲓⲧⲣⲟⲭⲟⲥ ⲁⲩϧⲟⲕ ⲉ̀ϫⲱϥ
ⲉ̀ⲙⲁϣⲱ ⲥⲁⲧⲟⲧϥ ⲁ̀ ⲡⲉϥⲥⲱⲙⲁ ⲉ̀ⲣ ⲓ̄ ⲙ̀ⲙⲉⲣⲟⲥ. ⲛ̀ⲧⲟⲩ-
ⲛⲟⲩ ⲁϥϥⲁⲓ ⲛ̀ⲧⲉϥⲥⲙⲏ ⲉ̀ⲡϣⲱⲓ ⲛ̀ϫⲉ ⲇⲁⲇⲓⲁ̀ⲛⲟⲥ
ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲁ̀ⲣⲓⲉ̀ⲙⲓ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲟⲩⲟϩ ϫⲉⲛⲛⲟⲛϯ
ϫⲉ ⲙ̀ⲙⲟⲛ ⲛⲟⲩϯ ⲉⲃⲏⲗ ⲉ̀ⲡⲓⲁ̀ⲡⲟⲗⲗⲱⲛ ⲛⲉⲙ ⲡⲓⲉⲣⲙⲏⲥ
ⲁ. ⲛⲉⲙ ⲡⲓⲍⲉⲩⲥ ⲛⲉⲙ ϯⲁ̀ⲑⲉⲛⲛⲁⲥ ⲛⲉⲙ ⲡⲓⲥⲕⲁⲙⲁ̀ⲛⲇⲣⲟⲥ
ⲛⲉⲙ ⲡⲓⲫⲉⲥⲧⲟⲥ ⲛⲉⲙ ⲡⲓⲉ̀ⲣⲁⲕⲗⲏⲥ ⲛⲉⲙ ⲡⲟⲥⲓⲇⲱⲛ
ⲛⲏⲉ̀ⲧⲁⲩⲉⲣ ⲡⲉⲑⲛⲁⲛⲉϥ ⲙ̀ⲡⲓⲅ̄ ⲛ̀ⲥⲁ ⲛ̀ⲧⲉ ⲫⲓⲟⲙ
ⲛⲏ ⲉ̀ⲧⲉ ⲛⲓⲟⲩⲣⲱⲟⲩ ϭⲓ ϫⲟⲙ ⲉ̀ⲃⲟⲗ ϩⲓⲧⲟⲧⲟⲩ ⲁϥⲑⲱⲛ
ⲛ̀ϫⲉ ϯⲛⲟⲩ ⲫϯ ⲛ̀ⲅⲉⲱⲣⲅⲓⲟⲥ ⲫⲏⲉ̀ⲧⲟⲩⲙⲟⲩϯ ⲉ̀ⲣⲟϥ
ϫⲉ ⲓ̄ⲏ̄ⲥ̄ ⲫⲏⲉ̀ⲧⲁⲩⲗⲁϣϥ ⲫⲏ ⲉ̀ⲧⲁ ⲛⲓⲓⲟⲩⲇⲁⲓ ϧⲟⲑⲃⲉϥ
ⲉⲑⲃⲉⲟⲩ ⲙ̀ⲡⲉϥⲓ̀ ⲛ̀ⲧⲉϥⲛⲁϩⲙⲉϥ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲛⲁϫⲓϫ
ⲃ. ⲁϥⲉⲣⲕⲉⲗⲉⲩⲓⲛ ⲛ̀ϫⲉ ⲡⲓⲇⲣⲁⲕⲱⲛ ⲛ̀ⲧⲉ ⲫⲛⲟⲩⲛ ⲉⲑⲣⲟⲩ-
ⲃⲉⲣⲃⲉⲣ ⲛ̀ⲛⲉϥⲕⲁⲥ ⲥⲁⲃⲟⲗ ⲛ̀ϯⲡⲟⲗⲓⲥ ⲉ̀ϧⲣⲏⲓ ⲉ̀ⲟⲩ-
ⲗⲁⲕⲕⲟⲥ ⲉϥϣⲟⲩⲱ̀ⲟⲩ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ⲛ̀ϧⲣⲏⲓ ⲛ̀ϧⲏⲧϥ
ϫⲉ ⲙⲏⲡⲱⲥ ⲛ̀ⲧⲉ ⲛⲓⲭⲣⲏⲥⲧⲓⲁ̀ⲛⲟⲥ ϫⲓⲙⲓ ⲛ̀ⲛⲉϥⲕⲁⲥ
ⲛ̀ⲧⲟⲩⲕⲱⲧ ⲛ̀ⲟⲩⲙⲁⲣⲧⲏⲣⲓⲟⲛ ⲉ̀ⲣⲟϥ ⲛ̀ⲧⲟⲩⲧⲟⲩⲛⲟⲥ
ⲡⲉϥⲥⲛⲟϥ ⲉ̀ϩⲣⲏⲓ ⲉ̀ϫⲱⲛ. ⲛⲉ ⲫⲛⲁⲩ ⲛ̀ⲟⲩⲱⲙ ⲇⲉ ⲡⲉ
ⲁϥϣⲉ ⲛⲁϥ ⲛ̀ϫⲉ ⲡⲟⲩⲣⲟ ⲉ̀ⲟⲩⲱⲙ ⲛⲉⲙ ⲡⲓⲕⲉ ⲝ̄ⲑ̄
ⲁ. ⲛ̀ⲟⲩⲣⲟ ⲛⲉⲙⲁϥ. ⲉⲩⲟⲩⲱⲙ ⲇⲉ ⲁϥϣⲱⲡⲓ ⲛ̀ϫⲉ ⲟⲩⲛⲓϣϯ
ⲙ̀ⲙⲟⲛⲙⲉⲛ. ⲛ̀ⲟⲩϩⲟϯ ϧⲉⲛ ⲟⲩϩⲟϯ ⲁ̀ ⲧⲫⲉ ϭⲗⲱⲕ
ⲛ̀ϭⲏⲡⲓ ⲟⲩⲟϩ ⲁⲥϣⲱⲡⲓ ⲛ̀ϫⲉ ⲟⲩⲛⲓϣϯ ⲛ̀ϩⲟϯ ϩⲱⲥ
ⲧⲉ ⲛ̀ⲧⲉ ⲛⲓⲧⲱⲟⲩ ⲫⲱϫⲓ ϧⲉⲛ ⲟⲩⲉ̀ⲝⲁⲡⲓⲛⲁ ⲛ̀ⲧⲉ ⲡⲕⲁϩⲓ
ⲕⲓⲙ ⲛ̀ⲧⲉ ⲫⲓⲟⲙ ϣⲑⲟⲣⲧⲉⲣ ⲛ̀ϩⲱⲓⲙⲓ ⲟⲩⲟϩ ⲛ̀ⲧⲉ
ⲛⲉϥϫⲟⲗ ϥⲟϫⲓ ⲉ̀ⲡϣⲱⲓ ⲙ̀ⲡⲉ̄ ⲙ̀ⲙⲁϩⲓ. ⲁϥⲉⲣⲥⲁⲗⲡⲓⲍⲓⲛ
ⲛ̀ϫⲉ ⲙⲓⲭⲁⲏⲗ ϧⲉⲛ ⲡⲓⲧⲁⲡ ϩⲏⲡⲡⲉ ⲓⲥ ⲡ̄ⲟ̄ⲥ̄ ⲓ̄ⲏ̄ⲥ̄ ⲁϥⲓ̀
ⲃ. ϩⲓϫⲉⲛ ⲡⲉϥϩⲁⲣⲙⲁ ⲛ̀ⲭⲉⲣⲟⲩⲃⲓⲙ ⲁϥⲟ̀ϩⲓ ⲉ̀ⲣⲁⲧϥ ϩⲓϫⲉⲛ
ⲛⲉⲛⲥⲫⲟⲧⲟⲩ ⲙ̀ⲡⲓⲗⲁⲕⲕⲟⲥ ⲡⲉϫⲁϥ ⲙ̀ⲙⲓⲭⲁⲏⲗ ⲡⲓⲁⲣ-
ⲭⲏⲁⲅⲅⲉⲗⲟⲥ ϫⲉ ⲙⲁϣⲉ ⲛⲁⲕ ⲉ̀ⲡⲉⲥⲏⲧ ⲉ̀ⲡⲓⲗⲁⲕⲕⲟⲥ
ⲑⲱⲟⲩϯ ⲛ̀ⲛⲉⲛⲕⲁⲥ ⲙ̀ⲡⲁⲗⲟⲩ ⲅⲉⲱⲣⲅⲓⲟⲥ. ⲉ̀ⲡⲓⲇⲉ

ⲁϥⲥⲟϭⲛⲓ ⲛ̀ϫⲉ ⲡⲁⲓϫⲱⲣⲓ ϧⲉⲛ ⲡⲉϥϩⲏⲧ ⲛ̀ϫⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲓⲥϫⲉ ⲛⲉϥⲱⲛϧ ϫⲉ ϯⲛⲁⲛⲟϩⲉⲙ ⲁⲛ ⲙ̀ⲡⲁⲓⲥⲟⲡ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲡⲁⲓⲙⲁⲛⲕⲁⲛⲟⲛ ⲁⲓⲭⲁϥ ⲁϥⲣⲁⲟⲩⲱ̀ ⲛ̀ϧⲏⲧϥ
ⲔⲎ. ⲁ. ϫⲉ ⲛ̀ⲧⲉϥⲛⲁϩϯ ϧⲉⲛ ⲡⲉϥϩⲏⲧ ⲧⲏⲣϥ ⲟⲩⲟϩ ⲛ̀ⲧⲉϥⲉ̀ⲙⲓ ϫⲉ ⲁ̀ⲛⲟⲕ ⲡⲉ ⲫϯ ⲫⲏ ⲉ̀ⲧⲉ ⲟⲩⲟⲛϣϫⲟⲙⲙⲟϥ ⲉ̀ⲛⲟϩⲉⲙ ⲙ̀ⲙⲁⲩⲁⲧϥ. ⲁ̀ ⲙⲏⲭⲁⲏⲗ ϣⲉ ⲛⲁϥ ⲉ̀ⲡⲉⲥⲏⲧ ⲉ̀ⲡⲓⲗⲁⲕⲕⲟⲥ ⲁϥⲥⲉⲃⲧⲉ ⲡⲓⲥⲱⲙⲁ ⲉ̀ⲑⲟⲩⲁⲃ ⲛ̀ⲧⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ. ⲁ̀ ⲡⲟ̅ⲥ̅ ⲁ̀ⲙⲟⲛⲓ ⲛ̀ⲧⲉϥϫⲓϫ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲁⲙⲉⲛⲣⲓⲧ ϩⲏⲡⲡⲉ ⲓⲥ ϯϫⲓϫ ⲉⲧⲁⲥⲑⲁⲙⲓⲟ̀ ⲛ̀ⲁ̀ⲇⲁⲙ ⲡⲓϣⲟⲣⲡ ⲛ̀ⲣⲱⲙⲓ ⲛ̀ⲑⲟⲥ ⲟⲛ ϯⲛⲟⲩ ⲉ̀ⲑⲟⲩⲁ̀ϩⲉⲙ ⲥⲱⲛⲧ ⲙ̀ⲙⲟⲕ ⲁ̀ ⲡⲟ̅ⲥ̅ ⲛⲓϥⲓ ⲉ̀ϧⲟⲩⲛ
ⲔⲎ. ⲃ. ϧⲉⲛ ⲡⲉϥϩⲟ ⲁϥⲙⲁϩϥ ⲛ̀ⲛ̀ⲱⲛϧ ⲛ̀ⲕⲉ ⲥⲟⲡ. ⲁϥⲉ̀ⲣⲁⲥⲡⲁⲍⲉⲥⲑⲉ ⲙ̀ⲙⲟϥ ⲛ̀ϫⲉ ⲡⲟ̅ⲥ̅ ⲁϥϣⲉ ⲛⲁϥ ⲉ̀ⲡϣⲱⲓ ⲉ̀ⲛⲓⲫⲏⲟⲩⲓ̀ ⲛⲉⲙ ⲛⲉϥⲁⲅⲅⲉⲗⲟⲥ ⲉ̀ⲑⲟⲩⲁⲃ. ⲁϥⲧⲱⲛϥ ϧⲉⲛ ⲟⲩⲓⲱⲥ ⲛ̀ϫⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲛⲓⲉ̀ⲑⲙⲱⲟⲩⲧ. ⲟⲩⲟϩ ⲛⲁϥⲙⲟϣⲓ ⲡⲉ ϧⲉⲛ ⲡⲓⲡⲁⲗⲁⲧⲓ(sic) ⲛ̀ⲧⲉ ϯⲃⲁⲕⲓ ⲉϥⲕⲱⲧ ⲛ̀ⲥⲁ ⲛⲓⲟⲩⲣⲟⲱⲟⲩ(sic). ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲇⲉ ⲁϥϫⲓⲙⲓ ⲛ̀ⲛⲓⲟⲩⲣⲱⲟⲩ ϧⲉⲛ ⲡⲓⲡⲗⲁⲧⲓⲁ̀(sic)
ⲔⲐ. ⲁ. ⲉⲩϩⲉⲙⲥⲓ ⲥⲁϧⲟⲩⲛ ⲉⲩϯϩⲁⲡ ⲟⲩⲟϩ ⲁϥϥⲱϫⲓ ⲉ̀ϧⲟⲩⲛ ⲉ̀ϫⲱⲟⲩ ⲡⲉϫⲁϥ ⲛⲱⲟⲩ ϫⲉ ⲧⲉⲧⲉⲛⲥⲱⲟⲩⲛ ⲙ̀ⲙⲟⲓ ⲁⲛ ⲱ̀ ⲛⲓⲟⲩⲣⲱⲟⲩ. ⲁϥϥⲁⲓ ⲛ̀ⲛⲉϥⲃⲁⲗ ⲉ̀ⲡϣⲱⲓ ⲛ̀ϫⲉ ⲡⲟⲩⲣⲟ ⲇⲁⲇⲓⲁ̀ⲛⲟⲥ ϧⲉⲛ ⲟⲩϣⲓⲡⲓ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ϫⲉ ⲛ̀ⲑⲟⲕ ⲛⲓⲙ ⲙ̀ⲡⲁⲓⲣⲏϯ. ⲡⲉϫⲉ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲛ̀ⲧⲉ ⲡⲭ̅ⲥ̅ ⲛⲁϥ ϫⲉ ⲁ̀ⲛⲟⲕ ⲡⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲫⲏⲉ̀ⲧⲁⲧⲉⲛϧⲱⲧⲉⲃ (sic) ⲙ̀ⲙⲟϥ ⲛ̀ⲥⲁϥ ⲉⲑⲃⲉ ⲧⲉⲧⲉⲛⲙⲉⲧⲣⲉϥϯϣⲱϣ ⲉ̀ⲡⲁ-
ⲔⲐ. ⲃ. ⲛⲟⲩϯ ⲫⲁⲓ ⲉⲑⲛⲁⲧⲁⲕⲉ ⲑⲏⲛⲟⲩ ⲙ̀ⲡⲁⲧⲉ ⲟⲩⲉⲥⲕⲓ ϣⲱⲡⲓ. ⲡⲟⲩⲣⲟ ⲇⲉ ⲇⲁⲇⲓⲁ̀ⲛⲟⲥ ⲉϥⲙⲏⲛ ⲉϥⲥⲟⲙⲥ ⲉ̀ϧⲟⲩⲛ ϧⲉⲛ ⲡϩⲟ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ⲛ̀ⲑⲟⲕ ⲁⲛ ⲡⲉ ⲁⲗⲗⲁ ⲧⲉϥϧⲏⲓⲃⲓ ⲧⲉ ⲕⲉ ⲟⲩⲁⲓ ⲇⲉ ⲡⲉϫⲁϥ ϫⲉ ⲁ̀ⲣⲏⲟⲩ ⲁϥⲟ̀ⲛⲓ ⲙ̀ⲙⲟϥ. ⲉ̀ⲧⲁϥⲉ̀ⲙⲓ ⲇⲉ ⲛ̀ϫⲉ ⲁ̀ⲛⲁⲧⲟⲗⲓⲟⲥ

ⲉ̀ⲣⲟϥ ⲁϥϯ ⲓϥⲧ ⲉ̀ⲛⲓϣⲟⲡ ⲛ̀ⲧⲉ ⲣⲁⲧϥ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲣⲟϥ
ⲉ̀ⲛⲁⲣⲉ ⲡⲉϥⲥⲛⲟϥ ⲥⲱⲕ ⲡⲉ ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲟⲩⲙⲱⲟⲩ.
ⲟⲩⲟϩ ⲛⲁϥⲁ̀ⲙⲟⲛⲓ ⲛ̀ⲧⲟⲧϥ ϫⲉ ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲑⲟϥ ⲁⲛ
ⲡⲉ ⲉⲧⲟⲩⲉⲣⲃⲁⲥⲁⲛⲓⲍⲓⲛ ⲙ̀ⲙⲟϥ. ⲟⲩⲟϩ ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ
ⲁϥⲑⲣⲟⲩⲑⲁⲙⲓⲟ̀ ⲛ̀ⲟⲩϣⲏⲟⲩⲓ̀ ⲉⲥϭⲟⲥⲓ ⲁϥⲑⲣⲟⲩⲓ̀ⲛⲓ ⲛ̀ⲍ̅
IΔ. B ⲛ̀ⲓϥⲧ ⲉⲩⲙⲟⲥⲕ ⲉ̀ⲙⲁϣⲱ ⲟⲩⲟϩ ⲛ̀ϧⲣⲏⲓ ⲛ̀ϧⲏⲧⲟⲩ ⲛⲁⲩ-
ⲥⲱⲗⲡ ⲛ̀ⲥⲁ ⲛⲓⲥⲁⲣⲍ̅ ⲛ̀ⲧⲉ ⲡⲓⲑⲙⲏⲓ. ⲁϥⲟⲩⲁϩⲥⲁϩⲛⲓ
ⲁⲩⲉⲛϥ ⲉ̀ⲡⲉⲥⲏⲧ ⲉ̀ⲃⲟⲗϩⲓ ϯϣⲏⲟⲩⲓ̀ ⲁⲩϧⲓⲧϥ ⲉ̀ϧⲣⲏⲓ
ⲉ̀ⲟⲩⲭⲁⲗⲕⲓⲟⲛ ⲙ̀ⲙⲱⲟⲩ ⲁⲩⲥⲁϩϯ ϧⲁⲣⲟϥ. ⲟⲩⲟϩ
ⲛⲓⲥⲕⲉⲡⲱⲗⲁⲧⲱⲣ ⲛⲁⲩϩⲓⲟⲩⲓ̀ ⲉ̀ϫⲉⲛ ⲧⲉϥⲁ̀ⲫⲉ ϧⲉⲛ
ϧⲁⲛⲓϥⲧ ⲉⲩϫⲏⲣ ϣⲁⲧ ⲟⲩϧⲟⲙϧⲉⲙ ⲛ̀ⲧⲥⲱⲟⲩϩⲓ ⲛ̀ϫⲱϥ
IE. A. ⲟⲩⲟϩ ⲡⲉϥⲁⲛⲕⲉⲫⲁⲗⲟⲥ ⲁϥϫⲱϣ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲣⲱϥ
ⲉϥⲟⲃϣ ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲟⲩⲉ̀ⲣⲱϯ ⲟⲩⲟϩ ⲡⲉϥⲥⲱⲙⲁ ⲧⲏⲣϥ
ⲁϥϭⲱⲥ ⲛ̀ⲥⲛⲟϥ ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲟⲩⲧⲁⲧϩ. ⲧⲟⲧⲉ ⲁϥⲉⲣ-
ⲕⲉⲗⲉⲩⲓⲛ ⲛ̀ϫⲉ ⲡⲟⲩⲣⲟ ⲁⲩⲓ̀ⲛⲓ ⲛ̀ⲟⲩⲫⲁϣⲓ ⲛ̀ⲧⲉ ⲟⲩ-
ⲥⲧⲩⲗⲗⲟⲥ ⲉⲩⲉⲥⲕⲉⲣⲕⲉⲣ ⲙ̀ⲙⲟϥ ⲛ̀ϫⲉ ⲏ̅ ⲛ̀ⲣⲱⲙⲓ ⲟⲩⲟϩ
ⲁⲩⲧⲁⲗⲟϥ ⲉ̀ϫⲉⲛ ⲧⲉϥⲛⲉϫⲓ ⲁϥⲑⲣⲟⲩⲥⲟⲛϩϥ ⲉ̀ϧⲟⲩⲛ
ⲉ̀ⲣⲟϥ ⲛ̀ⲧⲟⲩⲭⲁϥ ϣⲁⲧ ⲉϥⲥⲟϭⲛⲓ ϫⲉ ⲁϥⲛⲁⲉⲣⲟⲩ ⲛⲁϥ.
IE. B. ϧⲉⲛ ⲡⲓⲉϫⲱⲣϩ ⲇⲉ ⲉ̀ⲧⲉⲙⲙⲁⲩ ⲁϥⲟⲩⲱⲛϩ ⲛ̀ϫⲉ ⲡⲟ̅ⲥ̅
ⲉⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ϭⲣⲟ ⲙ̀ⲙⲟⲕ
ⲟⲩⲟϩ ⲛ̀ⲧⲉⲕϫⲉⲙⲛⲟⲙϯ ⲡⲁⲙⲉⲛⲣⲓⲧ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁ̀ⲛⲟⲕ
ⲡⲉⲧϯϫⲟⲙ ⲛⲁⲕ ϣⲁⲧ ⲉⲕϥⲁⲓ ϧⲁ ⲛⲁⲓϩⲓⲥⲓ ⲧⲏⲣⲟⲩ
ⲉ̀ⲧⲁⲩⲉ̀ⲛⲟⲩ ⲉ̀ϫⲱⲕ ϯⲱⲣⲕ ⲙ̀ⲙⲟⲓ ⲙ̀ⲙⲓⲛ ⲙ̀ⲙⲟⲓ ⲛⲉⲙ
ⲛⲁⲁⲅⲅⲉⲗⲟⲥ ⲉ̀ⲑⲟⲩⲁⲃ ϫⲉ ϧⲉⲛ ⲡϫⲓⲛⲙⲓⲥⲓ ⲛ̀ⲛⲓϩⲓⲟ̀ⲙⲓ
IϚ. A. ⲙ̀ⲡⲉⲟⲩⲟⲛ ⲧⲱⲛϥ ⲉ̀ⲛⲁⲁϥ ⲉ̀ⲓⲱⲁⲛⲛⲏⲥ ⲡⲓⲣⲉϥϯⲱⲙⲥ
ⲙⲉⲛⲉⲛⲥⲱϥ ⲛ̀ⲑⲟⲕ ⲡⲉ ⲛ̀ⲛⲉⲟⲩⲟⲛ ⲧⲱⲛϥ ⲉϥⲟ̀ⲛⲓ ⲙ̀ⲙⲟⲕ
ⲓⲥ ϩⲏⲡⲡⲉ ⲁⲓⲧⲏⲓⲥ ⲛⲁⲕ ⲉⲑⲣⲉⲕⲉⲣⲟ̅ⲥ̅ ⲉ̀ⲡⲓ ⲟ̅ ⲛ̀ⲟⲩⲣⲟ
ⲫⲏⲉ̀ⲧⲉⲕⲛⲁⲭⲟϥ ⲉϥⲉ̀ϣⲱⲡ ⲙ̀ⲙⲱⲟⲩ. ⲛ̀ⲑⲟⲕ ⲇⲉ ϫⲛⲁ-
[illegible] ⲩⲙⲟⲥⲕ ϧⲉⲛ ⲡⲓⲥⲟⲡ ⲇⲉ ⲙ̀ⲙⲁϩⲇ̅
[illegible] ⲉ̀ϫⲉⲛ ⲛⲓϭⲏⲡⲓ ⲛ̀ⲧⲁⲱⲗⲓ

ιϛ. β. ⲛ̀ⲧⲁⲡⲁⲣⲁⲑⲏⲕⲏ ⲉ̀ⲧⲁⲓⲭⲁⲗⲟⲥ ⲉ̀ⲣⲟⲕ ϧⲉⲛ ⲡⲉⲕⲡⲁⲛ-
ϣⲱⲡⲓ ⲉ̀ⲑⲟⲩⲁⲃ. ϫⲉⲙⲛⲟⲙϯ ⲙ̀ⲡⲉⲣⲉⲣϩⲟϯ ϫⲉ ⲁ̀ⲛⲟⲕ
ϯⲭⲏ ⲛⲉⲙⲁⲕ. ⲟⲩⲟϩ ⲉ̀ⲧⲁϥⲉⲣⲁⲥⲡⲁⲍⲉⲥⲑⲉ ⲙ̀ⲙⲟϥ ⲁϥ-
ϣⲉ ⲛⲁϥ ⲉ̀ⲡϣⲱⲓ ⲉ̀ⲛⲓⲫⲏⲟⲩⲓ̀ ϧⲉⲛ ⲟⲩⲛⲓϣϯ ⲛ̀ⲱ̀ⲟⲩ ⲛⲉⲙ
ⲛⲉϥⲁⲅⲅⲉⲗⲟⲥ ⲉⲑⲟⲩⲁⲃ. ⲉ̀ⲧⲁⲧⲟⲟⲩⲓ̀ ⲇⲉ ϣⲱⲡⲓ ⲁϥⲟⲩ-
ⲁϩⲥⲁϩⲛⲓ ⲛ̀ϫⲉ ⲡⲟⲩⲣⲟ ⲁⲩⲉⲛϥ ⲉ̀ϫⲉⲛ ⲡⲓⲃⲏⲙⲁ. ⲛ̀ⲑⲟϥ
ιζ. α. ⲇⲉ ⲛⲁϥⲉⲣⲯⲁⲗⲓⲛ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲫϯ ⲙⲁϩⲑⲏⲕ ⲉ̀ⲧⲁ-
ⲃⲟⲓ̈ⲑⲓⲁ̀ ⲙⲁϩⲑⲏⲕ ⲉⲡϫⲓⲛϣⲟⲡⲧ ⲉ̀ⲣⲟⲕ. ⲉ̀ⲧⲁϥⲫⲟϩ ⲇⲉ
ⲉ̀ⲡⲓⲃⲏⲙⲁ ⲁϥⲱϣ ⲉ̀ⲃⲟⲗ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲡⲓⲃⲏⲙⲁ ⲁⲓ̈
ϩⲁⲣⲟⲕ ⲟⲛ ⲙ̀ⲫⲟⲟⲩ ⲛ̀ⲑⲱⲕ ⲛⲉⲙ ⲡⲉⲕⲁ̀ⲡⲟⲗⲗⲱⲛ ⲛ̀ⲱ̀ⲛⲓ
ⲁ̀ⲛⲟⲕ ⲛⲉⲙ ⲡⲁⲟ̅ⲥ̅ ⲓⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅. ⲟⲩⲟϩ ⲁⲩⲁ̀ⲙⲟⲛⲓ ⲙ̀ⲙⲟϥ
ⲁⲩϭⲟⲗⲕϥ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲇ̅ ⲙ̀ⲙⲟⲩⲥⲉⲣ ⲛⲁⲩϩⲓⲟⲩⲓ̀ ⲉ̀ⲣⲟϥ
ιζ. β. ⲡⲉ ϧⲉⲛ ϩⲁⲛⲙⲟⲩⲧ ⲙ̀ⲙⲁⲥⲓ ϧⲉⲛ ⲡⲉϥⲥⲟⲓ ⲛⲉⲙ ⲧⲉϥ-
ⲛⲉϫⲓ ⲡⲁⲗⲓⲛ ⲟⲛ ⲁϥⲑⲣⲟⲩⲧⲁⲥⲑⲟϥ ⲉ̀ⲡⲓϣⲧⲉⲕⲟ. ⲁϥⲥϧⲁⲓ
ⲇⲉ ⲛ̀ϫⲉ ⲡⲟⲩⲣⲟ ⲇⲁⲇⲓⲁ̀ⲛⲟⲥ ⲛ̀ⲟⲩⲉ̀ⲡⲓⲥⲧⲟⲗⲏ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ
ⲙ̀ⲡⲁⲓⲣⲏϯ ϫⲉ ϯⲥϧⲁⲓ ⲛ̀ϯⲟⲓⲕⲟⲩⲙⲉⲛⲓ ⲧⲏⲣⲥ ⲭⲉⲣⲉⲧⲉ
ϫⲉ ⲁ̀ⲭⲱ ⲛⲓⲃⲉⲛ ⲛⲉⲙ ⲙⲁⲅⲟⲥ ⲛⲓⲃⲉⲛ ⲉ̀ⲧⲉ ⲟⲩⲟⲛϣϫⲟⲙ
ⲙ̀ⲙⲱⲟⲩ ⲉ̀ϯⲟⲩⲱ̀ ⲉ̀ⲃⲟⲗ ⲛ̀ⲛⲓⲙⲁⲅⲓⲁ̀ ⲛ̀ⲧⲉ ⲡⲓⲭⲣⲩⲥⲧⲓ-
ιη. α. ⲁ̀ⲛⲟⲥ ⲙⲁⲣⲉϥⲓ̀ ϧⲁⲣⲟⲓ ϯⲛⲁϯ ⲛⲁϥ ⲛ̀ⲟⲩⲙⲏϣ ⲛ̀ⲭⲣⲏⲙⲁ
ⲛⲉⲙ ⲑⲱϣ ⲛⲓⲃⲉⲛ ⲉ̀ⲧⲉϥⲛⲁⲉⲣⲉⲧⲓⲛ ⲙ̀ⲙⲱⲟⲩ ⲟⲩⲟ̅ϩ
ϥⲛⲁϣⲱⲡⲓ ⲉϥⲟⲓ ⲙ̀ⲙⲁϩⲃ̅ ϧⲉⲛ ⲧⲁⲙⲉⲧⲟⲩⲣⲟ. ⲉ̀ⲧⲁ-
ϥⲟⲩⲱⲣⲡ ⲇⲉ̀ ⲛ̀ⲛⲁⲓⲥϧⲁⲓ ⲉ̀ⲃⲟⲗϧⲉⲛ ϯⲟⲓⲕⲟⲩⲙⲉⲛⲏ ⲧⲏⲣⲥ
ϩⲏⲡⲡⲉ ⲓⲥ ⲟⲩⲣⲱⲙⲓ ⲁϥⲟⲩⲟⲛϩϥ ⲉ̀ⲃⲟⲗ ⲉ̀ⲡⲉϥⲣⲁⲛ ⲡⲉ
ⲁ̀ⲑⲁⲛⲁⲥⲓⲟⲥ ⲁϥⲓ̀ ϩⲁ ⲡⲟⲩⲣⲟ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲡⲟⲩⲣⲟ
ιη. β. ⲱⲛϧ ϣⲁ ⲉ̀ⲛⲉϩ ⲛ̀ⲛⲉϩⲗⲓ ⲛ̀ϩⲱⲃ ⲉⲣⲁⲧϫⲟⲙ ⲙ̀ⲡⲁⲙ̀ⲑⲟ
ⲉ̀ⲃⲟⲗ. ⲁϥⲣⲁϣⲓ ⲛ̀ϫⲉ ⲡⲟⲩⲣⲟ ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ⲁϣ
ⲡⲉ ⲡⲓⲙⲏⲓⲛⲓ ⲉ̀ⲧⲉⲕⲛⲁⲁⲓϥ ⲙ̀ⲡⲁⲙ̀ⲑⲟ ϫⲉ ϩⲓⲛⲁ ⲛ̀ⲧⲁⲉ̀ⲙⲓ
ϫⲉ ⲟⲩⲟⲛϣϫⲟⲙ ⲙ̀ⲙⲟⲕ ⲉϯⲟⲩⲱ̀ ⲉ̀ⲃⲟⲗ ⲛ̀ⲛⲙⲁⲅⲓⲁ̀
ⲛ̀ⲧⲉ ⲛⲓⲭⲣⲓⲥⲧⲓⲁ̀ⲛⲟⲥ. ⲁϥⲉ̀ⲣⲟⲩⲱ̀ ⲛ̀ϫⲉ ⲁ̀ⲑⲁⲛⲁⲥⲓⲟⲥ
ⲡⲉϫⲁϥ ϫⲉ ⲙⲁⲣⲟⲩⲓ̀ⲛⲓ ⲛ̀ⲟⲩⲙⲁⲥⲓ. ⲉ̀ⲧⲁⲩⲉⲛϥ ⲁϥ-

ⲥⲁϫⲓ ⲉϧⲣⲏⲓ ⲉ̀ⲡⲉϥⲙⲁϣϫ ⲁϥⲫⲱϧ ⲁϥⲉⲣⲃ̅. ⲟⲩⲟϩ
ⲓ̅ⲑ̅. ⲁ. ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ⲙⲁⲣⲟⲩⲓ̀ⲛⲓ ⲛⲏⲓ ⲛ̀ⲟⲩⲙⲁϣⲓ ⲟⲩⲟϩ
ⲁⲩⲉⲛⲥ ⲛⲁϥ. ⲉⲧⲁⲩϩⲓⲟⲩⲓ̀ ⲇⲉ ⲛ̀ⲧⲫⲁϣⲓ ⲛ̀ⲧⲉ ⲡⲓⲙⲁⲥⲓ
ⲉ̀ⲟⲩⲥⲁ ⲛ̀ⲧⲉ ϯⲙⲁϣⲓ ⲟⲩⲟϩ ϯⲕⲉⲫⲁϣⲓ ⲉ̀ⲡⲓⲕⲉⲥⲁ ⲁⲩⲓ̀
ⲉ̀ⲃⲟⲗ ⲉϣⲏϣ ⲛⲉⲙ ⲛⲟⲩⲉ̀ⲣⲏⲟⲩ ϩⲱⲥⲧⲉ ⲛ̀ⲧⲟⲩϣⲧⲉⲙ
ⲟⲩⲧⲱⲓ ⲥⲱⲕ ⲉ̀ⲟⲩⲧⲱⲓ. ⲁϥⲟⲩⲁϩⲥⲁϩⲛⲓ ⲛ̀ϫⲉ ⲡⲟⲩ-
ⲣⲟ ⲁϥⲑⲣⲟⲩⲓ̀ⲛⲓ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ϩⲓϫⲉⲛ ⲡⲓⲃⲏⲙⲁ
ⲓ̅ⲑ̅. ⲃ. ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉⲑⲃⲏⲧⲕ ⲗⲓⲙⲟⲩϯ ⲉ̀ⲡⲁⲓ-
ⲣⲱⲙⲓ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲧⲁⲙⲉⲧⲟⲩⲣⲟ ⲓⲉ ⲛ̀ⲧⲉⲕϯⲟⲩⲱ̀ ⲛ̀ⲛⲉϥ-
ⲙⲁⲅⲓⲁ̀ ⲉ̀ⲃⲟⲗ ⲓⲉ ⲛ̀ⲧⲉϥϯⲟⲩⲱ̀ ⲛ̀ⲛⲟⲩⲕ ⲉ̀ⲃⲟⲗ ⲓⲉ ⲛ̀ⲧⲉⲕ-
ϧⲟⲑⲃⲉϥ ⲓⲉ ⲛ̀ⲧⲉϥϧⲟⲑⲃⲉⲕ. ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲇⲉ
ⲉ̀ⲧⲁϥⲛⲁⲩ ⲉ̀ⲡⲓⲙⲁⲅⲟⲥ ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ⲓⲱⲥ ⲙ̀ⲙⲟⲕ
ⲡⲁⲥⲟⲛ ⲡⲉⲧⲉⲕⲟⲩⲱϣ ⲉ̀ⲁⲓϥ ⲁ̀ⲣⲓⲧϥ ⲛ̀ⲭⲱⲗⲉⲙ ϫⲉ
ⲕ̅. ⲁ. ϯⲛⲁⲩ ⲅⲁⲣ ⲉ̀ⲣⲟⲕ ⲉⲁ̀ⲡⲓϩⲙⲟⲧ ⲧⲁϩⲱ̀ⲕ ϩⲱⲕ. ϧⲉⲛ
ϯⲟⲩⲛⲟⲩ ⲇⲉ ⲉ̀ⲁϥϭⲓ ⲛⲁϥ ⲛ̀ⲟⲩⲁ̀ⲫⲟⲧ ⲛ̀ϫⲉ ⲁ̀ⲑⲁⲛⲁⲥⲓⲟⲥ
ⲁϥⲓ̀ⲱⲓ ⲙ̀ⲡⲉϥϩⲟ ⲉ̀ⲃⲟⲗ ⲁϥⲙⲟⲩϯ ⲟⲩⲃⲉ ϩⲁⲛⲣⲁⲛ ⲛ̀ⲧⲉ
ϩⲁⲛⲇⲉⲙⲱⲛ ⲉ̀ϫⲉⲛ ⲡⲓⲁ̀ⲫⲱⲧ ⲁϥⲧⲏⲓϥ ⲛⲁϥ ⲉ̀ⲑⲣⲉϥ-
ⲥⲟϥ. ⲉ̀ⲧⲁϥⲥⲟϥ ⲇⲉ ⲙ̀ⲡⲉϩⲗⲓ ⲙ̀ⲡⲉⲧϩⲱⲟⲩ ⲧⲁϩⲱϥ
ⲉⲡⲧⲏⲣϥ. ⲁϥⲉⲣⲟⲩⲱ̀ ⲛ̀ϫⲉ ⲁ̀ⲑⲁⲛⲁⲥⲓⲟⲥ ⲡⲉϫⲁϥ ⲛⲁϥ
ϫⲉ ⲡⲁⲟ̅ⲥ̅ ⲕⲉ ⲙⲏⲓⲛⲓ ⲙ̀ⲙⲁⲩⲁⲧϥ ⲡⲉ ϯⲛⲁⲧⲏⲓϥ ⲛⲁⲕ.
ⲕ̅. ⲃ. ⲉ̀ϣⲱⲡ ⲛ̀ⲧⲉϥϣⲧⲉⲙ ⲡⲉⲧϩⲱⲟⲩ ϣⲱⲡⲓ ⲙ̀ⲙⲟⲕ ϯⲛⲁϩϯ
ϩⲱ ⲉ̀ⲫⲏⲉ̀ⲧⲁⲩⲉⲣⲥⲧⲁⲩⲣⲱⲛⲓⲛ ⲙ̀ⲙⲟϥ. ⲁϥϭⲓ ⲇⲉ ⲛ̀ⲕⲉ-
ⲁ̀ⲫⲱⲧ ⲁϥⲓ̀ⲱⲓ ⲙ̀ⲡⲉϥϩⲟ ⲉ̀ⲃⲟⲗ ⲛ̀ϧⲏⲧϥ ⲁϥⲙⲟⲩϯ
ⲉ̀ϩⲁⲛⲣⲁⲛ ⲛ̀ⲇⲉⲙⲱⲛ ⲉ̀ϩⲣⲏⲓ ⲉ̀ϫⲱϥ ⲉⲩϩⲱⲟⲩ ⲉ̀ϩⲟⲧⲉ
ⲛⲓϩⲟⲩⲁ̀ϯ. ⲁϥϯⲛⲁϥ ⲙ̀ⲡⲓⲁ̀ⲫⲱⲧ ⲉⲑⲣⲉϥⲥⲱϥ. ⲟⲩⲟϩ
ⲉ̀ⲧⲁϥⲥⲱϥ ⲟⲛ ⲛ̀ϫⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲙ̀ⲡⲉϩⲗⲓ ⲙ̀ⲡⲉⲧϩⲱⲟⲩ
ⲕ̅ⲭ̅. ⲁ. ⲧⲁϩⲱϥ. ⲉ̀ⲧⲁϥⲛⲁⲩ ⲛ̀ϫⲉ ⲁ̀ⲑⲁⲛⲁⲥⲓⲟⲥ ϫⲉ ⲙ̀ⲡⲉϩⲗⲓ
ⲙ̀ⲡⲉⲧϩⲱⲟⲩ ϣⲱⲡⲓ ⲙ̀ⲙⲟϥ. ⲡⲉϫⲁϥ ϫⲉ ⲫⲏⲉ̀ⲑⲟⲩⲁⲃ
ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲓⲥⲧⲁⲩⲣⲟⲥ ⲉ̀ⲣⲟⲕ ⲛ̀ⲧⲉ ⲡϣⲏⲣⲓ ⲙ̀ⲫϯ ⲓ̅ⲏ̅ⲥ̅
ⲡⲭ̅ⲥ̅ ⲫⲏⲉ̀ⲧⲁϥⲓ̀ ⲉ̀ⲡⲓⲕⲟⲥⲙⲟⲥ ⲉ̀ⲛⲟϩⲉⲙ ⲛ̀ⲛⲓⲣⲉϥⲉⲣⲛⲟⲃⲓ

ⲛⲁⲓ ϧⲁ ⲧⲁⲯⲩⲭⲏ ⲟⲩⲟϩ ⲙⲟⲓ ⲛ̀ϯⲥⲫⲣⲁⲅⲓⲥ ⲛ̀ⲧⲉ ⲡ̅ⲭ̅ⲥ̅
ⲛⲏⲓ. ⲇⲁⲇⲓⲁ̀ⲛⲟⲥ ⲇⲉ ⲉ̀ⲧⲁϥⲛⲁⲩ ⲉ̀ⲫⲏⲉ̀ⲧⲁϥϣⲱⲡⲓ ⲁϥ-
ⲔⲀ̅. Ⲃ. ϫⲱⲛⲧ ⲉ̀ⲙⲁϣⲱ ⲁϥⲟⲩⲁϩⲥⲁϩⲛⲓ ⲛ̀ⲥⲉⲱⲗⲓ ⲙ̀ⲡⲓⲙⲁⲅⲟⲥ
ⲥⲁⲃⲟⲗ ⲛ̀ϯⲃⲁⲕⲓ ⲛ̀ⲥⲉϧⲟⲑⲃⲉϥ ⲛ̀ⲧⲥⲏϥⲓ ⲟⲩⲟϩ ⲁϥϫⲱⲕ
ⲛ̀ⲧⲉϥⲙⲁⲣⲧⲩⲣⲓⲁ̀ ⲉ̀ⲃⲟⲗ ⲁϥⲉⲣⲡⲉⲙⲡϣⲁ ⲙ̀ⲡⲓⲱⲛϧ
ⲛ̀ⲉ̀ⲛⲉϩ. ⲧⲟⲧⲉ ⲁϥⲉⲣⲕⲉⲗⲉⲩⲓⲛ ⲛ̀ϫⲉ ⲡⲟⲩⲣⲟ ⲉⲑⲣⲟⲩ-
ϩⲓⲟⲩⲓ̀ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉ̀ⲡⲓϣⲧⲉⲕⲟ ϣⲁⲧⲉϥ-
ⲥⲟϭⲛⲓ ϫⲉ ⲟⲩ ⲡⲉ ⲉ̀ⲧⲉ ϥⲛⲁⲁⲓϥ ⲛⲁϥ. ⲉ̀ⲧⲁⲧⲟⲟⲩⲓ̀ ⲇⲉ
ⲔⲂ̅. Ⲁ. ϣⲱⲡⲓ ⲁϥⲟⲩⲁϩⲥⲁϩⲛⲓ ⲉⲑⲣⲟⲩⲑⲁⲙⲓⲟ̀ ⲛ̀ⲟⲩⲧⲣⲟⲭⲟⲥ
ⲉϥⲟⲓ ⲛ̀ⲛⲓϣϯ ⲉ̀ⲙⲁϣⲱ ⲉⲑⲣⲟⲩⲑⲟⲩϫ ⲛ̀ⲟⲩⲙⲏϣ ⲛ̀ⲓϥⲧ
ⲉ̀ⲣⲟϥ ⲛⲉⲙ ϩⲁⲛⲕⲁϣ ⲉⲩⲑⲟⲩϫ. ⲟⲩⲟϩ ⲁϥⲑⲁⲙⲓⲟ̀
ⲙ̀ⲡⲓⲧⲣⲟⲭⲟⲥ ⲕⲁⲧⲁ ⲡⲓⲣⲏϯ ⲉ̀ⲧⲁϥⲟⲩⲁϩⲥⲁϩⲛⲓ ⲙ̀ⲙⲟϥ
ⲥⲁⲡϣⲱⲓ ⲇⲉ ⲙ̀ⲙⲟϥ ⲉϥⲟⲓ ⲛ̀ⲣⲟ ⲛ̀ⲥⲏϥⲓ ⲥⲁϧⲣⲏⲓ ⲇⲉ
ⲙ̀ⲙⲟϥ ⲉϥⲟⲓ ⲛ̀ⲥⲏϥⲓ ⲛ̀ⲣⲟ ⲃ̅ ⲉⲩϫⲏⲣ. ⲁϥⲟⲩⲁϩⲥⲁϩⲛⲓ
ⲛ̀ϫⲉ ⲡⲟⲩⲣⲟ ⲉⲑⲣⲟⲩⲓ̀ⲛⲓ ⲛⲁϥ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲉ̀ⲃⲟⲗϧⲉⲛ ⲡⲓϣⲧⲉⲕⲟ ⲉ̀ϩⲓⲧϥ ⲉ̀ⲡϣⲱⲓ ⲉ̀ϫⲉⲛ ⲡⲓⲙⲁⲛ-
ⲔⲂ̅. Ⲃ ⲕⲁⲛⲱⲛ. ⲉ̀ⲧⲁϥⲫⲱⲛϩ ⲇⲉ ⲛ̀ϫⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲟⲩⲟϩ ⲁϥⲛⲁⲩ ⲉ̀ⲣⲟϥ ⲙ̀ⲡⲥⲙⲟⲧ ⲙ̀ⲡⲓⲁⲥⲧⲏⲣⲓⲟⲛ.
ⲥⲁⲡϣⲱⲓ ⲙ̀ⲙⲟϥ ⲉϥⲟⲓ ⲛ̀ⲣⲟ ⲛ̀ⲥⲏϥⲓ ⲉ̀ⲣⲉ ⲥⲁϧⲣⲏⲓ-
ⲙ̀ⲙⲟϥ ⲉϥⲟⲓ ⲛ̀ⲥⲏϥⲓ ⲛ̀ⲣⲟ ⲃ̅. ⲡⲉϫⲁϥ ⲛ̀ϧⲣⲏⲓ ⲛ̀ϧⲏⲧϥ
ϫⲉ ⲁ̀ⲗⲏⲑⲱⲥ ϯⲛⲁϣⲛⲟϩⲉⲙ ⲁⲛ ⲙ̀ⲡⲁⲓ ⲉ̀ⲃⲟⲗϧⲉⲛ
ⲡⲁⲓⲙⲁⲛⲕⲁⲛⲟⲛ ⲫⲁⲓ. ⲡⲁⲗⲓⲛ ⲟⲛ ⲙⲉⲛ[ⲉⲛ]ⲥⲱⲥ
ⲡⲉϫⲁϥ ⲛ̀ϧⲣⲏⲓ ⲛ̀ϧⲏⲧϥ ϫⲉ ⲟⲩⲟⲓ ⲛⲁⲕ ⲱ̀ ⲅⲉⲱⲣⲅⲓⲟⲥ.
ⲔⲄ̅. Ⲁ. ⲉⲑⲃⲉⲟⲩ ⲁⲕⲭⲁ ⲡⲁⲓⲙⲉⲩⲓ̀ ⲉ̀ⲗⲗⲏⲓ ⲉ̀ϩⲣⲏⲓ ⲉ̀ϫⲉⲛ ⲡⲉⲕ-
ϩⲏⲧ. ⲁ̀ⲣⲓ ⲫⲙⲉⲩⲓ ⲙ̀ⲡⲓⲕⲁⲛⲣⲟⲥ ⲉ̀ⲧⲁϥⲧⲁϩⲟⲕ. ⲁ̀ⲣⲓ
ⲫⲙⲉⲩⲓ ϫⲉ ⲡⲉⲕⲟ̅ⲥ̅ ϩⲱϥ ⲁⲩⲁϣϥ ϧⲉⲛ ⲑⲙⲏϯ ⲛ̀ⲥⲟⲛⲓ
ⲃ̅ ⲛ̀ϫⲉ ⲛⲓⲓⲟⲩⲇⲁⲓ. ⲙⲉⲛⲉⲛⲥⲱⲥ ⲁϥϥⲁⲓ ⲛ̀ⲛⲉϥⲃⲁⲗ
ⲉ̀ⲡϣⲱⲓ ⲉ̀ⲧⲫⲉ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲡ̅ⲟ̅ⲥ̅ ⲫϯ ⲡⲓⲁⲧϣⲓⲃϯ
ⲡⲁⲣⲭⲱⲛ ⲛ̀ⲧⲉ ⲛⲓⲉ̀ⲛⲉϩ ⲫⲏ ⲉ̀ⲧⲉ ⲫⲱϥ ⲡⲉ ⲡⲓϭⲣⲟ ⲟⲩⲟϩ
ⲔⲄ̅. Ⲃ. ⲉϥϯ ⲙ̀ⲙⲟϥ ⲛ̀ϩⲙⲟⲧ ⲛ̀ⲛⲓⲙⲁⲣⲧⲩⲣⲟⲥ ϫⲉ ⲛ̀ⲑⲟⲕ ⲡⲉ

ⲡⲟⲩⲱ̀ⲟⲩ ⲛⲉⲙ ⲡⲟⲩⲭⲗⲟⲙ ⲫⲏⲉ̀ⲧⲉ ⲓⲥϫⲉⲛ ϩⲏ ⲙ̀ⲡⲁⲧⲉ
ⲕⲑⲁⲙⲓⲟ̀ ⲛ̀ϩⲗⲓ ⲙ̀ⲡⲁⲧⲉ ⲕⲑⲁⲙⲓⲟ̀ ⲛ̀ⲧⲫⲉ ⲛⲉⲙ ⲡⲕⲁϩⲓ
ⲉⲕⲙⲟⲧⲉⲛ ⲙ̀ⲙⲟⲕ ⲉ̀ϫⲉⲛ ⲛⲓⲙⲱⲟⲩ ⲛⲉⲙ ϯⲛⲟⲩ ⲉⲕ-
ⲙⲟⲧⲉⲛ ⲙ̀ⲙⲟⲕ ⲉ̀ϫⲉⲛ ⲡⲅⲉⲛⲟⲥ ⲧⲏⲣϥ ⲛ̀ⲛⲓⲣⲱⲙⲓ ⲛ̀ⲑⲟⲕ
ⲉⲧⲥⲱⲟⲩⲛ ⲛ̀ⲛⲉⲕ ⲙⲁⲛⲉⲙⲧⲟⲛ ⲫⲏⲉ̀ⲧⲁϥϭⲱⲗⲕ ⲛ̀ⲧⲫⲉ
ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲟⲩⲕⲁⲙⲁⲣⲁ ⲟⲩⲟϩ ⲛⲓϭⲏⲡⲓ ϧⲉⲛ ⲡⲉⲕⲟⲩⲁϩ-
ⲔⲆ̅. ⲁ. ⲥⲁϩⲛⲓ ⲙ̀ⲡⲓⲛⲁⲩ ⲉ̀ϣⲁⲩⲟⲡⲧ ⲛ̀ⲟⲩⲙⲟⲩ ⲛ̀ϩⲱⲟⲩ. ⲛ̀ⲑⲟⲕ
ⲡⲟ̅ⲥ̅ ⲉⲧϩⲱⲟⲩ ⲉ̀ϫⲉⲛ ⲛⲓⲑⲙⲏⲓ ⲛⲉⲙ ⲡⲓⲟ̀ϫⲓ ⲫⲏⲉ̀ⲧⲁϥϣⲓ
ⲛ̀ⲛⲓⲧⲱⲟⲩ ϧⲉⲛ ⲟⲩϣⲓ ⲟⲩⲟϩ ⲛⲓϧⲉⲗⲗⲟⲧ ϧⲉⲛ ⲟⲩ-
ⲙⲁϣⲓ ⲫⲏⲉ̀ⲧⲓ̀ⲛⲓ ⲛ̀ⲛⲓⲑⲏⲟⲩ ⲉ̀ⲃⲟⲗϧⲉⲛ ϩⲁⲛⲁ̀ϩⲱⲣ ⲟⲩⲟϩ
ⲛⲓⲁⲅⲅⲉⲗⲟⲥ ⲉ̀ⲧⲁⲩⲉⲣⲡⲁⲣⲁⲃⲉⲛⲓⲛ ⲁⲕⲧⲏⲓⲧⲟⲩ ⲉ̀ϧⲣⲏⲓ
ⲉ̀ⲫⲛⲟⲩ[ⲛ] ⲛ̀ⲧⲉ ⲛⲓⲧⲁⲣⲧⲁⲣⲟⲥ ⲉ̀ⲉⲣⲕⲟⲗⲁⲍⲓⲛ ⲙ̀ⲙⲱⲟⲩ
ⲉ̀ⲃⲟⲗϩⲓⲧⲉⲛ ϩⲁⲛⲇⲣⲁⲕⲱⲛ ⲉⲩϩⲱⲟⲩ. ⲟⲩⲟϩ ⲛ̀ⲑⲱⲟⲩ
ⲥⲉⲥⲟⲛϩ ϧⲉⲛ ϧⲁⲛⲥⲛⲁⲩϩ ⲛ̀ⲁⲧⲃⲱⲗ ⲉ̀ⲃⲟⲗ ⲛⲉⲙ
ⲔⲆ̅. ⲃ. ϩⲁⲛⲙⲟⲭⲗⲟⲩⲥ ⲛ̀ⲁⲧϣⲟⲩⲱⲛ ⲙ̀ⲙⲱⲟⲩ ⲙ̀ⲙⲟⲛϣϫⲟⲙ
ⲛ̀ⲧⲉ ϩⲗⲓ ϣⲓⲃϯ ⲉ̀ϧⲟⲩⲛ ⲉ̀ϩⲣⲉⲛ ⲛⲉⲕⲟⲩⲁϩⲥⲁϩⲛⲓ. ⲡⲟ̅ⲥ̅
ⲫϯ ⲛ̀ⲑⲟⲕ ⲁⲕⲟⲩⲱⲣⲡ ⲙ̀ⲡⲉⲕⲙⲟⲛⲟⲅⲉⲛⲏⲥ ⲛ̀ϣⲏⲣⲓ
ⲉ̀ⲡⲓⲕⲟⲥⲙⲟⲥ ⲉ̀ⲡϧⲁⲉ ⲛ̀ⲧⲉ ⲛⲓⲥⲏⲟⲩ ⲁϥϭⲓ ⲥⲁⲣⲝ ϧⲉⲛ
ⲙⲁⲣⲓⲁ̀ ϯⲡⲁⲣⲑⲉⲛⲟⲥ ⲟⲩⲟϩ ⲁϥⲉⲣⲣⲱⲙⲓ ⲙ̀ⲙⲟⲛϣϫⲟⲙ
ⲛ̀ⲕⲁϯ ⲛ̀ⲣⲱⲙⲓ ⲉ̀ϧⲟⲧϧⲉⲧ ⲛ̀ⲧⲉϥϫⲓⲛⲉⲣⲣⲱⲙⲓ. ⲛ̀ⲑⲟϥ ⲡⲟ̅ⲥ̅
ⲓ̅ⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲡⲓⲙⲓⲥⲓ ⲉ̀ⲃⲟⲗ ⲛ̀ϧⲏⲧⲕ ϧⲉⲛ ⲟⲩⲙⲉⲑⲙⲏⲓ.
ⲔⲈ̅. ⲁ. ⲫⲏⲉ̀ⲧⲁϥⲙⲟϣⲓ ϩⲓϫⲉⲛ ⲡϩⲟ ⲙ̀ⲫⲓⲟⲙ ⲙ̀ⲫⲣⲏϯ ⲓⲥϫⲉⲕ
ⲉϥⲙⲟϣⲓ ϩⲓϫⲉⲛ ⲫⲏⲉ̀ⲧϣⲟⲩⲱ̀ⲟⲩ ⲫⲏⲉ̀ⲧⲁϥϣⲁⲛϣ ⲛ̀ⲉ
ⲛ̀ϣⲟ ⲛ̀ⲣⲟⲙⲓ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲉ̅ ⲛ̀ⲱⲓⲕ ϣⲁⲧⲟⲩⲥⲓ ⲫⲏⲉ̀ⲧⲁϥⲉⲣ
ⲉ̀ⲡⲓⲧⲓⲙⲁⲛ ⲛ̀ⲛⲓⲑⲏⲟⲩ ϧⲉⲛ ⲫⲓⲟⲙ ⲉⲛⲭⲁⲓ ⲛⲓⲃⲉⲛ ⲥⲉϭ-
ⲛⲟⲛ ⲛ̀ϫⲱⲟⲩ ⲛⲁⲕ ϯⲛⲟⲩ ⲁ̀ⲙⲟⲩ ⲡⲁⲟ̅ⲥ̅ ϧⲉⲛ ⲧⲁⲓⲟⲩⲛⲟⲩ
ⲉ̀ⲧⲉⲕⲛⲏⲟⲩ ⲓ̅ⲏ̅ⲥ̅ ⲁ̀ⲣⲓⲃⲟⲏ̀ⲑⲓⲛ ⲉ̀ⲧⲁⲙⲉⲧϫⲱⲃ ϫⲉ ⲁ̀ⲛⲟⲕ
ⲟⲩⲣⲉϥⲉⲣⲛⲟⲃⲓ. ⲙⲁⲣⲟⲩⲁ̀ⲥⲓⲁⲓ ⲉ̀ⲃⲟⲗ ϩⲁⲣⲟⲓ ⲛ̀ϫⲉ ⲛⲁⲓⲙ̀-
ⲔⲈ̅. ⲃ. ⲕⲁⲩϩ ϫⲉ ⲡⲓⲱ̀ⲟⲩ ⲫⲱⲕ ⲡⲉ ⲟⲩⲟϩ ⲉϥⲙⲉϩ ⲛ̀ⲱⲟⲩ
ⲛ̀ϫⲉ ⲡⲉⲕⲣⲁⲛ ϣⲁ ⲉ̀ⲛⲉϩ ⲁ̀ⲙⲏⲛ. ⲉϥϫⲱⲕ ⲇⲉ ⲙ̀ⲡⲓ-

ⲁ̀ⲙⲏⲛ ⲁⲩϩⲓⲧϥ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲓⲧⲣⲟⲭⲟⲥ ⲁⲩϧⲟⲕ ⲉ̀ϫⲱϥ
ⲉ̀ⲙⲁϣⲱ ⲥⲁⲧⲟⲧϥ ⲁ̀ ⲡⲉϥⲥⲱⲙⲁ ⲉ̀ⲣ ⲓ̅ ⲙ̀ⲙⲉⲣⲟⲥ. ⲛ̀ϯⲟⲩ-
ⲛⲟⲩ ⲁϥϥⲁⲓ ⲛ̀ⲧⲉϥⲥⲙⲏ ⲉ̀ⲡϣⲱⲓ ⲛ̀ϫⲉ ⲇⲁⲇⲓⲁ̀ⲛⲟⲥ
ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲁ̀ⲣⲓⲉ̀ⲙⲓ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲟⲩⲟϩ ϫⲉⲙⲛⲟⲙϯ
ϫⲉ ⲙ̀ⲙⲟⲛ ⲛⲟⲩϯ ⲉⲃⲏⲗ ⲉ̀ⲡⲓⲁ̀ⲡⲟⲗⲗⲱⲛ ⲛⲉⲙ ⲡⲓⲉⲣⲙⲏⲥ
ιϛ. ⲁ. ⲛⲉⲙ ⲡⲓⲍⲉⲩⲥ ⲛⲉⲙ ϯⲁ̀ⲑⲉⲛⲛⲁⲥ ⲛⲉⲙ ⲡⲓⲥⲕⲁⲙⲁ̀ⲛⲇⲣⲟⲥ
ⲛⲉⲙ ⲡⲓⲫⲉⲥⲧⲟⲥ ⲛⲉⲙ ⲡⲓⲉ̀ⲣⲁⲕⲗⲏⲥ ⲛⲉⲙ ⲡⲟⲥⲓⲇⲱⲛ
ⲛⲏⲉ̀ⲧⲁⲩⲉⲣ ⲡⲉⲑⲛⲁⲛⲉϥ ⲙ̀ⲡⲓⲅ̅ ⲛ̀ⲥⲁ ⲛ̀ⲧⲉ ⲫⲓⲟⲙ
ⲛⲏ ⲉ̀ⲧⲉ ⲛⲓⲟⲩⲣⲱⲟⲩ ϭⲓ ϫⲟⲙ ⲉ̀ⲃⲟⲗ ϩⲓⲧⲟⲧⲟⲩ ⲁϥⲑⲱⲛ
ⲛ̀ϫⲉ ϯⲛⲟⲩ ⲫϯ ⲛ̀ⲅⲉⲱⲣⲅⲓⲟⲥ ⲫⲏⲉ̀ⲧⲟⲩⲙⲟⲩϯ ⲉ̀ⲣⲟϥ
ϫⲉ ⲡ̅ⲥ̅ ⲫⲏⲉ̀ⲧⲁⲩⲁϣϥ ⲫⲏ ⲉ̀ⲧⲁ ⲛⲓⲟⲩⲇⲁⲓ ϧⲟⲑⲃⲉϥ
ⲉⲑⲃⲉⲟⲩ ⲙ̀ⲡⲉϥⲓ̀ ⲛ̀ⲧⲉϥⲛⲁϩⲙⲉϥ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲛⲁϫⲓϫ.
ιϛ. ⲃ. ⲁϥⲉⲣⲕⲉⲗⲉⲩⲓⲛ ⲛ̀ϫⲉ ⲡⲓⲇⲣⲁⲕⲱⲛ ⲛ̀ⲧⲉ ⲫⲛⲟⲩⲛ ⲉⲑⲣⲟⲩ-
ⲃⲉⲣⲃⲉⲣ ⲛ̀ⲛⲉϥⲕⲁⲥ ⲥⲁⲃⲟⲗ ⲛϯⲡⲟⲗⲓⲥ ⲉ̀ϧⲣⲏⲓ ⲉ̀ⲟⲩ-
ⲗⲁⲕⲕⲟⲥ ⲉϥϣⲟⲩⲱ̀ⲟⲩ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ⲛ̀ϧⲣⲏⲓ ⲛ̀ϧⲏⲧϥ
ϫⲉ ⲙⲏⲡⲱⲥ ⲛ̀ⲧⲉ ⲛⲓⲭⲣⲏⲥⲧⲓⲁ̀ⲛⲟⲥ ϫⲓⲙⲓ ⲛ̀ⲛⲉϥⲕⲁⲥ
ⲛ̀ⲧⲟⲩⲕⲱⲧ ⲛ̀ⲟⲩⲙⲁⲣⲧⲏⲣⲓⲟⲛ ⲉ̀ⲣⲟϥ ⲛ̀ⲧⲟⲩⲧⲟⲩⲛⲟⲥ
ⲡⲉϥⲥⲛⲟϥ ⲉ̀ϩⲣⲏⲓ ⲉ̀ϫⲱⲛ. ⲛⲉ ⲫⲛⲁⲩ ⲛ̀ⲟⲩⲱⲙ ⲇⲉ ⲡⲉ
ⲁϥϣⲉ ⲛⲁϥ ⲛ̀ϫⲉ ⲡⲟⲩⲣⲟ ⲉ̀ⲟⲩⲱⲙ ⲛⲉⲙ ⲡⲓⲕⲉ ⲍ̅ⲑ̅
ιⲍ. ⲁ. ⲛ̀ⲟⲩⲣⲟ ⲛⲉⲙⲁϥ. ⲉⲩⲟⲩⲱⲙ ⲇⲉ ⲁϥϣⲱⲡⲓ ⲛ̀ϫⲉ ⲟⲩⲛⲓϣϯ
ⲙ̀ⲙⲟⲛⲙⲉⲛ. ⲛ̀ⲟⲩϩⲟϯ ϧⲉⲛ ⲟⲩϩⲟϯ ⲁ̀ ⲧⲫⲉ ϭⲗⲱⲕ
ⲛ̀ϭⲏⲡⲓ ⲟⲩⲟϩ ⲁⲥϣⲱⲡⲓ ⲛ̀ϫⲉ ⲟⲩⲛⲓϣϯ ⲛ̀ϩⲟϯ ϩⲱⲥ
ⲧⲉ ⲛ̀ⲧⲉ ⲛⲓⲧⲱⲟⲩ ⲫⲱϫⲓ ϧⲉⲛ ⲟⲩⲉ̀ⲝⲁⲡⲓⲛⲁ ⲛ̀ⲧⲉ ⲡⲕⲁϩⲓ
ⲕⲓⲙ ⲛ̀ⲧⲉ ⲫⲓⲟⲙ ϣⲑⲟⲣⲧⲉⲣ ⲛ̀ϩⲱⲓⲙⲓ ⲟⲩⲟϩ ⲛ̀ⲧⲉ
ⲛⲉϥϫⲟⲗ ϥⲟϫⲓ ⲉ̀ⲡϣⲱⲓ ⲙ̀ⲓ̅ⲉ̅ ⲙ̀ⲙⲁϩⲓ. ⲁϥⲉⲣⲥⲁⲗⲡⲓⲍⲓⲛ
ⲛ̀ϫⲉ ⲙⲓⲭⲁⲏⲗ ϧⲉⲛ ⲡⲓⲧⲁⲡ ϩⲏⲡⲡⲉ ⲓⲥ ⲡ̅ⲟ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲁϥⲓ̀
ιⲍ. ⲃ. ϩⲓϫⲉⲛ ⲡⲉϥϩⲁⲣⲙⲁ ⲛ̀ⲭⲉⲣⲟⲩⲃⲓⲙ ⲁϥⲟ̀ϩⲓ ⲉ̀ⲣⲁⲧϥ ϩⲓϫⲉⲛ
ⲛⲉⲛⲥⲫⲟⲧⲟⲩ ⲙ̀ⲡⲓⲗⲁⲕⲕⲟⲥ ⲡⲉϫⲁϥ ⲙ̀ⲙⲏⲭⲁⲏⲗ ⲡⲓⲁⲣ-
ⲭⲏⲁⲅⲅⲉⲗⲟⲥ ϫⲉ ⲙⲁϣⲉ ⲛⲁⲕ ⲉ̀ⲡⲉⲥⲏⲧ ⲉ̀ⲡⲓⲗⲁⲕⲕⲟⲥ
ⲑⲱⲟⲩϯ ⲛ̀ⲛⲉⲛⲕⲁⲥ ⲙ̀ⲡⲁⲁⲗⲟⲩ ⲅⲉⲱⲣⲅⲓⲟⲥ. ⲉ̀ⲡⲓⲇⲉ

ⲡⲓⲥⲧⲣⲁⲧⲓⲗⲁⲧⲏⲥ ⲡⲉϫⲁϥ ϫⲉ ϧⲉⲛ ⲟⲩⲙⲉⲑⲙⲏⲓ ⲫⲁⲓ
ⲡⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲉⲧⲁϥⲧⲁϥⲧⲱⲛϥ (sic) ⲉ̀ⲃⲟⲗϧⲉⲛ
ⲛⲏ ⲉ̀ⲑ ⲙⲱⲟⲩⲧ ⲁϥⲛⲁϩϯ ⲇⲉ ⲛ̀ϫⲉ ⲁⲛⲁⲇⲟⲗⲓⲟⲥ(sic)
ⲗ̅. ⲁ. ⲛⲉⲙ ⲛⲁⲧⲉϥⲧⲁⲝⲓⲥ ⲧⲏⲣⲥ. ⲁⲥϣⲱⲡⲓ ⲇⲉ ⲛ̀ϫⲉ ⲧⲏⲡⲓ
ⲛ̀ⲛⲏⲉ̀ⲧⲁⲩⲛⲁϩϯ ⲉ̀ⲡⲭ̅ⲥ̅ ⲥⲉⲓ̀ⲣⲓ ⲛ̀ⲅ̅ ⲛ̀ϣⲟ ⲛⲉⲙ ⲑ̅ ⲛⲉⲙ
ⲟⲩⲥϩⲓⲙⲓ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲡⲓⲙⲏϣ. ⲟⲩⲟϩ ⲁϥⲟⲩⲁϩⲥⲁϩⲛⲓ
ⲛ̀ϫⲉ ⲡⲟⲩⲣⲟ ⲇⲁⲇⲓⲁ̀ⲛⲟⲥ ⲉⲑⲣⲟⲩϩⲓⲧⲟⲩ ⲧⲏⲣⲟⲩ ⲥⲁ-
ⲃⲟⲗ ⲛ̀ϯⲃⲁⲕⲓ ϧⲉⲛ ⲟⲩⲙⲁ ⲛ̀ϣⲁϥⲉ ⲁⲩⲁⲓⲧⲟⲩ ⲛ̀ⲇ̅
ⲙ̀ⲙⲉⲣⲟⲥ ⲁⲩϭⲟⲧϭⲉⲧ ⲙ̀ⲙⲱⲟⲩ. ⲡⲁⲓⲣⲏϯ ⲁⲩϫⲱⲕ ⲛ̀ⲧⲟⲩ-
ⲙⲁⲣⲧⲩⲣⲓⲁ̀ ⲛ̀ⲥⲟⲩ ⲓ̅ⲉ̅ ⲙ̀ⲫⲁⲙⲉⲛⲱⲑ ϧⲉⲛ ⲟⲩⲉ̀ϩⲟⲟⲩ
ⲛ̀ⲥⲁⲃⲃⲁⲧⲟⲛ ϧⲉⲛ ⲁϫⲡ̅ⲑ̅ ⲙ̀ⲡⲓⲉ̀ϩⲟⲟⲩ ⲟⲩⲟϩ ⲁⲩϣⲉ
ⲗ̅. ⲃ. ⲛⲱⲟⲩ ϧⲉⲛ ⲟⲩⲱ̀ⲟⲩ ⲉ̀ⲡⲓⲡⲁⲣⲁⲇⲓⲥⲟⲥ ⲉⲩϭⲓ ϩⲙⲟⲧ
ⲉ̀ϩⲣⲏⲓ ⲉ̀ϫⲉⲛ ⲛⲓⲣⲉϥⲉⲣⲛⲟⲃⲓ. ⲁϥⲟⲩⲁϩⲥⲁϩⲛⲓ ⲛ̀ϫⲉ ⲡⲟⲩ-
ⲣⲟ ⲉⲑⲣⲟⲩⲓ̀ⲛⲓ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉ̀ϫⲉⲛ ⲡⲓⲃⲏⲙⲁ
ⲟⲩⲟϩ ⲁϥϫⲟⲥ ⲉⲑⲣⲟⲩⲓ̀ⲛⲓ ⲛ̀ⲟⲩϭⲗⲟϫ ⲙ̀ⲃⲉⲛⲓⲡⲓ ϩⲓⲛⲁ
ⲛ̀ⲥⲉⲱⲛϩ ⲙ̀ⲡⲓⲑⲙⲏⲓ ⲉ̀ⲣⲟϥ ⲟⲩⲟϩ ⲁϥⲑⲣⲟⲩⲥⲁϩϯ ϧⲁ
ⲟⲩⲧⲁⲧϩ ϣⲁⲧ ⲉϥⲃⲱⲗ ⲉ̀ⲃⲟⲗ ⲟⲩⲟϩ ⲛ̀ⲥⲉⲓ̀ⲛⲓ ⲛ̀ⲟⲩ-
ⲙⲟⲕⲓ ⲙ̀ⲡⲥⲙⲟⲧ ⲛ̀ⲟⲩⲭⲟⲛⲓ ⲙ̀ⲃⲉⲛⲓⲡⲓ ⲛ̀ⲥⲉϩⲓⲧϥ ⲉ̀ϧⲣⲏⲓ
ⲗ̅ⲁ̅. ⲁ. ⲉ̀ⲣⲱϥ ⲟⲩⲟϩ ⲁϥⲑⲣⲟⲩⲑⲟⲩⲍ̅ ⲛ̀ⲍ̅ ⲛ̀ⲓϥⲧ ⲉ̀ⲧⲉϥⲁ̀ⲫⲉ
ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲓϭⲗⲟϫ ⲁϥⲑⲣⲟⲩⲓ̀ⲛⲓ ⲛ̀ⲟⲩⲛⲓϣϯ ⲛ̀ⲱⲛⲓ ⲉϥ-
ⲫⲟⲛⲕ ⲕⲁⲧⲁ ⲧⲉϥⲁ̀ⲫⲉ ⲟⲩⲟϩ ⲁⲩϩⲓ ⲧⲉϥⲁ̀ⲫⲉ ⲉ̀ϧⲣⲏⲓ
ⲉ̀ⲣⲟϥ ⲉ̀ⲧⲁϫⲣⲟⲥ ⲛ̀ⲧⲁⲧϥ ⲛ̀ⲥⲉⲥⲕⲉⲣⲕⲉⲣ ⲙ̀ⲙⲟϥ ⲛⲉⲙ
ⲡⲓⲱ̀ⲛⲓ ⲟⲩⲟϩ ⲛ̀ⲧⲟⲩⲃⲱⲗ ⲉ̀ⲃⲟⲗ ⲛ̀ⲛⲓⲧⲁϩⲟ ⲉ̀ⲣⲁⲧⲟⲩ
ⲛ̀ⲧⲉ ⲛⲉϥⲕⲁⲥ. ⲉ̀ⲧⲁϥⲁ̀ⲙⲟⲛⲓ ⲇⲉ ⲛ̀ⲧⲟⲧϥ ϧⲉⲛ ⲧⲁⲓ-
ⲃⲁⲍⲁⲛⲟⲥ ϧⲉⲛ ⲟⲩⲙⲉⲧϫⲱⲣⲓ ⲟⲩⲟϩ ⲁϥⲟⲩⲁϩⲥⲁϩⲛⲓ
ⲗ̅ⲁ̅. ⲃ. ⲉ̀ⲑⲣⲟⲩⲓ̀ⲛⲓ ⲙ̀ⲡⲓⲱ̀ⲛⲓ ⲉ̀ⲃⲟⲗ ϩⲁⲣⲟϥ ⲉ̀ⲁϣϥ ⲉ̀ⲡϣⲱⲓ
ⲛ̀ⲥⲁϫⲱϥ ⲟⲩⲟϩ ⲛ̀ⲧⲟⲩⲙⲟⲩⲣ ⲛ̀ⲟⲩⲛⲓϣϯ ⲛ̀ⲱ̀ⲛⲓ ⲛ̀ϧⲏⲧϥ
ⲛⲉⲙ ⲉϭⲉⲣⲉ ⲟⲩⲛⲓϣϯ ⲛ̀ⲭⲣⲉⲙⲧⲥ ⲉ̀ⲡϣⲱⲓ ϧⲁⲣⲟϥ.
ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲇⲉ ⲁϥⲟⲩⲁϩⲥⲁϩⲛⲓ ⲉ̀ϩⲓⲧϥ ⲉ̀ϧⲟⲩⲛ
ⲉ̀ⲟⲩⲙⲁⲥⲓ ⲛ̀ϩⲟⲙⲧ ⲛⲉⲙ ⲉ̀ⲧⲱⲧⲥ ⲛ̀ϩⲁⲛⲓϥⲧ ⲉⲩϣⲏⲟⲩ

ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲣⲟϥ. ⲁϥⲉⲣⲕⲉⲗⲉⲩⲓⲛ ⲛ̀ϫⲉ ⲡⲓⲁ̀ⲛⲟⲙⲟⲥ ⲛ̀ⲟⲩⲣⲟ
ⲗ̅ⲃ̅. ⲁ. ⲉⲑⲣⲟⲩⲓ̀ⲛⲓ ⲛ̀ⲟⲩⲙⲁⲛ̀ⲕⲁⲛⲱⲛ ⲙ̀ⲡⲓⲙⲁⲥⲓ ⲛ̀ⲧⲟⲩⲕⲱϯ
ⲉ̀ϧⲟⲩⲛ ϩⲓⲛⲁ ⲛ̀ⲧⲟⲩϧⲟⲙϧⲉⲙ ⲙ̀ⲡⲥⲱⲙⲁ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ
ⲛ̀ϫⲉ ⲛⲓϥⲧ ⲟⲩⲟϩ ⲛ̀ⲧⲉ ⲛⲉϥⲙⲉⲗⲟⲥ ⲉⲣ ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲟⲩ-
ϣⲱⲓϣ ⲛ̀ⲧⲉ ⲟⲩϭⲛⲱⲟⲩ ϧⲉⲛ ⲡⲓϣⲱⲙ. ⲁϥⲁ̀ⲙⲟⲛⲓ
ⲛ̀ⲧⲟⲧϥ ⲟⲛ ϧⲉⲛ ⲟⲩⲙⲉⲧϫⲱⲣⲓ ⲁϥⲟⲩⲁϩⲥⲁϩⲛⲓ ⲇⲉ
ⲟⲛ ⲉⲑⲣⲟⲩϩⲓⲧϥ ⲉ̀ⲡⲓϣⲧⲉⲕⲟ ⲛⲉⲙ ⲉ̀ⲧⲟⲥϥ ⲉ̀ⲡϣⲉ ϣⲁ
ⲧⲉϥⲥⲟϭⲛⲓ ϫⲉ ϥⲛⲁⲉ̀ⲣⲟⲩ ⲛⲁϥ ⲓⲉ ϫⲉ ϥⲛⲁⲧⲁⲕⲟϥ
ⲛ̀ⲁϣ ⲛ̀ⲣⲏϯ ⲛⲉ ⲟⲩⲥⲁⲓⲉ ⲡⲉ ⲉ̀ⲙⲁϣⲱ ϧⲉⲛ ⲧⲉϥϫⲓⲛ-
ⲗ̅ⲃ̅. ⲃ. ⲛⲁⲩ ⲁ̀ ⲡⲟ̅ⲥ̅ ⲟⲩⲟⲛϩϥ ⲉ̀ⲣⲟϥ ϧⲉⲛ ⲡⲓⲉ̀ϫⲱⲣϩ ⲉ̀ⲧⲉⲙⲙⲁⲩ
ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲁ̀ⲙⲱⲛⲓ ⲛ̀ⲧⲟⲧⲕ ⲡⲁⲥⲱⲧⲡ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲟⲩⲟϩ ϫⲉⲙⲛⲟⲙϯ ⲙ̀ⲡⲉⲣⲃⲱⲗ ⲉ̀ⲃⲟⲗ ϫⲉ ⲁ̀ⲛⲟⲕ ϯⲭⲏ
ⲛⲉⲙⲁⲕ ⲟⲩⲟⲛ ⲟⲩⲛⲓϣϯ ⲛ̀ⲣⲁϣⲓ ϣⲟⲡ ⲛⲁⲕ ϧⲉⲛ ⲧⲫⲉ
ⲉ̀ϩⲣⲏⲓ ⲉ̀ϫⲉⲛ ⲡⲉⲕⲁ̀ⲅⲱⲛ. ϩⲏⲡⲡⲉ ⲓⲥ ⲟⲩⲥⲟⲡ ⲁⲕⲙⲟⲩ
ⲙ̀ⲙⲟϥ ⲁⲓⲧⲟⲩⲛⲟⲥⲕ ⲉ̀ⲧⲓ ⲭⲛⲁⲙⲟⲩ ⲛ̀ⲕⲉ ⲥⲟⲡ ⲃ̅
ⲗ̅ⲅ̅. ⲁ. ⲟⲩⲟϩ ϯⲛⲁⲧⲟⲩⲛⲟⲥⲕ ⲟⲛ ϧⲉⲛ ⲡⲓⲙⲁϩ ⲅ̅ ⲇⲉ ⲛ̀ⲥⲟⲡ
ⲁ̀ⲛⲟⲕ ⲉ̀ⲑⲛⲁ̀ⲓ ⲙ̀ⲙⲓⲛ ⲙ̀ⲙⲟⲓ ϧⲉⲛ ϩⲁⲛϭⲏⲡⲓ ⲟⲩⲟϩ
ϯⲡⲁⲣⲁⲑⲏⲕⲏ ⲉ̀ⲧⲁⲓϫⲁⲗⲟⲥ ⲉ̀ⲡⲉⲕⲥⲱⲙⲁ ϯⲛⲁϭⲓⲧⲥ
ⲁ̀ⲛⲟⲕ ⲉⲑⲛⲁϯϫⲟⲙ ⲙ̀ⲡⲉⲕⲥⲱⲙⲁ ⲉ̀ⲑⲟⲩⲁⲃ ⲛ̀ⲧⲁ-
ⲑⲣⲉⲕⲙ̀ⲧⲟⲛ ⲙ̀ⲙⲟⲕ ⲛⲉⲙ ⲁⲃⲣⲁⲁⲙ ⲛⲉⲙ ⲓⲥⲁⲁⲕ ⲛⲉⲙ
ⲓⲁⲕⲱⲃ ⲙ̀ⲡⲉⲣⲉⲣϣⲗⲁϩ ⲛ̀ϩⲏⲧ ⲁ̀ⲛⲟⲕ ϯⲭⲏ ⲛⲉⲙⲁⲕ
ⲉⲥⲉϣⲱⲡⲓ ⲅⲁⲣ ⲛ̀ϫⲉ ⲧⲉⲕⲙⲁⲣⲧⲩⲣⲓⲁ̀ ⲙ̀ⲡⲉⲙⲑⲟ ⲙ̀ⲡⲁⲓ
ⲟ̅ ⲛ̀ⲟⲩⲣⲟ ⲛⲁⲓ ⲉⲕⲉⲣⲙⲉⲑⲣⲉ ⲙ̀ⲡⲟⲩⲙ̀ⲑⲟ ⲉⲑⲃⲏⲧ ⲭⲛⲁⲉⲣ
ⲍ̅ ⲛ̀ⲣⲟⲙⲡⲓ ⲉⲩⲉⲣⲃⲁⲍⲁⲛⲓⲍⲓⲛ ⲙ̀ⲙⲟⲕ ⲉ̀ϩⲣⲏⲓ ϩⲓϫⲉⲛ
ⲗ̅ⲅ̅. ⲃ. ⲡⲁⲣⲁⲛ ϫⲉⲙⲛⲟⲙϯ ⲙ̀ⲡⲉⲣⲉⲣϣⲗⲁϩ ⲛ̀ϩⲏⲧ ϧⲉⲛ ⲡϫⲓⲛ-
ⲑⲣⲉϥⲧⲁⲓⲉⲙⲟⲩϯ ⲉ̀ⲣⲟϥ ⲛ̀ϫⲉ ⲡⲟ̅ⲥ̅ ⲁϥϣⲉ ⲛⲁϥ ⲉ̀ⲡϣⲱⲓ
ⲉ̀ⲛⲓⲫⲏⲟⲩⲓ̀ ⲛⲉⲙ ⲛⲉϥⲁⲅⲅⲉⲗⲟⲥ ⲉ̀ⲑⲟⲩⲁⲃ ⲉ̀ⲣⲉ ⲡⲓϫⲱⲣⲓ
ⲙ̀ⲙⲁⲣⲧⲩⲣⲟⲥ ⲛ̀ⲧⲉ ⲡⲭ̅ⲥ̅ ⲥⲟⲙⲥ ⲉ̀ⲣⲟϥ ⲟⲩⲟϩ ⲛ̀ⲑⲟϥ
ⲇⲉ ⲛⲁϥⲙⲏⲛ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲡⲓϣⲣⲱⲓⲥ ϣⲁⲧⲉ ⲡⲓⲟⲩⲱⲓⲛⲓ
ϣⲁⲓ ⲉ̀ⲃⲟⲗ ⲉϥⲟⲩⲛⲟϥ ⲙ̀ⲙⲟϥ ϧⲉⲛ ⲡⲓⲉ̀ⲣⲟⲩⲟⲧ ⲉ̀ⲧⲁ-

ⲁ. ⲡ̅ⲟ̅ⲥ̅ ⲧⲏⲓϥ ⲛⲁϥ. ⲉ̀ⲧⲁϥϣⲱⲣⲡ ⲇⲉ ϣⲱⲡⲓ ⲁϥⲟⲩⲁϩⲥⲁϩⲛⲓ
ⲛ̀ϫⲉ ⲡⲟⲩⲣⲟ ⲉ̀ⲑⲣⲟⲩⲓ̀ⲛⲓ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉ̀ϫⲉⲛ
ⲡⲓⲃⲏⲙⲁ. ⲉ̀ⲧⲁⲩⲉ̀ⲛϥ ⲇⲉ ⲡⲉϫⲉ ⲟⲩⲁⲓ ⲛⲁϥ ⲉ̀ⲃⲟⲗϧⲉⲛ
ⲡⲓ ⲟ̅ ⲛ̀ⲟⲩⲣⲟ ⲉ̀ⲡⲉϥⲣⲁⲛ ⲡⲉ ⲙⲁⲅ[ⲙ]ⲉⲛⲧⲓⲟⲥ ϫⲉ ⲅⲉⲱⲣ-
ⲅⲓⲟⲥ ϯⲉⲣⲉ̀ⲧⲓⲛ ⲛ̀ⲟⲩⲙⲏⲓⲛⲓ ⲛ̀ⲧⲟⲧⲕ. ⲉ̀ϣⲱⲡ ⲁⲕϣⲁ-
ⲛⲁⲓϥ ⲙ̀ⲡⲁⲙ̀ⲑⲟ ϣⲉ ⲡⲉⲛⲛⲏⲃ ⲡⲓⲣⲏ ⲛⲉⲙ ⲡⲓⲟ̅ ⲛ̀ⲛⲟⲩϯ
ⲛⲉⲙ ⲑⲙⲁⲩ ⲛ̀ⲛⲓⲛⲟⲩϯ ϯⲁⲣⲧⲏⲙⲓⲥ ϫⲉ ⲛ̀ⲑⲟⲥ ⲉⲑ-
ⲃ. ⲛⲟϩⲉⲙ ⲙ̀ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ϫⲉ ϯⲛⲁⲛⲁϩϯ ϩⲱ
ⲉ̀ⲛⲉⲕⲛⲟⲩϯ ⲛ̀ⲧⲁϣⲉⲙϣⲓ ⲙ̀ⲙⲱⲟⲩ ⲛ̀ⲕⲁⲗⲱⲥ. ⲡⲉϫⲉ
ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛⲁϥ ϫⲉ ⲁ̀ϫⲉ ⲡⲉⲕⲉ̀ⲧⲏⲙⲁ ⲛⲏⲓ.
ⲡⲉϫⲉ ⲙⲁⲕⲙⲉⲛⲧⲓⲟⲥ ⲡⲟⲩⲣⲟ ⲛⲁϥ ϫⲉ ϩⲏⲡⲡⲉ ⲓⲥ ⲟ̅
ⲛ̀ⲑⲣⲟⲛⲟⲥ ⲥⲉⲭⲏ ⲉ̀ϧⲣⲏⲓ ⲫⲟⲩⲁⲓ ⲫⲟⲩⲁⲓ ⲛ̀ⲛⲓⲑⲣⲟⲛⲟⲥ
ⲟⲩⲟϩ ϩⲁⲛⲫⲁⲧⲥⲓ ⲛ̀ϧⲏⲧⲟⲩ ⲙ̀ⲙⲏⲛⲓ ⲛⲓⲃⲉⲛ ϩⲁⲛⲟⲩⲟⲛ
ⲁ. ⲙⲏⲛ ⲛ̀ⲧⲉ ϩⲁⲛϣϣⲏⲛ ⲛ̀ⲣⲉϥϯⲟⲩⲧⲁϩ ⲛⲉⲙ ϩⲁⲛⲟⲩⲟⲛ
ⲛ̀ⲁⲧⲟⲩⲧⲁϩ. ⲉ̀ϣⲱⲡ ⲟⲩⲛ ⲛ̀ⲧⲟⲩⲟⲩⲱⲛϩ ⲉ̀ⲃⲟⲗ ⲛ̀ⲧⲟⲩϣ-
ⲉⲡⲛⲟⲩⲛⲓ ⲛ̀ϫⲉ ⲛⲓⲫⲁⲧⲥⲓ ⲛ̀ⲧⲉ ⲡⲓϣϣⲏⲛ ⲛ̀ⲧⲉ̇ ⲡⲓⲟⲩⲁⲓ
ⲡⲓⲟⲩⲁⲓ ⲛ̀ϧⲏⲧⲟⲩ ⲫⲓⲣⲓ ⲉ̀ⲃⲟⲗϩⲓⲧⲉⲛ ⲛⲉⲕⲧⲱⲃϩ ⲟⲩⲟϩ
ⲛ̀ⲧⲉ ⲛⲓⲫⲁⲓⲥⲓ(sic) ⲛ̀ⲣⲉϥϯⲟⲩⲧⲁϩ ⲫⲟⲣⲓ ⲉ̀ⲃⲟⲗ ⲟⲩⲟϩ
ⲛ̀ⲧⲉ ⲛⲓⲁⲧⲟⲩⲧⲁϩ ⲛ̀ϫⲱⲃⲓ ⲫⲟⲣⲓ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲫⲁⲓ
ϯⲛⲁϩϯ ⲉ̀ⲡⲉⲕⲛⲟⲩϯ. ⲁ̀ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ϩⲓⲧϥ
ϩⲓϫⲉⲛ ⲡⲉϥϩⲟ ⲁϥⲧⲱⲃϩ ⲙ̀ⲫϯ ⲛ̀ⲟⲩⲛⲓϣϯ ⲛ̀ⲛⲁⲩ ⲉϥ-
ⲓ. ϥⲓⲁ̀ϩⲟⲙ. ⲉ̀ⲧⲁϥϫⲱⲕ ⲇⲉ ⲉ̀ⲃⲟⲗ ⲛ̀ϯⲡⲣⲟⲥⲉⲩⲭⲏ ⲁϥϫⲱ
ⲙ̀ⲡⲓⲁ̀ⲙⲏⲛ ⲁⲥϣⲱⲡⲓ ⲇⲉ ⲟⲩⲛⲓϣϯ ⲛ̀ϩⲟϯ ⲛⲉⲙ ⲟⲩ-
ⲥⲑⲉⲣⲧⲉⲣ ϧⲉⲛ ⲡⲉϥϫⲓⲛⲧⲱⲛϥ ⲟⲩⲡ̅ⲛ̅ⲁ̅ ⲅⲁⲣ ⲛ̀ⲧⲉ
ⲡ̅ⲟ̅ⲥ̅ ⲁϥⲓ̀ ⲉ̀ϫⲉⲛ ⲛⲓⲑⲣⲟⲛⲟⲥ ⲁⲩϯⲟⲩⲱ̀ ⲉ̀ⲃⲟⲗ ⲁⲩϭⲉⲡ-
ⲛⲟⲩⲛⲓ ⲛ̀ϫⲉ ⲛⲓⲫⲁⲧⲥⲓ ⲁⲩⲫⲓⲣⲓ ⲉ̀ⲃⲟⲗ ⲟⲩⲟϩ ⲛⲏⲉ̀ⲧⲟⲓ
ⲛ̀ⲣⲉϥϯⲟⲩⲧⲁϩ ⲁⲩϯ ⲟⲩⲧⲁϩ ⲛⲏ ⲉ̀ⲧⲟⲓ ⲛ̀ⲁⲧⲟⲩⲧⲁϩ
ⲁⲩⲉⲓ ϫⲱⲃⲓ ⲉ̀ⲃⲟⲗ. ⲧⲟⲧⲉ ⲡⲉϫⲉ ⲙⲁⲅⲙⲉⲛⲧⲓⲟⲥ ⲡⲟⲩⲣⲟ
ⲛⲁϥ ϫⲉ ⲟⲩⲛⲓϣϯ ⲛ̀ⲛⲟⲩϯ ⲡⲉ ⲡⲓⲉⲣⲁⲕⲗⲏⲥ ϫⲉ ⲛⲉⲙ
ⲛⲓⲕⲉϣⲉ ⲉⲧϣⲟⲩⲱ̀ⲟⲩ ⲁϥⲟⲩⲱⲛϩ ⲛ̀ⲧⲉϥϫⲟⲙ ⲉ̀ⲃⲟⲗ

ⲛ̀ϧⲏⲧⲟⲩ ⲙ̀ⲡⲁⲓⲣⲏϯ. ⲁϥⲉⲣⲟⲩⲱ̀ ⲛ̀ϫⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣ-
ⲅⲓⲟⲥ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲫϯ ⲫⲏⲉ̀ⲧⲁϥⲑⲁⲙⲓⲟ̀ ⲛ̀ⲧⲫⲉ
ⲛⲉⲙ ⲡⲕⲁϩⲓ ⲫⲏⲉ̀ⲧⲁϥⲑⲣⲉ ⲛⲏⲉ̀ⲧϣⲟⲡ ⲁⲛ ϣⲱⲡⲓ ⲁⲕ-
ⲧⲉⲛⲑⲱⲛϥ ⲉ̀ⲡⲓⲉ̀ⲣⲁⲕⲗⲏⲥ ⲡⲓⲇⲱⲗⲟⲛ ⲛ̀ⲕⲟⲩⲣ ⲙ̀ⲃⲉⲗⲗⲉ
Λϛ. β. ⲫⲏⲉ̀ⲧⲉⲕⲛⲁⲧⲁⲕⲟ ⲛⲉⲙⲁϥ ⲛ̀ⲭⲱⲗⲉⲙ. ⲁϥⲉⲣⲟⲩⲱ̀ ⲛ̀ϫⲉ
ⲡⲟⲩⲣⲟ ⲇⲁⲇⲓⲁ̀ⲛⲟⲥ ⲡⲉϫⲁϥ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲡⲓⲥⲱⲧⲡ ⲛ̀ⲧⲉ ⲛⲓⲅⲁⲗⲓⲗⲉⲟⲥ ϯⲥⲱⲟⲩⲛ ϫⲉ ϯⲛⲁⲧⲁ-
ⲕⲟⲕ ⲛ̀ⲁϣ ⲛ̀ⲣⲏϯ. ⲧⲟⲧⲉ ⲁϥⲟⲩⲁϩⲥⲁϩⲛⲓ ⲉⲑⲣⲟⲩⲓ̀ⲛⲓ
ⲛ̀ⲟⲩⲛⲓϣϯ ⲙ̀ⲃⲁϣⲟⲩⲣ ⲁⲩⲃⲓⲥⲓ ⲙ̀ⲙⲟϥ ϧⲉⲛ ⲧⲉϥⲙⲏϯ
ⲁϥⲁⲓϥ ⲛ̀ⲃ̅ ⲟⲩⲟϩ ⲡⲁⲓⲣⲏϯ ⲁϥϯ ⲙ̀ⲡⲓⲡⲛ̅ⲁ̅. ⲁϥⲑⲣⲟⲩⲓ̀ⲛⲓ
ⲛ̀ⲟⲩⲛⲓϣϯ ⲛ̀ⲗⲉⲃⲏⲥ ⲛ̀ⲥⲉϩⲓⲟⲩⲓ̀ ⲛ̀ϯⲧⲟⲓ ⲃ̅ϯ ⲛ̀ⲧⲉ ⲡⲥⲱ-
ⲙⲁ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲉ̀ϧⲣⲏⲓ ⲉ̀ⲙⲁⲩ ⲛⲉⲙ ⲟⲩⲧⲁⲧϩ ⲛⲉⲙ
Λⳅ. ⲁ. ⲟⲩⲗⲁⲙϫⲁⲡⲧ ⲛⲉⲙ ⲟⲩⲱⲧ ⲛ̀ⲧⲉⲃⲛⲏ ⲛⲉⲙ ⲟⲩⲙ̀ⲃⲣⲉϩⲓ
ⲁⲩⲥⲁϩϯ ϩⲁⲣⲟϥ ⲉ̀ⲙⲁϣⲱ ϩⲱⲥⲧⲉ ⲛ̀ⲧⲉ ⲛⲉϥⲃⲉⲣ-
ⲃⲉⲣ ⲛⲉⲙ ⲛⲉϥϣⲁϩ ϭⲓⲥⲓ ⲉ̀ⲡⲓϩⲟⲩⲟ̀. ϩⲱⲥⲧⲉ ⲛ̀ⲧⲉ
ⲛⲏⲉ̀ⲧⲥⲁϩϯ ⲫⲱⲧ ⲉ̀ⲡⲁⲓⲥⲁ ⲛⲉⲙ ⲫⲁⲓ ϩⲓⲧⲉⲛ ⲡⲓϩⲟⲩⲟ̀
ⲛ̀ⲧⲉ ⲡⲓϣⲁϩ ϩⲱⲥⲧⲉ ⲛ̀ⲧⲉϥϭⲓⲥⲓ ⲙ̅ⲓ̅ⲉ̅ ⲙ̀ⲙⲁϩⲓ ⲁⲩⲓ̀ⲛⲓ
ⲛ̀ⲛⲓⲛⲉϧϫⲓ ⲛ̀ⲧⲉ ⲛⲓⲗⲉ̀ⲃⲏⲥ ⲙ̀ⲡⲟⲩⲣⲟ ⲉⲩϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ
Λⳅ. β. ⲁϥⲟⲩⲱ̀ ⲁϥⲙⲟⲩⲛⲕ ⲛ̀ϫⲉ ⲡⲓⲃⲉⲣϣⲟ ⲉ̀ⲧⲉⲙⲙⲁⲩ ⲁϥⲟⲩ-
ⲁϩⲥⲁϩⲛⲓ ⲛ̀ϫⲉ ⲡⲟⲩⲣⲟ ⲉⲑⲣⲟⲩⲟⲗⲥ ⲛ̀ⲥⲉⲑⲟⲙⲥ ϧⲉⲛ
ⲡⲓⲕⲁϩⲓ ⲛⲉⲙ ⲡⲓⲕⲉⲗⲉⲃⲏⲥ ⲛⲉⲙ ⲡⲓⲙⲉⲗⲟⲥ ⲛ̀ⲧⲉ ⲡⲓⲁ̀-
ⲅⲓⲟⲥ ⲉ̀ⲧⲉ ⲛ̀ϧⲏⲧⲥ ϫⲉ ϩⲓⲛⲁ ⲛ̀ⲛⲉ ⲛⲓⲭⲣⲏⲥⲧⲓⲁ̀ⲛⲟⲥ ϫⲓⲙⲓ
ⲛ̀ⲟⲩⲙⲉⲗⲟⲥ ⲛ̀ⲧⲁϥ ⲛ̀ⲧⲟⲩⲧⲟⲩⲛⲟⲥ ⲟⲩⲙⲁⲣⲧⲏⲣⲓⲟⲛ
ⲛⲁϥ. ⲉ̀ⲧⲁⲩⲕⲏⲛ ⲇⲉ ⲉ̀ⲑⲟⲙⲥ ⲙ̀ⲡⲓⲑⲙⲏⲓ ⲛ̀ϫⲉ ⲛⲓϩⲩⲡⲉ-
ⲣⲉⲧⲏⲥ ⲁⲩⲉⲣⲁⲛⲁⲭⲱⲣⲓⲛ ⲛⲱⲟⲩ ⲁϥϣⲱⲡⲓ ⲛ̀ϫⲉ
ⲟⲩⲛⲓϣϯ ⲛ̀ϣⲑⲟⲣⲧⲉⲣ ϧⲉⲛ ⲡⲓⲁ̀ⲏⲣ ⲗ̀ ⲡⲕⲁϩⲓ ⲕⲓⲙ
Λⲏ. ⲁ. ϣⲁ ⲛⲉϥⲥⲉⲛϯ ϩⲏⲡⲡⲉ ⲓⲥ ⲡⲟ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲁϥⲓ̀
ⲉ̀ⲡⲉⲥⲏⲧ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲧⲫⲉ ⲛⲉⲙ ⲛⲉϥⲁⲅⲅⲉⲗⲟⲥ ⲉ̀ⲑⲟⲩⲁⲃ
ⲁϥⲟ̀ϩⲓ ⲉ̀ⲣⲁⲧϥ ⲉ̀ϫⲉⲛ ⲡⲓⲙⲁ ⲉ̀ⲧⲉⲣⲉ ⲡⲓⲗⲉⲃⲏⲥ ⲑⲟⲙⲥ
ⲛ̀ϧⲏⲧϥ. ⲟⲩⲟϩ ⲡⲉϫⲁϥ ⲛ̀ⲍⲁⲗⲁⲑⲓⲏⲗ ⲡⲓⲁⲅⲅⲉⲗⲟⲥ ϫⲉ

ⲙⲁⲥⲓ ϧⲉⲛ ⲧⲕⲟⲓ ⲁϥϩⲉⲓ ⲛ̀ϫⲉ ⲡⲓⲙⲁⲥⲓ ⲟⲩⲟϩ ⲁϥⲙⲟⲩ
ⲁ̀ⲣⲓⲃⲟⲏ̀ⲑⲓⲛ ⲉ̀ⲧⲁⲙⲉⲧϫⲱⲃ ϯⲉ̀ⲙⲓ ⲡⲁⲟ̅ⲥ̅ ϫⲉ ⲟⲩⲟⲛϣϫⲟⲙ
ⲡ̄. ⲃ. ⲙ̀ⲫϯ ⲉ̀ⲃⲟⲗϩⲓⲧⲟⲧⲕ. ⲡⲉϫⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲛⲁⲥ ϫⲉ ϭⲓ
ⲙ̀ⲡⲁⲓϣⲃⲱⲧ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲛⲁϫⲓϫ ⲙⲁϣⲉ ⲛⲉ ⲉ̀ⲧⲕⲟⲓ ϫⲱ
ⲙ̀ⲡⲁⲓϣⲃⲱⲧ ⲉ̀ϫⲉⲛ ⲫⲙⲟⲩⲧ ⲙ̀ⲡⲓⲙⲁⲥⲓ ⲉ̀ⲣⲉϫⲱ ⲙ̀ⲙⲟⲥ
ϫⲉ ⲛⲁⲓ ⲛⲉ ⲛⲏ ⲉ̀ⲧⲉϥϫⲱ ⲙ̀ⲙⲱⲟⲩ ⲛ̀ϫⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ϫⲉ
ϧⲉⲛ ⲫⲣⲁⲛ ⲛ̀ⲓⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲧⲱⲛⲕ ⲟ̀ϩⲓ ⲉ̀ⲣⲁⲧⲕ. ⲛ̀ⲑⲟⲥ ⲇⲉ
ⲁⲥⲓ̀ⲣⲓ ⲕⲁⲧⲁ ⲫⲣⲏϯ ⲉ̀ⲧⲁϥϫⲟⲥ ⲛⲁⲥ ⲟⲩⲟϩ ⲁϥⲧⲱⲛϥ
ⲛ̀ϫⲉ ⲡⲓⲙⲁⲥⲓ ϧⲉⲛ ϯⲟⲩⲛⲟⲩ ⲉ̀ⲧⲉⲙⲙⲁⲩ ⲁⲥϯⲱ̀ⲟⲩ
ⲡ̄ⲁ̄. ⲁ. ⲙ̀ⲫϯ ⲛ̀ϫⲉ ϯⲥϩⲓⲙⲓ ⲉⲥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲥⲙⲁⲣⲱⲟⲩⲧ
ⲛ̀ϫⲉ ϯⲟⲩⲛⲟⲩ ⲉ̀ⲧⲁⲕⲓ̀ ⲉ̀ⲧⲁⲓ ⲡⲟⲗⲓⲥ ⲙ̀ⲙⲟⲥ ⲁ̀ⲗⲏⲑⲟⲥ
ⲛ̀ⲑⲟⲕ ⲟⲩⲡⲣⲟⲫⲏⲧⲏⲥ ⲟⲩⲟϩ ⲁ̈ ⲫϯ ϫⲉⲙⲡϣⲓⲛⲓ ⲙ̀ⲡⲉϥ-
ⲗⲁⲟⲥ. ⲡⲁⲗⲓⲛ ⲁϥⲟⲩⲱⲣⲡ ⲛ̀ϫⲉ ⲇⲁⲇⲓⲁ̀ⲛⲟⲥ ⲛ̀ⲥⲁ ⲡⲓ-
ⲙⲁⲣⲧⲩⲣⲟⲥ. ⲉ̀ⲧⲁϥⲓ̀ ⲇⲉ ⲡⲉϫⲉ ⲡⲟⲩⲣⲟ ⲧⲣⲁⲕⲓⲁ̀ⲗⲓ
ⲛⲉⲙⲁϥ ϫⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛⲓϣⲉ ⲉⲧϣⲟⲩⲱ̀ⲟⲩ ⲉ̀ⲧⲁⲩⲫⲓⲣⲓ
ⲉ̀ⲃⲟⲗ ⲧⲉⲛⲉ̀ⲙⲓ ⲁⲛ ⲁⲕⲣⲓⲃⲱⲥ ϫⲉ ⲡⲉⲕⲛⲟⲩϯ ⲡⲉ ⲉⲧⲁϥ
ⲡ̄ⲁ̄. ⲃ. ⲑⲣⲟⲩⲫⲓⲣⲓ ⲉ̀ⲃⲟⲗ ϫⲉ ⲛⲉⲛⲛⲟⲩϯ ⲛⲉ ⲁⲗⲗⲁ ϩⲏⲡⲡⲉ
ⲓⲥ ⲟⲩⲙ̀ϩⲁⲩ ⲉϥⲭⲏ ϧⲁⲧⲟⲧⲉⲛ ϧⲉⲛ ϯⲡⲉⲧⲣⲁ ⲉ̀ⲟⲩ-
ⲙⲱⲓⲧ ⲡⲉ ⲛ̀ⲣⲉϥⲭⲁ ⲣⲉ[ϥ]ⲙⲱⲟⲩⲧ ⲙ̀ⲙⲟⲛ ϩⲗⲓ ⲛ̀ⲣⲱⲙⲓ
ⲉ̀ⲙⲓ ⲉ̀ⲡⲉϥⲙⲱⲓⲧ ⲟⲩⲇⲉ ⲡⲉϥⲣⲟ ⲉ̀ϣⲟⲡ ⲟⲩⲛ ⲉ̀ⲃⲟⲗ-
ϩⲓⲧⲉⲛ ⲛⲉⲕⲧⲱⲃϩ ⲛ̀ⲧⲟⲩⲧⲱⲟⲩⲛⲟⲩ ⲛ̀ϫⲉ ⲛⲓⲕⲁⲥ ⲛ̀ⲧⲉ
ⲛⲏ ⲉ̀ⲑⲙⲱⲟⲩⲧ ϣⲉ ⲡⲁⲛⲏⲃ ⲡⲓⲣⲏ ⲛⲉⲙ ⲡⲓⲟϩ ⲛⲉⲙ
ⲡ̄ⲃ̄. ⲁ. ϯⲁⲣⲧⲉⲙⲓⲥ ⲑⲙⲁⲩ ⲛ̀ⲛⲓⲛⲟⲩϯ ⲉⲓⲉ̀ⲛⲁϩϯ ϩⲱ ⲉ̀ⲡⲉⲕ-
ⲛⲟⲩϯ ⲛ̀ⲧⲁϣⲱⲡⲓ ⲛ̀ⲭⲣⲏⲥⲧⲓⲁ̀ⲛⲟⲥ ⲁϥⲉⲣⲟ̀ⲩⲱ̀ ⲛ̀ϫⲉ
ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲥⲉⲛⲧⲟⲧ
ⲛ̀ϫⲉ ϯⲥⲙⲏ ⲉ̀ⲧⲁⲓⲥⲟⲑⲙⲉⲥ ϧⲉⲛ ⲡⲓⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ ⲉⲧ-
ϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲉ̀ϣⲱⲡ ⲟⲩⲟⲛ ⲧⲉⲧⲉⲛⲛⲁϩϯ ⲙ̀ⲙⲁⲩ
ⲙ̀ⲡⲥⲙⲟⲧ ⲛ̀ⲟⲩⲛⲁⲫⲣⲓ ⲛ̀ϣⲉⲗⲧⲁⲙ ⲛ̀ⲧⲉⲧⲉⲛ ϫⲟⲥ ⲙ̀ⲡⲁⲓ-
ⲧⲱⲟⲩ ϫⲉ ⲟⲩⲱ̀ⲧⲉⲃ ⲉ̀ⲃⲟⲗ ⲧⲁⲓ ⲟⲩⲟϩ ⲛ̀ⲛⲉϩⲗⲓ ⲉⲣⲁⲧ-
ⲡ̄ⲃ̄. ⲃ. ϫⲟⲙ ⲛ̀ⲧⲉⲛⲑⲏⲛⲟⲩ ⲧⲱⲛⲕ ⲛ̀ⲑⲟⲕ ⲛⲉⲙ ⲡⲟⲩⲣⲟ ⲇⲁⲇⲓ-

ⲁ̀ⲛⲟⲥ ⲛⲉⲙ ⲛⲓⲕⲉⲟⲩⲣⲱⲟⲩ ⲛ̀ⲧⲉ ⲭⲏⲙⲓ ⲙⲁϣⲉⲛⲱⲧⲉⲛ
ⲁ̀ⲟⲩⲱⲛ ⲙ̀ⲫⲣⲟ ⲙ̀ⲡⲓⲙ̀ϩⲁⲩ ⲟⲩⲟϩ ⲟ̀ϥⲓ ⲛ̀ⲛⲓⲕⲁⲥ ⲛ̀ⲧⲉ
ⲛⲓⲣⲉϥⲙⲱⲟⲩⲧ ⲉ̀ⲧⲁⲩⲗⲟϥⲗⲉϥ ⲉ̀ⲃⲟⲗ ⲛⲉⲙ ⲛⲓϣⲱⲓϣ
ⲛ̀ⲧⲉ ⲛⲏⲉ̀ⲧⲁⲩⲙⲟⲩ ⲁ̀ⲛⲓⲧⲟⲩ ⲛⲏⲓ ⲙ̀ⲛⲁⲓ. ⲟⲩⲟϩ ⲁⲩϣⲉⲛ-
ⲱⲟⲩ ⲥⲁⲧⲟⲧⲟⲩ ⲛ̀ϫⲉ ⲡⲓⲅ̅ ⲛ̀ⲟⲩⲣⲟ ⲉ̀ⲫⲙⲱⲓⲧ ⲙ̀ⲡⲓⲙ̀-
a. ϩⲁⲩ ⲁⲩⲟⲩⲱⲛ ⲙ̀ⲡⲓⲣⲟ ⲛ̀ⲧⲉ ⲡⲓⲙ̀ϩⲁⲩ ⲙ̀ⲡⲟⲩϫⲉⲙ
ϩⲗⲓ ⲛ̀ⲕⲁⲥ ⲛ̀ⲧⲉ ⲛⲓⲣⲉϥⲙⲱⲟⲩⲧ ⲛ̀ϧⲏⲧϥ ⲁⲩⲱ̀ϥⲓ
ⲛ̀ⲛⲓⲑⲙⲓⲥ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲛⲓⲕⲁⲥ ⲉ̀ⲧⲁⲩϫⲉⲙⲟⲩ ⲁⲩⲓ̀ⲛⲓ
ⲙ̀ⲙⲱⲟⲩ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ. ⲧⲟⲧⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉ-
ⲱⲣⲅⲓⲟⲥ ⲁϥϩⲓⲟⲩⲓ̀ ⲙ̀ⲙⲟϥ ϩⲓϫⲉⲛ ⲛⲉϥⲕⲉⲗⲓ ⲁϥⲧⲱⲃϩ
ϣⲁ ⲫⲛⲁⲩ ⲛ̀ⲟⲩⲟⲩⲛⲟⲩ ϧⲉⲛ ⲡϫⲓⲛⲑⲣⲉϥϫⲱⲕ ⲙ̀ⲡⲓⲁ̀-
ⲙⲏⲛ ⲉ̀ⲃⲟⲗ ⲁϥϣⲱⲡⲓ ⲛ̀ϫⲉ ⲟⲩⲛⲓϣⲧ ⲛ̀ϣⲑⲟⲣⲧⲉⲣ
ⲛⲉⲙ ϩⲁⲛⲥⲉⲧⲉⲃⲣⲏϫ ⲛ̀ⲭⲣⲱⲙ ⲟⲩⲟϩ ⲁⲩⲉⲣⲟⲩⲱⲓⲛⲓ
b. ⲉ̀ⲛⲓⲕⲁⲥ ⲉ̀ⲧⲉⲙⲙⲁⲩ ⲟⲩⲟϩ ⲥⲁⲧⲟⲧⲟⲩ ⲁⲩⲓ̀ ⲉ̀ⲃⲟⲗ
ⲛ̀ϧⲏⲧⲟⲩ ⲛ̀ϫⲉ ⲉ̅ ⲛ̀ⲣⲱⲙⲓ ⲛⲉⲙ ⲑ̅ ⲛ̀ⲥϩⲓⲙⲓ ⲛⲉⲙ ⲅ̅
ⲛ̀ⲕⲟⲩϫⲓ ⲛ̀ⲁ̀ⲗⲟⲩ. ⲛⲓⲟⲩⲣⲱⲟⲩ ⲇⲉ ⲉ̀ⲧⲁⲩⲛⲁⲩ ⲉ̀ⲫⲏ-
ⲉ̀ⲧⲁϥϣⲱⲡⲓ ⲁⲩⲉⲣϣⲫⲏⲣⲓ ⲗⲟⲓⲡⲟⲛ ⲁ̀ ⲛⲓⲟⲩⲣⲱⲟⲩ
ⲙⲟⲩϯ ⲉ̀ⲟⲩⲁⲓ ϧⲉⲛ ⲛⲏ ⲉ̀ⲧⲁⲩⲧⲱⲟⲩⲛⲟⲩ ⲉ̀ⲃⲟⲗϧⲉⲛ
ⲛⲏⲉ̀ⲑⲙⲱⲟⲩⲧ ⲡⲉϫⲱⲟⲩ ⲛⲁϥ ϫⲉ ⲛⲓⲙ ⲡⲉ ⲡⲉⲕⲣⲁⲛ.
ⲁϥⲉⲣⲟⲩⲱ̀ ⲛ̀ϫⲉ ⲫⲏⲉ̀ⲧⲁϥⲧⲱⲛϥ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲛⲏⲉ̀ⲑ-
a. ⲙⲱⲟⲩⲧ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲓⲥⲟⲩⲃⲏⲛ ⲡⲉ ⲡⲁⲣⲁⲛ. ⲡⲉϫⲉ
ⲡⲟⲩⲣⲟ ⲛⲁϥ ϫⲉ ⲓⲥ ⲟⲩⲏⲣ ⲛ̀ⲣⲟⲙⲡⲓ ⲓⲥϫⲉⲛ ⲉⲧⲁⲕⲙⲟⲩ.
ϫⲉ ⲓⲥ ϩⲟⲩⲟ̀ ⲥ̅ ⲛ̀ⲣⲟⲙⲡⲓ. ⲡⲉϫⲉ ⲡⲟⲩⲣⲟ ⲛⲁϥ ϫⲉ
ϧⲉⲛ ⲡⲓⲥⲏⲟⲩ ⲉ̀ⲧⲉⲙⲙⲁⲩ ⲛⲉ ⲁϥⲓ̀ ⲛ̀ϫⲉ ⲡⲭ̅ⲥ̅ ⲉ̀ⲡⲓ-
ⲕⲟⲥⲙⲟⲥ ϣⲁⲛ ⲙ̀ⲫⲏ. ⲡⲉϫⲉ ⲫⲏⲉ̀ⲧⲁϥⲧⲱⲛϥ ⲉ̀ⲃⲟⲗϧⲉⲛ
ⲛⲏⲉ̀ⲑⲙⲱⲟⲩⲧ ⲛⲁϥ ϫⲉ ϯⲓ̀ⲣⲓ ⲙ̀ⲫⲙⲉⲩⲓ̀ ⲁⲛ ⲟⲩⲇⲉ
ⲙ̀ⲡⲓⲥⲱⲧⲉⲙ ϩⲟⲗⲱⲥ ϫⲉ ⲁϥⲓ̀. ⲡⲉϫⲉ ⲇⲁⲇⲓⲁ̀ⲛⲟⲥ ⲛⲁϥ
ϫⲉ ⲛⲁⲕⲛⲁϩϯ ⲉ̀ⲛⲓⲙ ⲛ̀ⲛⲟⲩϯ. ⲡⲉϫⲉ ⲫⲏⲉ̀ⲧⲁϥⲧⲱⲛϥ
ⲛⲁϥ ϫⲉ ⲙ̀ⲡⲉⲣⲉⲣ ϩⲗⲓ ⲛ̀ⲁ̀ⲛⲁⲅⲕⲏ ⲉ̀ⲣⲟⲓ ⲱ̀ ⲡⲟⲩⲣⲟ
ϯϣⲓⲡⲓ ⲟⲩⲛ ⲉ̀ϫⲟⲥ ϫⲉ ⲁⲓⲛⲁϩϯ ⲉ̀ⲛⲓⲙ ⲛ̀ⲛⲟⲩϯ ⲛⲁⲓ-

ⲛⲁϩϯ ⲡⲉ ⲉ̀ⲟⲩⲁⲓ ⲉⲩⲙⲟⲩϯ ⲉ̀ⲣⲟϥ ϫⲉ ⲡⲓⲁⲡⲟⲗⲗⲱⲛ ⲟⲩⲥⲟϫ ⲛ̀ⲕⲟⲩⲣ ⲙ̀ⲃⲟ ⲙ̀ⲃⲉⲗⲗⲉ ⲉ̀ⲧⲁⲓⲭⲱ ⲟⲩⲛ ⲛ̀ⲥⲱⲓ ⲛ̀ϯϫⲓⲛⲱⲛϧ ⲉⲧϩⲱⲟⲩ ⲛ̀ⲧⲉ ⲡⲁⲓⲃⲓⲟⲥ ⲁⲓϣⲱⲡⲓ ⲉⲓⲱⲛϧ ϧⲉⲛ ⲛⲓⲙⲱⲓⲧ ⲉⲧⲧⲏ ϧⲉⲛ ⲡⲓⲁⲣⲟ ⲛ̀ⲭⲣⲱⲙ ϣⲁ
ⲡⲉ. ⲁ. ϯϣⲉⲛⲏⲓ ⲉ̀ϧⲣⲏⲓ ⲉ̀ⲣⲟϥ ⲁϥⲙ̀ⲙⲁⲩ ⲛ̀ϫⲉ ⲡⲓϥⲓⲛⲧ ⲛ̀ⲁⲧⲉⲛⲕⲟⲧ ϩⲁⲣⲁ ⲛ̀ⲑⲟⲕ ⲙ̀ⲡⲉⲕⲥⲱⲧⲉⲙ ⲉ̀ⲛⲓⲅⲣⲁⲫⲏ ⲛ̀ⲧⲉ ⲛⲓⲭⲣⲏⲥⲧⲓⲁ̀ⲛⲟⲥ ⲉⲥⲫⲓⲣⲓ ⲉ̀ⲃⲟⲗ ⲁⲕϯ ⲙ̀ⲫⲙⲉⲩⲓ̀ ⲛⲏⲓ ⲙ̀ⲡⲓⲉ̀ϩⲟⲟⲩ ⲉⲧⲧⲏ ⲉⲧⲟⲓ ⲛϩⲟϯ ⲡⲓⲙⲱⲓⲧ ⲉⲧⲉ ⲙ̀ⲙⲟⲛ ⲃⲟⲏ̀ⲑⲓⲁ̀ ⲙ̀ⲙⲁⲩ ⲁⲗⲗⲁ ⲟⲩⲧⲱⲙⲧ ⲡⲉ ⲛⲉⲙ ⲟⲩϩⲟϯ ⲙ̀ⲙⲟⲛ ϩⲗⲓ ⲛ̀ⲛⲁⲓ ⲛ̀ϧⲏⲧϥ ⲟⲩⲇⲉ ⲙ̀ⲡⲁⲩϣⲑⲉⲧ ⲙ̀ⲡϩⲏⲧ ⲙ̀ⲡⲓⲣⲉϥϯϩⲁⲡ ⲁⲗⲗⲁ ⲡϩⲱⲃ ⲙ̀ⲡⲓⲟⲩⲁⲓ ⲡⲓⲟⲩⲁⲓ ⲉ̀ⲧⲁϥⲁⲓϥ ϫⲏ ⲙ̀ⲡⲉⲙⲑⲟ ⲛ̀ⲛⲉϥⲃⲁⲗ ⲉ̀ⲃⲟⲗ.
ⲡⲉ. ⲃ. ⲧⲟⲧⲉ ϣⲁϥⲉ̀ⲣⲟⲩⲱ̀ ⲛ̀ϫⲉ ⲡⲓⲭⲁⲛⲁ ⲛ̀ⲧⲉϥϫⲟⲥ ϫⲉ ⲙⲁⲧⲁⲙⲟⲓ ⲉ̀ⲡϩⲱⲃ ⲙ̀ⲡⲓⲟⲩⲁⲓ ⲡⲓⲟⲩⲁⲓ ⲙ̀ⲙⲱⲧⲉⲛ ϩⲓⲛⲁ ⲛ̀ⲧⲁϯ ⲛⲁϥ ⲙ̀ⲡⲉϥⲃⲉⲭⲉ ⲕⲁⲧⲁ ⲛⲏ ⲉ̀ⲧⲁϥⲁⲓⲧⲟⲩ ⲥⲱⲧⲉⲙ ⲟⲩⲛ ⲛ̀ⲧⲁⲫⲓⲣⲓ ϧⲁⲧⲟⲧⲕ ⲱ̀ ⲡⲟⲩⲣⲟ ϫⲉ ⲣⲱⲙⲓ ⲛⲓⲃⲉⲛ ⲉⲑⲛⲁϣⲱⲡⲓ ϩⲓϫⲉⲛ ⲡⲓⲕⲁϩⲓ ⲟⲩⲟϩ ⲛ̀ⲧⲉϥⲟⲩⲱⲛϩ ⲉ̀ⲃⲟⲗ ⲙ̀ⲫⲏⲉ̀ⲧⲁⲩⲉⲣⲥⲧⲁⲩⲣⲱⲛⲓⲛ ⲙ̀ⲙⲟϥ ⲉ̀ⲧⲉ ⲡⲭ̅ⲥ̅ ⲡⲉ ⲕⲁⲛ ⲉ̀ϣⲱⲡ ⲉ̀ⲟⲩⲟⲛ ⲟⲩⲙⲏϣ
ⲡⲍ̄. ⲁ. ⲛ̀ⲛⲟⲃⲓ ϭⲓ ⲉ̀ⲡⲉϥⲥⲱⲙⲁ ⲟⲩⲟϩ ⲛ̀ⲧⲉϥⲟ̀ⲧⲉⲃ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲡⲁⲓⲕⲟⲥⲙⲟⲥ ⲉ̀ⲧϩⲱⲟⲩ ϣⲁϥϣⲱⲡⲓ ϧⲉⲛ ϩⲁⲛⲥⲛⲁⲩϩ ⲉⲑⲃⲉ ⲛⲉϥⲛⲟⲃⲓ ⲁⲗⲗⲁ ϧⲉⲛ ϯⲕⲩⲣⲓⲁ̀ⲕⲏ ⲥⲉϯ ⲙ̀ⲧⲟⲛ ⲛⲁϥ ϫⲉ ⲟⲩⲏⲓ ⲉ̀ⲣⲉ ⲡⲟ̅ⲥ̅ ⲓⲏ̅ⲥ̅ ⲥⲟⲙⲥ ⲉ̀ϧⲣⲏⲓ ⲉ̀ⲛⲓⲕⲟⲗⲁⲥⲓⲥ ⲙ̀ⲡⲉϩⲟⲟⲩ ⲛ̀ϯⲕⲩⲣⲓⲁⲕⲏ ⲁ̀ⲛⲟⲕ ⲇⲉ ⲟⲩⲇⲉ ϩⲉⲛ ⲡⲉϩⲟⲟⲩ ⲛ̀ϯⲕⲩⲣⲓⲁ̀ⲕⲏ ⲙ̀ⲡⲁⲩϯ ⲙ̀ⲧⲟⲛ ⲛⲁⲛ ⲉ̀ⲡⲧⲏⲣϥ ⲉ̀ⲡⲓ ⲇⲉ ⲙ̀ⲡⲓⲟⲩⲱⲛϩ ⲛ̀ⲧⲉϥⲙⲉⲧⲟ̅ⲥ̅ ⲉ̀ⲃⲟⲗ ⲉⲓϣⲟⲡ
ⲡⲍ̄. ⲃ. ϩⲓϫⲉⲛ ⲡⲓⲕⲁϩⲓ ⲡⲱⲥ ⲅⲁⲣ ⲉⲛⲛⲁⲟⲩⲱⲛϩ ⲉ̀ⲃⲟⲗ ⲉⲛⲉⲣⲥⲉⲃⲏⲥⲑⲉ ⲛ̀ϩⲁⲛⲓ̀ⲇⲱⲗⲟⲛ ⲛⲉⲙ ϩⲁⲛⲑⲟⲟⲩⲱⲧ ⲙ̀ⲡⲁⲩⲕⲓⲙ ⲉ̀ⲣⲱⲟⲩ ⲉ̀ⲡⲧⲏⲣϥ. ⲁϥⲉⲣⲟⲩⲱ̀ ⲛⲁϥ ⲛ̀ϫⲉ ⲡⲟⲩⲣⲟ ⲡⲉϫⲁϥ ϫⲉ ⲁ̀ ⲡⲉⲕϩⲏⲧ ⲭⲱ ⲉ̀ⲃⲟⲗϩⲓⲧⲉⲛ ⲡⲁϣⲁⲓ ⲙ̀ⲡⲓⲭ-

ⲣⲟⲛⲟⲥ ⲛ̀ⲧⲉ ⲡⲁⲓ̅ⲥ̅ ⲛ̀ⲣⲟⲙⲡⲓ. ⲁϥⲥⲱⲙⲥ ⲇⲉ ⲛ̀ϫⲉ ⲫⲏ ⲉ̀ⲧⲁϥⲧⲱⲛϥ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲛⲏⲉ̀ⲑⲙⲱⲟⲩⲧ ⲉ̀ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲛ̀ⲧⲉ ⲡⲭ̅ⲥ̅ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ
ϥζ. ⲁ. ⲡⲁⲟ̅ⲥ̅ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲛ̀ⲧⲉ ⲡⲭ̅ⲥ̅ ⲧⲉⲛϯϩⲟ ⲉ̀ⲣⲟⲕ ⲙⲟⲓ ⲛⲁⲛ ⲙ̀ⲡⲓⲱⲙⲥ ⲉ̀ⲑⲟⲩⲁⲃ ⲛ̀ⲧⲉ ⲡⲭ̅ⲥ̅ ϫⲉ ⲛ̀ⲛⲟⲩϩⲓⲧⲧⲉⲛ ⲉ̀ⲛⲓⲕⲟⲗⲁⲥⲓⲥ ⲉⲧⲉⲛⲛ̀ϧⲏⲧⲟⲩ ⲛ̀ⲕⲉⲥⲟⲡ. ⲉ̀ⲧⲁϥⲛⲁⲩ ⲟⲩⲛ ⲛ̀ϫⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉ̀ⲡⲟⲩⲛⲁϩϯ ⲁϥϯ ⲛ̀ⲟⲩϣⲉⲛⲫⲁⲧ ϧⲉⲛ ⲡⲓⲕⲁϩⲓ ⲁϥϥⲱϫⲓ ⲉ̀ⲡϣⲱⲓ ⲛ̀ϫⲉ ⲟⲩⲙⲱⲟⲩ ⲟⲩⲟϩ ⲁϥϯⲱⲙⲥ ⲛⲱⲟⲩ ϧⲉⲛ ⲫⲣⲁⲛ ⲙ̀ⲫⲓⲱⲧ ⲛⲉⲙ ⲡϣⲏⲣⲓ ⲛⲉⲙ ⲡⲓⲡ̅ⲛ̅ⲁ̅ ⲉ̀ⲑⲟⲩⲁⲃ ⲡⲉϫⲁϥ ⲛⲱⲟⲩ ϫⲉ
ϥζ. ⲃ. ⲙⲁϣⲉ ⲛⲱⲧⲉⲛ ϧⲉⲛ ⲟⲩϩⲓⲣⲏⲛⲏ ⲉ̀ⲡⲓⲡⲁⲣⲁⲇⲓⲥⲟⲥ ⲟⲩⲟϩ ⲥⲁⲧⲟⲧⲟⲩ ⲁⲩⲉⲣ ⲗ̀ⲑⲟⲩⲱⲛϩ ⲉ̀ⲃⲟⲗ. ⲙ̀ⲡⲟⲩⲛⲁⲩ ⲉ̀ⲣⲱⲟⲩ ϫⲉ ⲁϥϣⲱⲡⲓ ⲛ̀ϫⲉ ⲡⲟⲩⲣⲟ ⲉϥⲱⲛϣ ⲉ̀ⲃⲟⲗ. ⲛ̀ⲁⲩⲛ̀ⲟⲩⲛⲟⲩ ⲁⲩⲉ̀ⲣⲟⲩⲱ̀ ⲛⲁϥ ⲛ̀ϫⲉ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲉⲑⲛⲉⲙⲁϥ ⲡⲉϫⲱⲟⲩ ϫⲉ ⲡⲁⲓⲣⲱⲙⲓ ⲟⲩⲣⲉϥⲉⲣϩⲓⲕ ⲡⲉ ϫⲉ ⲉ̀ⲃⲟⲗϩⲓⲧⲉⲛ ⲛⲉϥⲙⲁⲅⲓⲁ̀ ⲁϥⲧⲁϩⲟ ⲛ̀ϩⲁⲛⲇⲉⲙⲱⲛ ⲉ̀ⲣⲁⲧⲟⲩ ⲙ̀ⲡⲉⲛⲙ̅ⲑⲟ ⲉ̀ⲃⲟⲗ ⲁϥϫⲟⲥ ϫⲉ ⲗⲓⲧⲟⲩⲛⲟⲥ ϩⲁⲛⲣⲉϥ-
ϥⲏ. ⲁ. ⲙⲱⲟⲩⲧ ⲁ̀ⲛⲟⲕ ϩⲱ ϯⲛⲟⲩ ϯⲛⲁϯϣⲱϣ ⲙ̀ⲡⲁⲓⲅⲉⲛⲛⲟⲥ ⲧⲏⲣϥ ϫⲉ ⲭⲣⲏⲥⲧⲓⲁ̀ⲛⲟⲥ ⲁϥⲉⲣⲕⲉⲗⲉⲩⲓⲛ ϫⲉ ⲥⲱⲧⲡ ⲛⲏⲓ ⲛ̀ⲟⲩⲭⲏⲣⲁ ⲛ̀ϩⲏⲕⲓ ⲑⲏ ⲉ̀ⲧⲉ ⲙ̀ⲙⲟⲛ ϩⲗⲓ ⲛ̀ϩⲏⲕⲓ ⲙ̀ⲡⲉⲥⲣⲏϯ ϧⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲟⲩⲟϩ ⲁⲩⲕⲱϯ ϧⲉⲛ ϯⲡⲟⲗⲓⲥ ⲁⲩϫⲓⲙⲓ ⲛⲁϥ ⲛ̀ϯⲭⲏⲣⲁ ⲛ̀ϩⲏⲕⲓ ⲁⲩϩⲓⲟⲩⲓ̀ ⲙ̀ⲡⲓⲑⲙⲏⲓ ⲉ̀ϧⲟⲩⲛ ⲛⲉⲙⲁⲥ ϩⲱⲥ ⲉϥⲟⲩⲱϣ ⲉ̀ϯϣⲱϣ ⲛ̀ⲛⲓⲭⲣⲏⲥⲧⲓⲁ̀ⲛⲟⲥ. ⲉ̀ⲧⲁⲩⲉⲛ ⲡⲓⲑⲙⲏⲓ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲏⲓ ⲛ̀ϯⲭⲏⲣⲁ
ϥⲏ. ⲃ. ⲡⲉϫⲁϥ ⲛⲁⲥ ϫⲉ ⲙⲟⲓ ⲛⲏⲓ ⲛ̀ⲟⲩⲱⲓⲕ ϫⲉ ⲟⲩⲛⲓ ϯϩⲱⲕⲉⲣ ⲁⲥⲉ̀ⲣⲟⲩⲱ̀ ⲛ̀ϫⲉ ϯⲥϩⲓⲙⲓ ⲛⲁϥ ⲛ̀ⲭⲏⲣⲁ ⲛ̀ϩⲏⲕⲓ ϫⲉ ⲙ̀ⲙⲟⲛ ⲱⲓⲕ ϧⲉⲛ ⲡⲁⲏⲓ ⲁ̀ⲛⲟⲕ ⲡⲁⲟ̅ⲥ̅. ⲡⲉϫⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛⲁⲥ ϫⲉ ⲁ̀ⲣⲉⲛⲁϩϯ ⲉ̀ⲛⲓⲙ ⲛ̀ⲛⲟⲩϯ ϫⲉ ⲙ̀ⲙⲟⲛ ϩⲗⲓ ⲛ̀ⲱⲓⲕ ϧⲉⲛ ⲡⲉⲏⲓ. ⲡⲉϫⲉ ϯⲥϩⲓⲙⲓ ⲛⲁϥ ϫⲉ ⲉⲓⲛⲁϩϯ ⲉ̀ⲡⲓⲁⲡⲟⲗⲗⲱⲛ ⲛⲉⲙ ⲡⲓⲉ̀ⲣⲁⲕⲗⲏⲥ ⲛⲓⲛⲓϣϯ

ⲛ̀ⲛⲟⲩϯ ⲛ̀ⲧⲉ ⲛⲓⲟⲩⲣⲱⲟⲩ. ⲡⲉϫⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲛⲁⲥ ϫⲉ ⲁ̀ⲗⲏⲑⲟⲥ ⲟⲩϩⲁⲡ ⲙ̀ⲙⲏⲓ ⲛ̀ⲧⲉ ⲫϯ ⲡⲉ ⲫⲁⲓ
ⲞⲐ. ⲁ. ϫⲉ ⲙ̀ⲙⲟⲛ ϩⲗⲓ ⲛ̀ⲱⲓⲕ ϧⲉⲛ ⲡⲉⲏⲓ. ⲉ̀ⲧⲁⲥⲥⲟⲙⲥ ⲉ̀ϧⲟⲩⲛ
ϧⲉⲛ ⲡⲉϥϩⲟ ⲛ̀ϫⲉ ϯⲥϩⲩⲙⲓ (sic) ⲁⲥⲛⲁⲩ ⲉ̀ⲡⲉϥϩⲟ
ⲙ̀ⲡⲥⲙⲟⲧ ⲛ̀ⲟⲩⲁⲅⲅⲉⲗⲟⲥ ⲛ̀ⲧⲉ ⲡⲟ̅ⲥ̅ ⲡⲉϫⲁⲥ ⲛ̀ϧⲣⲏⲓ
ⲛ̀ϧⲏⲧⲥ ⲛ̀ϫⲉ ϯⲥϩⲓⲙⲓ ϫⲉ ϯⲛⲁϣⲉ ⲛⲏⲓ ⲉ̀ⲃⲟⲗ
ⲛ̀ⲧⲁⲕⲱϯ ⲛ̀ⲥⲁ ⲱⲓⲕ ⲛ̀ⲧⲟⲧⲟⲩ ⲛ̀ⲛⲁϭⲓⲥⲉⲩ ⲛⲉⲙ ⲛⲁ-
ⲑⲉϣⲉⲩ ϩⲓⲛⲁ ⲛ̀ⲧⲁⲭⲱ ϧⲁⲣⲟϥ ⲙ̀ⲡⲁⲓⲣⲱⲙⲓ ⲛ̀ⲧⲉ ⲫϯ.
ⲡⲁⲛⲧⲟⲥ ϧⲉⲛ ⲡⲉϥϫⲓⲛⲓ̀ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲁⲏⲓ ⲛ̀ⲧⲁϫⲓⲙⲓ
ⲞⲐ. ⲃ. ⲛ̀ⲟⲩϩⲙⲟⲧ ⲙ̀ⲡⲉⲙⲑⲟ ⲉ̀ⲃⲟⲗ ⲛ̀ⲛⲁⲑⲉϣⲉⲩ. ⲁⲥϣⲱⲡⲓ
ⲟⲩⲛ ϧⲉⲛ ⲡϫⲓⲛⲑⲣⲉⲥϩⲱⲗ ⲉ̀ⲃⲟⲗ ⲛ̀ϫⲉ ϯⲥϩⲓⲙⲓ ⲛ̀ⲭⲏⲣⲁ
ⲛ̀ϩⲏⲕⲓ. ⲡⲓⲑⲙⲏⲓ ⲇⲉ ⲛⲁϥϩⲉⲙⲥⲓ ϧⲁⲣⲁⲧⲥ ⲛ̀ⲟⲩⲃⲁⲥⲓⲥ
ⲛ̀ⲧⲉ ⲟⲩⲥⲧⲩⲗⲗⲟⲥ ⲛ̀ϣⲉ ⲉ̀ϧⲟⲩⲛ ϧⲉⲛ ⲡⲉⲥⲏⲓ ⲥⲁⲧⲟⲧϥ
ⲟⲩⲛ ⲁϥϣⲉⲡⲛⲟⲩⲛⲓ ⲛ̀ϫⲉ ⲡⲓⲥⲧⲩⲗⲗⲟⲥ ⲟⲩⲟϩ ⲁϥϩⲓ ϫⲁⲗ
ⲉ̀ⲃⲟⲗ ⲁϥϣⲱⲡⲓ ⲛ̀ϫⲉ [ⲟⲩ]ⲛⲓϣϯ ⲛ̀ϣϣⲏⲛ ⲟⲩⲟϩ ⲁϥⲉⲣ-
ⲥⲁⲡϣⲱⲓ ⲙ̀ⲡⲓⲛⲓ ⲙ̀ ⲓ̅ⲉ̅ ⲙ̀ⲙⲁϩⲓ ⲉ̀ⲡϣⲱⲓ ϩⲏⲡⲡⲉ ⲓⲥ
Ⲡ. ⲁ. ⲙⲓⲭⲁⲏⲗ ⲡⲓⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ ⲁϥⲓ̀ ϣⲁⲣⲟϥ ⲛⲉⲙ ⲟⲩ-
ⲧⲣⲁⲡⲉⲍⲁ ⲉⲥⲙⲉϩ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲁ̀ⲅⲁⲑⲟⲛ ⲛⲓⲃⲉⲛ ⲁϥⲟⲩⲱⲙ
ⲟⲩⲟϩ ⲁϥϫⲉⲙⲛⲟⲙϯ ⲛ̀ϫⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲟⲩⲟϩ ⲛⲁⲣⲉ
ϯⲧⲣⲁⲡⲉⲍⲁ ⲙⲉϩ ⲛ̀ⲱⲓⲕ ⲛⲉⲙ ⲁⲅⲁⲑⲟⲛ ⲛⲓⲃⲉⲛ ⲉ̀ⲧⲁⲥⲓ̀
ⲉ̀ϧⲟⲩⲛ ⲛ̀ϫⲉ ϯⲥϩⲓⲙⲓ ⲛ̀ⲭⲏⲣⲁ ⲛ̀ϩⲏⲕⲓ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲉⲥⲏⲓ
ⲁⲥⲛⲁⲩ ⲉ̀ϩⲁⲛⲛⲓϣϯ ⲛ̀ϣⲫⲏⲣⲓ ⲟⲩⲧⲣⲁⲡⲉⲍⲁ ⲉⲥⲭⲏ
ⲉ̀ϧⲣⲏⲓ ⲉⲥⲙⲉϩ ⲛ̀ⲁⲅⲁⲑⲟⲛ ⲛⲓⲃⲉⲛ ⲛⲉⲙ ⲡⲓⲥⲧⲓⲗⲗⲟⲥ (sic)
Ⲡ. ⲃ. ⲉ̀ⲧⲁϥϣⲉⲡⲛⲟⲩⲛⲓ ϧⲉⲛ ⲟⲩϣⲉ ⲉϥϣⲟⲩⲱ̀ⲟⲩ ⲡⲉϫⲁⲥ
ϧⲉⲛ ⲡⲉⲥϩⲏⲧ ϫⲉ ⲁ̀ ⲫϯ ⲛ̀ⲛⲓⲭⲣⲏⲥⲧⲓⲁ̀ⲛⲟⲥ ⲉⲣⲫⲙⲉⲩⲓ̀
ⲛ̀ⲧⲁⲙⲉⲧϩⲏⲕⲓ ϧⲁ ϯⲭⲏⲣⲁ ⲁϥⲓⲛⲓ ⲙ̀ⲡⲉϥⲙⲁⲣⲧⲩⲣⲟⲥ
ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲁⲏⲓ ϧⲁ ϯⲧⲁⲗⲉⲡⲱⲣⲟⲥ ⲙ̀ⲯⲩⲭⲏ ϣⲁ-
ⲧⲉϥⲉⲣⲃⲟⲏ̀ⲑⲓⲛ ⲉ̀ⲣⲟⲓ ⲟⲩⲟϩ ⲥⲁⲧⲟⲧⲥ ⲁⲥϩⲓⲧⲥ ⲉ̀ϧⲣⲏⲓ
ϧⲁ ⲛⲉⲛϭⲁⲗⲁⲩϫ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲁⲥⲟⲩⲱϣⲧ ⲙ̀ⲙⲟϥ.
ⲠⲀ. ⲁ. ⲁϥⲉⲣⲟⲩⲱ̀ ⲛⲁⲥ ⲛ̀ϫⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ

ⲛⲓⲕⲉⲝ̅ⲑ̅ ⲛ̀ⲟⲩⲣⲟ ⲉⲑⲛⲉⲙⲁϥ ⲉⲧⲁⲩⲓ̀ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲡⲓⲁ̀-
ⲣⲓⲥⲧⲟⲛ ⲁⲩϣⲱⲡⲓ ⲉⲩⲥⲛⲏⲛⲓ ⲙ̀ⲙⲱ̀ⲟⲩ ϧⲉⲛ ⲛⲓⲡⲗⲁⲧⲓⲁ̀
ⲛ̀ⲧⲉ ϯⲃⲁⲕⲓ. ⲉ̀ⲧⲁϥⲥⲱⲙⲥ ⲇⲉ ⲛ̀ϫⲉ ⲡⲓⲇ̀ⲣⲁⲕⲱⲛ ⲛ̀ⲧⲉ
ⲫⲛⲟⲩⲛ ⲛ̀ⲟⲩⲣⲟ ⲇⲁⲇⲓⲁ̀ⲛⲟⲥ ⲁϥⲛⲁⲩ ⲉ̀ⲡⲓϣϣⲏⲛ ⲫⲏ
ⲉ̀ⲧⲁϥⲣⲱⲧ ⲉ̀ⲃⲟⲗϩⲓⲧⲟⲧϥ ⲙ̀ⲡⲓϫⲉ ⲛ̀ⲑⲙⲏⲓ ⲛⲁϥϣⲓⲛⲓ
ⲛ̄ⲅ̄. ⲃ. ⲉ̀ⲛⲁⲣⲭⲟⲥ ⲛ̀ⲧⲁϥ ϫⲉ ⲡⲁⲓϫⲓⲛⲛⲁⲩ ⲙ̀ⲃⲉⲣⲓ ⲟⲩⲕⲉⲛⲧⲉ
ⲡⲉ ⲡⲁⲓϣϣⲏⲛ ⲁϥⲧⲁⲙⲟϥ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲫⲁⲓ ⲡⲉ
ⲡⲓⲙⲱⲓⲧ ⲉ̀ⲛⲁϥϩⲱⲟⲩⲓ̀ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲣⲟϥ ⲛ̀ϫⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ
ⲡⲓⲛⲓϣϯ ⲛ̀ⲧⲉ ⲛⲓⲅⲁⲗⲓⲗⲉⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ. ⲛ̀ⲑⲟϥ ⲇⲉ
ⲡⲟⲩⲣⲟ ⲁϥⲟⲩⲁϩⲥⲁϩⲛⲓ ⲉⲑⲣⲟⲩⲉⲛϥ ⲛ̀ⲥⲉⲧⲁϩⲟϥ ⲉ̀ⲣⲁⲧϥ
ⲙ̀ⲡⲉϥⲙ̀ⲑⲟ ⲛ̀ⲇⲉⲙⲟⲥⲓⲁ̀ ⲁϥⲑⲣⲟⲩⲛⲉⲩⲣⲓⲍⲓⲛ ⲙ̀ⲙⲟϥ
ϧⲉⲛ ⲟⲩⲙⲉⲧⲁⲑⲛⲁⲓ ϣⲁⲧⲉ ⲛⲉϥⲥⲁⲣⲝ ⲗⲟϥⲗⲉϥ ⲉ̀ⲃⲟⲗ
ⲛ̄ⲇ̄. ⲁ. ⲟⲩⲟϩ ⲛ̀ⲧⲉ ⲛⲉϥⲥⲫⲓⲣⲱⲟⲩ ⲗⲱⲃϣ ϩⲓⲧⲉⲛ ⲡⲁϣⲁⲓ
ⲙ̀ⲡⲓⲭⲣⲱⲙ ⲛ̀ⲧⲟⲩϩⲓⲟⲩⲓ̀ ⲛ̀ⲟⲩⲃⲁⲥⲓⲥ ⲛ̀ⲭⲣⲱⲙ ϩⲓϫⲉⲛ
ⲧⲉϥⲁ̀ⲫⲉ. ⲙⲉⲛⲉⲛⲥⲱⲥ ⲁϥⲑⲣⲟⲩⲁϣϥ ⲟⲛ ⲛ̀ⲥⲉϩⲱⲕⲓ
ⲙ̀ⲙⲟϥ ⲟⲩⲟϩ ⲛ̀ⲥⲉⲙⲉϩ ⲛ̀ϩⲁⲛⲫⲩⲗⲗⲏ ⲙ̀ⲃⲉⲛⲓ̀ⲡⲓ ⲉⲩ-
ⲙⲉϩ ⲛ̀ⲭⲣⲱⲙ ⲛ̀ⲥⲉϩⲓⲧⲟⲩ ϧⲁ ⲛⲉϥⲥⲫⲓⲣⲱⲟⲩⲓ̀ ϣⲁ
ⲧⲉϥϯ ⲙ̀ⲡⲓⲡⲛ̅ⲁ̅ ⲟⲩⲟϩ ⲁϥⲉⲣⲕⲉⲗⲉⲩⲓⲛ ⲛ̀ϫⲉ ⲡⲟⲩⲣⲟ
ⲉⲑⲣⲟⲩϭⲓ ⲙ̀ⲡⲉϥⲥⲱⲙⲁ ⲛ̀ⲥⲉⲃⲉⲣⲃⲱⲣ ⲉ̀ⲃⲟⲗ ϩⲓϫⲉⲛ
ⲛ̄ⲇ̄. ⲃ. ⲟⲩⲧⲱⲟⲩ ⲉϥϭⲟⲥⲓ ⲛⲁϥϫⲱ ⲟⲩⲛ ⲙ̀ⲙⲟⲥ ⲡⲉ ⲛ̀ϫⲉ
ⲡⲓⲇ̀ⲣⲁⲕⲱⲛ ϧⲉⲛ ⲡⲉϥϩⲏⲧ ϫⲉ ⲥⲉⲛⲁⲓ̀ ⲛ̀ϫⲉ ⲛⲓϩⲁⲗⲁϯ
ⲛ̀ⲧⲉ ⲧⲫⲉ ⲛ̀ⲥⲉⲟⲩⲱⲙ ⲛ̀ⲛⲉϥⲥⲁⲣⲝ. ⲉ̀ⲧⲁⲩⲱ̀ⲗⲓ ⲟⲩⲛ
ⲙ̀ⲡⲓⲥⲱⲙⲁ ⲛ̀ⲧⲉ ⲙⲁⲕⲁⲣⲓⲟⲥ ⲉ̀ⲃⲟⲗ ϩⲓϫⲉⲛ ⲡⲁⲓⲧⲱⲟⲩ
ⲫⲏⲉ̀ⲧⲟⲩⲙⲟⲩϯ ⲉ̀ⲣⲟϥ ϫⲉ ⲥⲓⲣⲓⲥ ⲁⲩⲃⲉⲣⲃⲱⲣϥ ⲉ̀ⲃⲟⲗ
ⲙ̀ⲡⲓⲙⲁ ⲉ̀ⲧⲉⲙⲙⲁⲩ ⲟⲩⲟϩ ⲁⲩⲧⲁⲥⲑⲱⲟⲩ ⲛ̀ϫⲉ ⲛⲓ-
ϩⲩⲡⲉⲣⲉⲧⲏⲥ. ⲉ̀ⲧⲁⲩⲟⲩⲉⲓ ⲇⲉ ⲙ̀ⲃⲟⲗ ⲙ̀ⲡⲓⲧⲱⲟⲩ ⲛ̀ⲟⲩ-
ⲛ̄ⲉ̄. ⲁ. ⲕⲟⲩϫⲓ ⲛ̀ϫⲉ ⲛⲓϩⲩⲡⲉⲣⲉⲧⲏⲥ ⲛ̀ⲧⲉ ⲡⲓⲇⲓⲁ̀ⲃⲟⲗⲟⲥ ⲛⲁⲩ
ⲗ̅ ⲛ̀ⲥⲧⲁⲇⲓⲟⲛ ⲁϥϣⲱⲡⲓ ⲛ̀ϫⲉ ⲟⲩϧⲁⲣⲁⲃⲁⲓ ϧⲉⲛ ⲧⲫⲉ
ⲛⲉⲙ ϩⲁⲛⲥⲉⲧⲉⲃⲣⲏϫ ϩⲱⲥ ⲧⲉ ⲛ̀ⲧⲉ ⲡⲓⲧⲱⲟⲩ ⲧⲏⲣϥ
ⲉ̀ⲧⲉⲙⲙⲁⲩ ⲥⲑⲉⲣⲧⲉⲣ ϩⲏⲡⲡⲉ ⲓⲥ ⲡⲟ̅ⲥ̅ ⲁϥⲓ̀ ⲉϥⲧⲁⲗⲏ-

ⲟⲩⲧ ⲉ̀ϫⲉⲛ ⲟⲩϭⲏⲡⲓ ⲟⲩⲟϩ ⲡⲉϫⲁϥ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣ-
ⲅⲓⲟⲥ ϫⲉ ⲡⲁⲥⲱⲧⲡ ⲉⲑ ⲛⲁⲛⲉϥ ⲧⲱⲛⲕ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲡⲉⲛ-
ⲕⲟⲧ ⲟⲩⲟϩ ⲥⲁⲧⲟⲧϥ ⲁϥⲧⲱⲛϥ ⲛ̀ϫⲉ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ
ⲛ̅ⲉ̅. ⲃ. ⲛ̀ⲧⲉ ⲡⲭ̅ⲥ̅ ⲁϥϭⲟϫⲓ ⲥⲁⲫⲁ[ϩⲟⲩ] ⲛ̀ⲥⲁ ⲛⲓϩⲩⲡⲉⲣⲉⲧⲏⲥ
ⲉϥⲱϣ ⲉ̀ⲃⲟⲗ ⲟⲩⲃⲏⲟⲩ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲟ̀ϩⲓ ⲛⲏⲓ
ⲛ̀ⲟⲩⲕⲟⲩϫⲓ ϣⲁ ϯ̀ ⲛⲉⲙⲱⲧⲉⲛ. ⲉ̀ⲧⲁⲩⲥⲟⲙⲥ ⲇⲉ
ϩⲓⲫⲁϩⲟⲩ ⲙ̀ⲙⲱⲟⲩ ⲛ̀ϫⲉ ⲛⲓϩⲩⲡⲉⲣⲉⲧⲏⲥ ⲁⲩⲛⲁⲩ-
ⲉ̀ⲡⲓⲑⲟⲙⲏⲓ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉϥϭⲟϫⲓ ϩⲓⲫⲁϩⲟⲩ ⲙ̀ⲙⲱⲟⲩ
ⲁⲩϯⲱ̀ⲟⲩ ⲙ̀ⲫϯ ⲁⲩϩⲓⲧⲟⲩ ⲉ̀ϧⲣⲏⲓ ϧⲁⲣⲁⲧⲟⲩ ⲛ̀ⲛⲉϥ-
ϭⲁⲗⲁⲩϫ ⲁⲩϯϩⲟ ⲉ̀ⲣⲟϥ ⲉⲩϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲙⲟⲓ ⲛⲁⲛ
ϩⲱⲛ ⲛ̀ϯⲥⲫⲣⲁⲍⲓⲥ (sic) ⲛ̀ⲧⲉ ⲡⲭ̅ⲥ̅. ⲡⲓⲛⲁⲓⲁⲧϥ ⲟⲩⲛ
ⲛ̅ⲋ̅. ⲁ. ⲛ̀ⲑⲟⲙⲏⲓ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁϥϯⲱⲙⲥ ⲛⲱⲟⲩ ϧⲉⲛ
ⲫⲣⲁⲛ ⲙ̀ⲫⲣⲁⲛ (sic) ⲙ̀ⲫⲓⲱⲧ ⲛⲉⲙ ⲡϣⲏⲣⲓ ⲛⲉⲙ ⲡⲓⲡ̅ⲛ̅ⲁ̅
ⲉ̀ⲑ ⲟⲩⲁⲃ ⲟⲩⲟϩ ⲁⲩⲓ̀ ⲁⲩⲟ̀ϩⲓ ⲉⲣⲁⲧⲟⲩ ⲙ̀ⲡⲉⲙⲑⲟ
ⲙ̀ⲡⲟⲩⲣⲟ ⲛ̀ⲁⲛⲟⲙⲟⲥ ⲁⲩⲱϣ ⲉ̀ⲃⲟⲗ ⲧⲏⲣⲟⲩ ϫⲉ ⲁ̀ⲛⲟⲛ
ϩⲁⲛⲭⲣⲏⲥⲧⲓⲁ̀ⲛⲟⲥ ⲙ̀ⲡⲁⲣⲣⲏⲥⲓⲁ̀. ⲧⲟⲧⲉ ⲛⲓⲟⲩⲣⲱⲟⲩ
ⲁⲩⲧⲱⲙⲧ ϧⲉⲛ ⲟⲩⲛⲓϣϯ ⲙ̀ⲫⲟⲃⲟⲥ ⲉⲑⲃⲉ ⲡⲁⲓ ϩⲱⲃ
ⲁϥⲉⲣⲕⲉⲗⲉⲩⲓⲛ ⲉ̀ⲓⲛⲓ ⲛ̀ⲛⲓϩⲩⲡⲉⲣⲉⲧⲏⲥ ⲛ̀ⲥⲉⲧⲁϩⲱⲟⲩ
ⲛ̅ⲋ̅. ⲃ. ⲉ̀ⲣⲁⲧⲟⲩ ⲛⲁϩⲣⲁϥ. ⲫⲣⲁⲛ ⲛ̀ⲟⲩⲁⲓ ⲙ̀ⲙⲱⲟⲩ ⲡⲉ ⲕⲗⲁⲩ-
ⲇⲁⲛⲏ ⲁϥⲑⲣⲟⲩⲓ̀ϣⲓ ⲙ̀ⲙⲟϥ ⲟⲩⲟϩ ⲛ̀ⲥⲉϯ ⲛⲁϥ ⲛ̀ϩⲁⲛ-
ⲇⲓⲙⲱⲣⲓⲁ̀ ⲡⲓⲕⲉⲟⲩⲁⲓ ⲇⲉ ⲉⲩⲙⲟⲩϯ ⲉ̀ⲣⲟϥ ϫⲉ ⲗⲁⲥⲓⲣⲓ
ⲛⲉⲙ ⲗⲁⲥⲓⲣⲓⲁ̀ⲛⲏ ϩⲓⲛⲁ ⲛ̀ⲧⲟⲩⲧⲏⲓⲧⲟⲩ ⲉ̀ⲧⲟⲧⲥ
ⲛ̀ⲧⲥⲏϥⲓ. ⲕⲗⲏⲕⲱⲛ ⲁⲩⲧⲏⲓϥ ⲉ̀ⲧⲟⲧϥ ⲙ̀ⲡⲓⲑⲏⲣⲓⲟⲛ.
ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲟⲩⲛ ⲁⲩⲉⲣⲕⲉⲗⲉⲩⲓⲛ ⲛ̀ϫⲉ ⲛⲓⲟⲩⲣⲱⲟⲩ
ⲉⲑⲣⲟⲩⲓ̀ⲛⲓ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁϥⲉ̀ⲣⲟⲩⲱ̀ ⲛ̀ϫⲉ
ⲡⲟⲩⲣⲟ ⲇⲁⲇⲓⲁ̀ⲛⲟⲥ ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ϣⲉ
ⲛ̅ⲍ̅. ⲁ. ⲡⲁⲟ̅ⲥ̅ ⲡⲓⲣⲏ ⲛⲉⲙ ⲡⲓⲟϩ ⲛⲉⲙ ⲛⲓⲛⲟⲩϯ ⲛⲉⲙ ⲧⲟⲩ-
ⲙⲁⲩ ϯⲁⲣⲧⲏⲙⲓⲥ ϫⲉ ϯϯⲁ̀ⲥⲟ ⲉ̀ⲣⲟⲕ ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲟⲩ-
ϣⲏⲣⲓ ⲙ̀ⲙⲉⲛⲣⲓⲧ ⲛ̀ⲧⲏⲓ ⲟⲩⲟϩ ϩⲱⲃ ⲛⲓⲃⲉⲛ ⲉⲧⲉⲕ-
ⲛⲁⲉⲣⲉ̀ⲧⲓⲛ ⲙ̀ⲙⲱⲟⲩ ⲛ̀ⲧⲟⲧ ϯⲛⲁⲧⲏⲓⲧⲟⲩ ⲛⲁⲕ ⲛ̀ϩⲙⲟⲧ

ⲙⲟⲛⲟⲛ ⲥⲱⲧⲉⲙ ⲛ̀ⲥⲱⲓ ϩⲱⲥ ⲓⲱⲧ ⲟⲩⲟϩ ⲙⲁⲙⲁϯ
ϩⲓⲛⲁ ⲛ̀ⲧⲉⲕⲓ̀ ⲛ̀ⲧⲉⲕⲟⲩⲱϣⲧ ⲛ̀ⲛⲓⲛⲟⲩϯ ⲙ̀ⲙⲁⲩⲁⲧⲟⲩ.
ⲁϥⲉⲣⲟⲩⲱ̀ ⲛ̀ϫⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲉϫⲁϥ ⲛⲁϥ
ΠΖ. Β. ϫⲉ ϯⲟⲓ ⲛ̀ϣⲫⲏⲣⲓ ⲉ̀ⲛⲉⲕⲥⲁϫⲓ ⲉⲧ ϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ϯⲛⲟⲩ
ⲛⲁⲓϫⲏ ⲛ̀ⲧⲟⲧⲉⲛ ϣⲁ ⲫⲟⲟⲩ ⲉⲑⲃⲉⲟⲩ ⲙ̀ⲡⲉⲕϫⲉ ⲛⲁⲓ
ⲛⲏⲓ ϩⲏⲡⲡⲉ ⲓⲥ ⲍ ⲛ̀ⲣⲟⲙⲡⲓ ⲛ̀ⲉ̀ϩⲟⲟⲩ ⲁⲩⲥⲓⲛⲓ ⲉⲕⲉⲣ-
ⲃⲁⲥⲁⲛⲓⲍⲓⲛ ⲙ̀ⲙⲟⲓ ⲁⲕϧⲱⲧⲉⲃ ⲙ̀ⲙⲟⲓ ⲛ̄ ⲅ̄ ⲛ̀ⲥⲟⲡ ⲟⲩⲟϩ
ⲁⲓⲙⲟⲩ ⲁϥⲧⲟⲩⲛⲟⲥⲧ ⲙ̀ ⲡⲓ ⲅ̄ ⲛ̀ⲥⲟⲡ ⲛ̀ϫⲉ ⲡⲁⲟ̅ⲥ̅ ⲓⲏ̅ⲥ̅
ⲡⲭ̅ⲥ̅ ⲕⲉⲡⲉⲣ ⲙ̀ⲡⲓⲥⲱⲧⲉⲙ ⲉ̀ⲛⲁⲓ ⲥⲁ[ϫⲓ][1]) ⲛ̀ⲧⲟⲧⲕ
ⲉ̀ⲃⲏⲗ ⲉ̀ϯⲛⲟⲩ ⲕⲥⲱⲟⲩⲛ ⲁⲛ ⲱ̀ ⲡⲟⲩⲣⲟ ϫⲉ ⲡⲁⲓ ⲅⲉⲛⲟⲥ
ΠΗ. Α. ⲛ̀ⲧⲉ ⲛⲓⲭⲣⲏⲥⲧⲓⲁ̀ⲛⲟⲥ ϩⲁⲛⲫⲓⲗⲟⲛⲓⲕⲟⲥ ⲛⲉ ⲟⲩⲟϩ
ⲥⲉϯ ⲉ̀ϧⲟⲩⲛ ⲉ̀ϩⲣⲉⲛ ⲛⲏ ⲉ̀ⲧϯ ⲉ̀ϧⲟⲩⲛ ⲉ̀ϩⲣⲁⲩ. ⲁⲗⲗⲁ
ϯⲛⲟⲩ ϯⲉ̀ⲣⲟⲩⲟⲧ ⲛⲏⲓ ⲛ̀ⲧⲉ ⲧⲉⲕⲙⲉⲧⲛⲓϣϯ ϯⲛⲁⲉⲣ-
ϣⲟⲩϣⲱⲟⲩϣⲓ ⲙ̀ⲡⲉⲕⲛⲓϣϯ ⲛ̀ⲛⲟⲩϯ ⲡⲓⲁ̀ⲡⲟⲗⲗⲱⲛ ⲫⲏ
ⲉ̀ⲧⲉⲕⲙⲉⲓ ⲙ̀ⲙⲟϥ. ⲉ̀ⲧⲁϥⲥⲱⲧⲉⲙ ⲟⲩⲛ ⲉ̀ⲛⲁⲓ ⲛ̀ϫⲉ
ⲡⲟⲩⲣⲟ ⲇⲁⲇⲓⲁⲛⲟⲥ ⲁϥⲣⲁϣⲓ ⲉ̀ⲙⲁϣⲱ ⲁϥⲁ̀ⲙⲟⲛⲓ
ⲛ̀ⲧⲁ̀ⲫⲉ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ϫⲉ ⲁϥⲛⲁϯⲫⲓ ⲉ̀ⲣⲟⲥ.
ⲁϥϯ ⲧⲟⲧϥ ⲙ̀ⲙⲟϥ ⲛ̀ϫⲉ ⲡⲓⲑⲙⲏⲓ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ
ΠΗ. Β. ⲙ̀ⲫⲱⲣ ⲱ̀ ⲡⲟⲩⲣⲟ ⲟⲩⲕⲁϩⲥ ⲁⲛ ⲧⲉ ⲛ̀ⲧⲉ ⲛⲓⲅⲁⲗⲓ-
ⲗⲉⲟⲥ ⲉ̀ϣⲱⲡ ⲁⲩϣⲧⲉⲙⲟⲩⲱϣⲧ ⲛ̀ⲛⲓⲛⲟⲩϯ ⲛ̀ϣⲟⲣⲡ
ⲁⲗⲗⲁ ⲟⲩⲁϩⲥⲁϩ ϯⲛⲟⲩ ⲉⲑⲣⲟⲩϩⲓⲟⲩⲓ̀ ⲙ̀ⲙⲟⲓ ⲉ̀ⲡⲓϣ-
ⲧⲉⲕⲟ ϣⲁ ⲡⲉϥⲣⲁⲥϯ. ⲁϥⲉⲣⲟⲩⲱ̀ ⲛ̀ϫⲉ ⲡⲟⲩⲣⲟ ⲡⲉϫⲁϥ
ⲛⲁϥ ϫⲉ ⲛ̀ⲛⲉⲥϣⲱⲡⲓ ⲛⲏⲓ ⲓⲥϫⲉⲛ ϯⲛⲟⲩ ⲛ̀ⲧⲁⲧⲏⲓⲕ ⲉ̀
ϩⲗⲓ ⲛ̀ⲇⲓⲙⲟⲣⲓⲁ̀ ⲁⲗⲗⲁ ϧⲓⲥⲓ ⲛⲓⲃⲉⲛ ⲉ̀ⲧⲁⲓⲧⲏⲓⲧⲟⲩ
ΠΘ. Α. ⲛⲁⲕ ϫⲁⲩ ⲛⲏⲓ ⲉ̀ⲃⲟⲗ ϩⲱⲥ ⲁⲓⲁⲓⲧⲟⲩ ⲛⲁⲕ ϧⲉⲛ ⲟⲩ-
ⲙⲉⲧⲁⲧⲉ̀ⲙⲓ ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲟⲩⲓⲱⲧ ϣⲟⲡⲧ ⲉ̀ⲣⲟⲕ. ⲁ̀ⲙⲟⲩ
ϫⲉ ϯⲛⲟⲩ ⲛ̀ⲧⲁϭⲓⲧⲕ ⲥⲁϧⲟⲩⲛ ⲉ̀ⲡⲓⲡⲁⲗⲗⲁⲧⲓⲟⲛ ⲉ̀ⲧ

[1]) Ms. ⲉ̀ⲛⲁⲓⲥⲁⲛⲁⲓ ⲛ̀ⲧⲟⲧⲕ. The Arabic version has منك هذا الامر.

ⲙⲏ ⲟⲩⲕⲁϩⲓ ⲁⲛ ⲡⲉ ⲉ̀ⲧⲭⲏ ⲉ̀ϧⲣⲏⲓ ⲁ̀ ⲫϯ ⲡⲭ̅ⲥ̅ ⲁϥⲉⲣ-
ⲫⲟⲣⲓⲛ ⲛ̀ⲧⲉϥⲥⲁⲣⲝ ⲉ̀ⲃⲟⲗϧⲉⲛ ϯⲡⲁⲣⲑⲉⲛⲟⲥ ⲉ̀ⲑ ⲟⲩⲁⲃ
ⲙⲁⲣⲓⲁ̀ ⲟⲩⲟϩ ⲁϥⲉⲣⲣⲱⲙⲓ ⲛ̀ⲑⲟϥ ⲡⲉ ⲫϯ ⲫⲏ ⲉ̀ⲧⲁϥ-
ⲝ̅ⲁ̅ ⲃ. ⲧⲟⲩⲛⲟⲩⲥⲧ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲛⲏⲉ̀ⲑⲙⲱⲟⲩⲧ ⲉⲓϣⲟⲡ ⲛ̀ⲛⲁⲓ
ϧⲓⲥⲓ ⲉ̀ϩⲣⲏⲓ ⲉ̀ϫⲉⲛ ⲡⲉϥⲣⲁⲛ ⲉ̀ⲑ ⲟⲩⲁⲃ ⲛⲉⲙ ⲡⲉϥⲓⲱⲧ
ⲛ̀ⲁ̀ⲅⲁⲑⲟⲥ ⲛⲉⲙ ⲡⲓⲡ̅ⲛ̅ⲁ̅ ⲉ̀ⲑ ⲟⲩⲁⲃ ⲉⲑⲃⲉ ⲁ̀ⲇⲁⲙ ⲱ̀
ⲁ̀ⲗⲉⲝⲁⲛⲇⲣⲁ ϯⲟⲩⲣⲱ ⲁ̀ ⲫϯ ⲑⲁⲙⲓⲟ̀ ⲛ̀ⲧⲫⲉ ⲁϥⲥⲱⲛⲧ
ⲙ̀ⲡⲓⲣⲏ ⲛⲉⲙ ⲡⲓⲟϩ ⲛ̀ⲣⲉϥⲉⲣⲟⲩⲱⲓⲛⲓ ⲛⲉⲙ ⲛⲓⲥⲓⲟⲩ
ⲛⲉⲙ ⲡⲥⲱϫⲡ. ⲁⲥⲉ̀ⲣⲟⲩⲱ̀ ⲛⲁϥ ⲛ̀ϫⲉ ϯⲟⲩⲣⲱ ϫⲉ
ⲙⲁⲧⲁⲙⲟⲓ ⲉ̀ⲡⲓⲥⲁϫⲓ. ⲡⲉϫⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛⲁⲥ
ⲝ̅ⲃ̅. ⲁ. ϫⲉ ⲟⲩⲙⲉⲧϣⲁⲙϣⲉ ⲓ̀ⲇⲱⲗⲟⲛ ⲉⲧϣⲟⲡ ϧⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ
ⲙ̀ⲫⲟⲟⲩ ⲉⲩϣⲉⲙϣⲓ ⲛ̀ⲛⲓⲧⲉⲙⲥⲓⲛ ⲟⲩⲟϩ ⲫϯ ⲁⲛ
ⲉⲩⲟⲩⲱϣⲧ ⲛ̀ϩⲁⲛⲙⲟⲩⲛⲕ ⲛ̀ϫⲓϫ ⲛ̀ⲣⲱⲙⲓ ⲛ̀ⲓ̀ⲇⲱⲗⲟⲛ
ⲛ̀ⲁⲧⲯⲩⲭⲏ ⲉⲩϯϣⲱϣ ⲙ̀ⲫϯ ⲡⲓⲣⲉϥⲑⲁⲙⲓⲟ̀ ⲛ̀ⲧⲉ
ⲡⲓⲉⲡⲧⲏⲣϥ. ⲡⲉϫⲉ ϯⲟⲩⲣⲱ ⲛⲁϥ ϫⲉ ⲟⲩⲕ ⲟⲩⲛ ⲛⲓ-
ⲛⲟⲩϯ ϩⲁⲛⲇⲉⲙⲱⲛ ⲛⲉ. ⲡⲉϫⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲛⲁⲥ ϫⲉ ⲁ̀ϩⲁ ϩⲁⲛⲇⲉⲙⲱⲛ ⲛⲉ. ⲡⲉϫⲉ ϯⲟⲩⲣⲱ ⲛⲁϥ
ϫⲉ ⲓⲉ ⲉ̀ⲧⲁⲡⲓⲕⲟⲥⲙⲟⲥ ϣⲱⲡⲓ ⲛ̀ⲁϣ ⲛ̀ⲣⲏϯ. ⲁϥⲉⲣⲟⲩⲱ̀
ⲛ̀ϫⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛⲁⲥ ϫⲉ ⲥⲱⲧⲉⲙ ⲉ̀ⲣⲟⲓ
ⲝ̅ⲃ̅. ⲃ. ⲱ̀ ϯⲟⲩⲣⲱ ⲁ̀ⲗⲉⲝⲁⲛⲇⲣⲁ ϥϫⲱ ⲙ̀ⲙⲟⲥ ⲛ̀ϫⲉ ⲡⲓⲡⲣⲟ-
ⲫⲏⲧⲏⲥ ⲇⲁⲩⲓⲇ ϫⲉ ⲫⲏⲉ̀ⲧϩⲉⲙⲥⲓ ϩⲓϫⲉⲛ ⲛⲓⲭⲉⲣⲟⲩⲃⲓⲙ
ⲟⲩⲟⲛϩⲕ ⲉ̀ⲃⲟⲗ ⲙⲁⲧⲟⲩⲛⲟⲥ ⲧⲉⲕϫⲟⲙ ⲁ̀ⲙⲟⲩ ⲉ̀ⲫ-
ⲛⲁϩⲙⲉⲛ. ⲟⲩⲟϩ ⲡⲁⲗⲓⲛ ⲟⲛ ⲡⲉϫⲁϥ ϫⲉ ⲉϥⲉ̀ⲓ̀ ⲉ̀ⲡⲉⲥⲏⲧ
ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲟⲩⲙⲟⲩ ⲛ̀ϩⲱⲟⲩ ⲉ̀ϫⲉⲛ ⲟⲩⲥⲱⲣⲧ ⲉ̀ⲧⲉ ϯⲛⲁⲓ-
ⲁⲧⲥ ⲙ̀ⲡⲁⲣⲑⲉⲛⲟⲥ ⲙⲁⲣⲓⲁ̀ ⲧⲉ. ⲡⲁⲗⲓⲛ ⲁⲃⲃⲁⲕⲟⲩⲙ
ⲡⲓⲡⲣⲟⲫⲏⲧⲏⲥ ⲉϥⲱϣ ⲉ̀ⲃⲟⲗ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲡ̅ⲟ̅ⲥ̅
ⲝ̅ⲅ̅. ⲁ. ⲁⲓⲥⲱⲧⲉⲙ ⲉ̀ⲡⲉⲕϧⲣⲱⲟⲩ ⲟⲩⲟϩ ⲁⲓⲉⲣϩⲟϯ ⲁⲓϯⲛⲓⲁⲧ
ⲛ̀ⲛⲉⲕϩⲃⲏⲟⲩⲓ̀ ⲟⲩⲟϩ ⲁⲓⲧⲱⲙⲧ. ⲉ̀ⲧⲁ ⲡⲓⲡⲣⲟⲫⲏⲧⲏⲥ
ϫⲱ ⲙ̀ⲫⲁⲓ ϧⲉⲛ ⲟⲩⲙⲉⲑⲙⲏⲓ ⲁϥⲉ̀ⲙⲓ ⲅⲁⲣ ϫⲉ ϥⲛⲏⲟⲩ
ⲉ̀ⲡⲉⲥⲏⲧ ⲉ̀ⲡⲓⲕⲟⲥⲙⲟⲥ ⲛ̀ϫⲉ ⲡⲭ̅ⲥ̅ ⲓⲏ̅ⲥ̅ ⲟⲩⲟϩ ⲁϥⲉⲣϩⲟϯ

ⲁϥϯⲛⲓⲁⲧϥ ϫⲉ ⲫϯ ⲡⲉ ⲁϥⲉⲣⲣⲱⲙⲓ ⲉⲑⲃⲉ ⲫⲏⲉ̀ⲧⲉ
ⲫⲱⲛ ⲛ̀ⲟⲩϫⲁⲓ ⲛ̀ⲧⲉϥⲛⲁϩⲙⲉⲛ ⲛ̀ⲧⲟⲧϥ ⲙ̀ⲡⲓⲇⲓⲁ̀ⲃⲟⲗⲟⲥ
ⲡⲓϫⲁϫⲓ ⲛ̀ⲧⲉ ϯⲙⲉⲑⲙⲏⲓ ⲛⲓⲃⲉⲛ ⲫⲏⲉ̀ⲧⲁϥⲉⲣϩⲁⲗ
ⲍⲅ. ⲃ. ⲙ̀ⲡⲁⲓ ⲟ̅ ⲛ̀ⲟⲩⲣⲟ ⲛ̀ⲁ̀ⲛⲟⲙⲟⲥ ⲉⲧϩⲱⲟⲩ. ⲁⲥⲉⲣⲟⲩⲱ̀
ⲛ̀ϫⲉ ϯⲟⲩⲣⲱ ⲡⲉϫⲁⲥ ϫⲉ ϧⲉⲛ ⲟⲩⲙⲉⲑⲙⲏⲓ ⲕⲁⲗⲱⲥ
ⲁⲕⲥⲁϫⲓ ⲁⲕⲑⲱⲧ ⲙ̀ⲡⲁϩⲏⲧ ⲉⲑⲃⲉ ⲡⲭ̅ⲥ̅ ϫⲉ ⲫϯ ⲡⲉ
ⲙ̀ⲡⲧⲏⲣϥ ϯⲛⲟⲩ ϫⲉ ϯϯϩⲟ ⲉ̀ⲣⲟⲕ ⲧⲱⲃϩ ⲉ̀ϩⲣⲏⲓ ⲉ̀ϫⲱⲓ
ϩⲓⲛⲁ ⲛ̀ⲧⲉⲥⲫⲱⲧ ⲉ̀ⲃⲟⲗ ϩⲁⲣⲟⲓ ⲛ̀ϫⲉ ⲡⲗⲁⲛⲏ ⲛⲓⲃⲉⲛ
ⲛ̀ⲧⲉ ⲛⲓⲇⲉⲙⲱⲛ ⲛⲉⲙ ⲛⲓⲓ̀ⲇⲱⲗⲟⲛ ⲉⲩⲥⲟⲡ. ⲁϥⲉⲣⲟⲩⲱ̀
ⲛ̀ϫⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲉϫⲁϥ ⲛⲁⲥ ϫⲉ ⲁ̀ⲣⲉϣⲁⲛ
ⲍⲇ. ⲁ. ⲛⲁϩϯ ⲉ̀ⲫⲏⲉ̀ⲧⲁⲩⲉⲣⲥⲧⲁⲩⲣⲱⲛⲓⲛ ⲙ̀ⲙⲟϥ ⲓ̅ⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅
ⲙ̀ⲙⲟⲛ ϩⲗⲓ ⲛ̀ⲁϭⲛⲓ ⲛ̀ⲧⲉ ⲛⲓⲇⲉⲙⲱⲛ ⲛⲁϣϧⲱⲛⲧ ⲉ̀ⲣⲟ
ⲁⲛ ⲉⲡⲧⲏⲣϥ. ⲡⲉϫⲁⲥ ⲛⲁϥ ϫⲉ ϯⲛⲁϩϯ ⲡ̅ⲟ̅ⲥ̅ ⲅⲉⲱⲣ-
ⲅⲓⲟⲥ ⲁⲗⲗⲁ ϯⲉⲣϩⲟϯ ϧⲁⲧϩⲏ ⲙ̀ⲡⲟⲩⲣⲟ ϫⲉ ϥϩⲱⲟⲩ
ⲉ̀ⲙⲁϣⲱ ⲟⲩⲁⲙⲥⲁⲣⲍ ⲡⲉ ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲛⲓⲑⲏⲣⲓⲟⲛ ⲁ̀ⲣⲉϩ
ⲇⲉ ⲉ̀ⲡⲁⲓⲙⲩ̀ⲥⲧⲏⲣⲓⲟⲛ ⲙ̀ⲡⲉⲣⲧⲁⲙⲉ ϩⲗⲓ ϣⲁ ϯⲉⲣⲫⲟⲣⲓⲛ
ⲙ̀ⲡⲓⲭⲗⲟⲙ ⲛ̀ⲧⲉ ϯⲙⲉⲧⲙⲁⲣⲧⲩⲣⲟⲥ ϧⲉⲛ ⲑⲙⲉⲧⲟⲩⲣⲟ
ⲍⲇ. ⲃ. ⲙ̀ⲡⲭ̅ⲥ̅ ϫⲁⲧ ⲛ̀ⲧⲁⲙ̀ⲧⲟⲛ ⲙ̀ⲙⲟⲓ ϣⲁ ϣⲱⲣⲡ. ⲉ̀ⲧⲁⲧⲟⲟⲩⲓ̀
ⲇⲉ ϣⲱⲡⲓ ⲁϥⲉⲣⲕⲉⲗⲉⲩⲓⲛ ⲛ̀ϫⲉ ⲡⲟⲩⲣⲟ ⲉⲑⲣⲉ ⲡⲓⲕⲓ-
ⲣⲓⲍ (sic) ⲱϣ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ϯⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ
ϫⲉ ⲑⲱⲟⲩϯ ⲧⲏⲣⲟⲩ ⲛ̀ⲧⲉⲧⲉⲛⲛⲁⲩ ⲉ̀ⲡⲁⲓⲛⲓϣϯ ⲛ̀ⲧⲉ
ⲛⲓⲅⲁⲗⲓⲗⲉⲟⲥ ⲉϥⲛⲁⲟⲩⲱϣⲧ ⲙ̀ⲡⲓⲁ̀ⲡⲟⲗⲗⲱⲛ. ⲁϥⲉⲣ
ⲕⲉⲗⲉⲩⲓⲛ ⲛ̀ϫⲉ ⲡⲟⲩⲣⲟ ⲉⲑⲣⲟⲩⲱ̀ⲗⲓ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣ-
ⲅⲓⲟⲥ ϧⲉⲛ ⲟⲩϯⲙⲏ ⲉ̀ⲡⲓⲉⲣⲫⲉⲓ ϫⲉ ⲉ̀ϥⲛⲁⲉⲣϣⲟⲩϣⲱⲟⲩ-
ⲍⲉ. ⲁ. ϣⲓ ⲡⲉϫⲁϥ ⲙ̀ⲡⲓⲁ̀ⲡⲟⲗⲗⲱⲛ. ⲁϥⲉⲣⲟⲩⲱ̀ ⲛ̀ϫⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ
ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲉϫⲁϥ ⲛ̀ⲛⲓϩⲩⲡⲉⲣⲉⲧⲏⲥ ⲉ̀ⲧⲁⲩⲓ̀ ⲛ̀ⲥⲱϥ
ϫⲉ ⲙⲁϣⲉ ⲛⲱⲧⲉⲛ ⲛ̀ⲑⲱⲧⲉⲛ ϧⲁⲣⲁⲧϥ ⲙ̀ⲡⲟⲩⲣⲟ ⲁ̀ⲛⲟⲕ
ϩⲱ ⲛⲉⲙ ⲛⲓⲟⲩⲏⲃ ⲛⲉⲙ ⲛⲓⲥⲁⲧⲏⲅⲟⲩⲥ ⲛ̀ⲧⲉ ⲡⲓⲉⲣⲫⲉⲓ
ⲧⲉⲛⲛⲁϣⲉ ⲛⲁⲛ ⲉ̀ⲣⲁⲧϥ ⲙ̀ⲡⲓⲁ̀ⲡⲟⲗⲱⲛ ⲧⲉⲛⲟⲩⲱϣⲧ
ⲙ̀ⲙⲟϥ. ⲡⲓⲕⲓⲣⲓⲍ ⲇⲉ ⲛⲁϥⲙⲏⲛ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲟⲩⲙⲉⲧϩⲟⲩⲟ̀

ⲉ̀ⲁⲩⲑⲱⲟⲩϯ ⲛ̀ϫⲉ ⲛⲁϯⲡⲟⲗⲓⲥ ⲧⲏⲣⲟⲩ ⲛⲓⲕⲟⲩϫⲓ ⲛⲉⲙ
ⲍⲉ. ⲃ. ⲛⲓⲛⲓϣϯ ⲉ̀ⲛⲁⲩ ⲉ̀ϯⲑⲉⲱ̀ⲣⲓⲁ̀. ⲉⲧⲁⲥⲥⲱⲧⲉⲙ ⲟⲩⲛ ⲛ̀ϫⲉ ϯⲥϩⲓⲙⲓ ⲛ̀ⲭⲏⲣⲁ ⲛ̀ϩⲏⲕⲓ ⲑⲏⲉ̀ⲧⲁ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲧⲁⲗϭⲟ ⲙ̀ⲡⲉⲥϣⲏⲣⲓ ⲁϥⲛⲁⲩ ⲙ̀ⲃⲟⲗ ⲥⲁⲧⲟⲧⲥ ⲁⲥϫⲱ ⲛ̀ⲧⲉⲥⲁ̀ⲫⲉ ⲉ̀ⲃⲟⲗ ⲁⲥⲫⲱϩ ⲛ̀ⲛⲉⲥϩⲃⲱⲥ ⲟⲩⲟϩ ⲁⲥϯ ⲙ̀ⲡⲉⲥⲟⲩⲟⲓ ⲉ̀ⲡⲓⲙⲱⲓⲧ ⲉ̀ⲛⲁⲣⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ϫⲏ ⲙ̀ⲙⲟϥ ⲡⲉϫⲁⲥ ⲛⲁϥ ϫⲉ ⲫⲏⲉ̀ⲧⲧⲟⲩⲛⲟⲥ ⲛ̀ⲓⲣⲉϥⲙⲱⲟⲩⲧ ⲉ̀ⲧⲉⲣⲟⲩⲱⲓⲛⲓ ⲛ̀ⲛⲓⲃⲉⲗⲗⲉⲩ ⲙ̀ⲙⲓⲥⲓ ⲛ̀ⲟⲩⲛⲁⲩ ⲙ̀ⲃⲟⲗ ⲛⲏⲉ̀ⲧϣⲟⲩⲱ̀ⲟⲩ
ⲍⲋ. ⲁ. ⲉ̀ⲧⲁⲩⲗⲟϥⲗⲉϥ ⲉ̀ⲃⲟⲗ ⲁⲕⲑⲣⲟⲩϣⲱⲡⲓ ⲛ̀ϩⲁⲛϣϣⲏⲛ ⲙ̀ⲙⲁⲥⲟⲩⲧⲁϩ ⲟⲩⲟϩ ⲛ̀ⲧⲟⲩϣⲱⲡⲓ ⲉⲩⲫⲟⲣⲓ ⲉ̀ⲃⲟⲗ ⲛ̀ⲕⲁⲗⲱⲥ ⲫⲏⲉ̀ⲧⲁϥⲑⲣⲉ ⲡⲓⲥⲧⲩⲗⲗⲟⲥ ⲛ̀ⲧⲉ ⲡⲁⲏⲓ ϧⲉⲛⲛⲟⲩⲛⲓ ⲁϥϣⲱⲡⲓ ⲛ̀ⲟⲩϣϣⲏⲛ ⲉϥϭⲟⲥⲓ ⲟⲩⲟϩ ⲁϥⲙⲟϩ ⲛ̀ⲧⲁⲧⲣⲁⲡⲉⲍⲁ ⲛ̀ⲱⲓⲕ ⲛⲉⲙ ⲁ̀ⲅⲁⲑⲟⲛ ⲛⲓⲃⲉⲛ ⲫⲏⲉ̀ⲧⲁϥⲟⲩⲱⲛϩ ⲉ̀ⲃⲟⲗ ⲛ̀ϩⲁⲛⲙⲏϣ ⲙ̀ⲙⲏⲓⲛⲓ ⲉⲩϣⲓⲡⲓ ⲙ̀ⲡⲓⲇⲓⲁ̀ⲃⲟⲗⲟⲥ ϯⲛⲟⲩ ⲇⲉ ϫⲛⲁϣⲉ ⲛⲁⲕ ⲉ̀ⲣⲁⲧϥ ⲙ̀ⲡⲓⲁ-
ⲍⲋ. ⲃ. ⲡⲟⲗⲗⲱⲛ ⲛ̀ⲧⲉⲕⲟⲩⲱϣⲧ ⲙ̀ⲙⲟϥ ⲛ̀ⲧⲉⲕϯϣⲓⲡⲓ ⲙ̀ⲡⲅⲉⲛⲟⲥ ⲧⲏⲣϥ ⲛ̀ⲧⲉ ⲛⲓⲭⲣⲏⲥⲧⲓⲁ̀ⲛⲟⲥ. ⲉ̀ⲧⲁϥⲥⲱⲧⲉⲙ ⲇⲉ ⲉ̀ⲛⲁⲓ ⲛ̀ϫⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁϥⲛⲉⲧϥ ⲣⲱⲣ ⲛ̀ⲥⲱⲃⲓ ⲉ̀ϧⲟⲩⲛ ⲉ̀ϫⲱⲥ ⲡⲉϫⲁϥ ⲛⲁⲥ ϫⲉ ⲭⲱ ⲙ̀ⲡⲉϣⲏⲣⲓ ⲉ̀ⲡⲉⲥⲏⲧ ϯⲛⲟⲩ ⲉ̀ⲃⲟⲗϩⲓ ⲛⲉϫⲓϫ. ⲥⲁⲧⲟⲧⲥ ⲁⲥⲭⲱ ⲙ̀ⲙⲟϥ ⲉ̀ⲡⲉⲥⲏⲧ. ⲡⲉϫⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲙ̀ⲡⲓⲕⲟⲩϫⲓ ⲛ̀ⲁ̀ⲗⲟⲩ ϫⲉ ϯⲟⲩⲱϣ ϧⲉⲛ ⲫⲣⲁⲛ ⲙ̀ⲡⲁⲟ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲛ̀ⲧⲉⲕⲓ̀ ⲛ̀ⲧⲉⲕⲉⲣⲇⲓⲁ̀ⲕⲱⲛⲓⲛ ⲛⲏⲓ ⲙ̀ⲡⲁⲓϩⲱⲃ
ⲍⲍ. ⲁ. ⲥⲁⲧⲟⲧϥ ⲡⲓⲕⲟⲩϫⲓ ⲛ̀ⲁ̀ⲗⲟⲩ ⲁϥⲥⲱⲧⲉⲙ ϧⲉⲛ ⲛⲉϥⲙⲁϣϫ ⲁϥⲓ̀ ⲁϥϭⲓⲫⲉⲓ ϧⲁⲣⲁⲧϥ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ. ⲡⲉϫⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛⲁϥ ϫⲉ ⲁ̀ⲙⲟⲩ ⲙⲁϣⲉ ⲛⲁⲕ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲓⲉⲣⲫⲉⲓ ⲛ̀ⲧⲉ ⲡⲓⲁ̀ⲡⲟⲗⲗⲱⲛ ⲁ̀ϫⲟⲥ ⲙ̀ⲡⲓⲑⲱⲟⲩⲱⲧ ⲛ̀ⲧⲁϥ ϫⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲓⲃⲱⲕ ⲛ̀ⲧⲉ ⲡⲭ̅ⲥ̅ ⲥⲙⲟⲩϯ ⲉ̀ⲣⲟⲕ ⲁϥϣⲉ ⲛⲁϥ ϧⲉⲛ ⲟⲩⲓⲱⲥ ⲛ̀ϫⲉ ⲡⲓⲕⲟⲩϫⲓ ⲛ̀ⲁ̀ⲗⲟⲩ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲓⲉⲣⲫⲉⲓ ⲡⲉϫⲁϥ

ⲍ̅ⲍ̅. ⲃ. ⲛⲁϥ ϫⲉ ⲁⲓϫⲉⲣⲉ ⲉ̀ⲣⲟⲕ ⲛ̀ⲑⲟⲕ ⲡⲓⲃⲉⲗⲗⲉ ⲛ̀ⲕⲟⲩⲣ[1]
ⲛ̀ⲁⲧⲉ̀ⲙⲓ ⲁ̀ⲙⲟⲩ ⲉ̀ⲃⲟⲗ ⲛ̀ⲭⲱⲗⲉⲙ ϫⲉ ϥⲙⲟⲩϯ ⲉ̀ⲣⲟⲕ
ⲛ̀ϫⲉ ⲡⲓⲃⲱⲕ ⲛ̀ⲧⲉ ⲡⲭ̅ⲥ̅ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ. ⲁ̀
ⲡⲓⲡ̅ⲛ̅ⲁ̅ ⲉ̀ⲧϩⲱⲟⲩ ⲉⲧϫⲁⲗⲏⲟⲩⲧ ⲉ̀ⲡⲓⲓ̈ⲇⲱⲗⲟⲛ ⲁϥⲱϣ
ⲉ̀ⲃⲟⲗ ⲛ̀ϧⲏⲧϥ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲡⲓⲛⲁⲍⲱⲣⲉⲟⲥ ⲁⲕⲥⲉⲕ
ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉ̀ⲣⲟⲕ ⲡⲓⲕⲟⲩϫⲓ ⲛ̀ⲁ̀ⲗⲟⲩ ϩⲱϥ ⲡⲉⲧⲁⲕ-
ⲟⲩⲱⲣⲡ ⲙ̀ⲙⲟϥ ϩⲁⲣⲟⲓ ⲉ̀ϯϣⲱϣ ⲛⲏⲓ. ⲥⲁⲧⲟⲧϥ ⲁ̀
ⲍ̅ⲏ̅. ⲁ. ⲡⲓⲑⲟⲩⲱⲧ ⲛ̀ⲧⲉ ⲡⲓⲁ̀ⲡⲟⲗⲗⲱⲛ ϥⲟϫϥ ⲉ̀ⲃⲟⲗ ϩⲓϫⲉⲛ
ⲧⲉϥⲃⲁⲥⲓⲥ ⲁϥⲓ̀ ϣⲁ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ. ⲁϥⲉⲣⲟⲩⲱ̀
ⲛ̀ϫⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ⲁ̀ϩⲁ
ⲛ̀ⲑⲟⲕ ⲡⲉ ⲫϯ ⲛ̀ⲧⲉ ⲛⲓⲉⲑⲛⲟⲥ. ⲡⲉϫⲁϥ ⲛ̀ϫⲉ ⲡⲓⲇⲉⲙⲱⲛ
ⲉⲧϫⲁⲗⲏⲟⲩⲧ ⲉ̀ⲣⲟϥ ϫⲉ ⲱ̀ⲟⲩⲛ̀ϩⲏⲧ ⲛⲉⲙⲏⲓ ⲁ̀ⲛⲟⲕ
ⲉⲑⲛ̀ⲁⲧⲁⲙⲟⲕ ⲉ̀ϩⲱⲃ ⲛⲓⲃⲉⲛ ⲙ̀ⲡⲁⲧⲉⲕⲧⲁⲙⲟⲓ. ⲡⲉϫⲉ
ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛⲁϥ ϫⲉ ⲥⲁϫⲓ. ⲁϥⲉⲣϩⲏⲧⲥ ⲛ̀ⲥⲁϫⲓ
ⲍ̅ⲏ̅. ⲃ. ⲟⲩⲟϩ ⲉ̀ⲫⲓⲣⲓ ⲉ̀ϩⲱⲃ ⲛⲓⲃⲉⲛ ⲙ̀ⲡⲉϥⲙ̀ⲑⲟ ⲉ̀ⲃⲟⲗ ⲉϥϫⲱ
ⲙ̀ⲙⲟⲥ ϫⲉ ⲡⲁⲟ̅ⲥ̅ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲛ̀ⲧⲉ ⲫϯ ⲉⲕⲟⲓ ⲛ̀ⲁⲧⲉ̀ⲙⲓ
ⲁⲛ ϫⲉ ⲓⲥϫⲉⲛ ϩⲏ ⲁ̀ ⲫϯ ⲑⲁⲙⲓⲟ̀ ⲛ̀ⲟⲩⲡⲁⲣⲁⲇⲓⲥⲟⲥ
ϧⲉⲛ ⲉ̀ⲧⲉⲙ ⲉ̀ⲛⲁϥⲭⲏ ⲥⲁ ⲡⲥⲁ ⲛ̀ⲛⲓⲙⲁⲛϣⲁⲓ ⲁϥⲭⲱ
ⲛ̀ϧⲏⲧϥ ⲙ̀ⲡⲓⲣⲱⲙⲓ ⲫⲁⲓ ⲉ̀ⲧⲁϥⲑⲁⲙⲓⲟ̀ϥ ⲛ̀ϫⲉ ⲫϯ
ⲉϥⲟ̀ⲛⲓ ⲙ̀ⲙⲟϥ. ⲁϥϫⲟⲥ ⲛ̀ϫⲉ ⲡⲟ̅ⲥ̅ ϫⲉ ⲙⲁⲣⲟⲩⲓ̀ ⲛ̀ϫⲉ
ⲛⲓⲁⲅⲅⲉⲗⲟⲥ ⲛ̀ⲧⲟⲩⲟⲩⲱϣⲧ ⲙ̀ⲙⲟϥ ⲥⲁⲧⲟⲧϥ ⲁϥⲓ̀
ⲍ̅ⲑ̅. ⲁ. ⲛ̀ϫⲉ ⲙⲓⲭⲁⲏⲗ ⲛⲉⲙ ⲧⲉϥⲥⲧⲣⲁⲧⲓⲁ̀ ⲧⲏⲣⲥ ⲛ̀ⲁⲅⲅⲉⲗⲟⲥ
ⲁⲩⲓ̀ ⲁⲩⲟⲩⲱϣⲧ ⲙ̀ⲙⲟϥ ⲁ̀ⲛⲟⲕ ⲇⲉ ⲙ̀ⲡⲓⲟⲩⲱϣⲧ
ⲙ̀ⲡⲓⲣⲱⲙⲓ ⲫⲏⲉ̀ⲧⲁϥⲑⲁⲙⲓⲟϥ ⲛ̀ϫⲉ ⲫϯ ⲁ̀ⲗⲗⲁ ⲁⲓ-
ⲉⲣⲁⲛⲧⲓⲗⲉⲅⲓⲛ ⲙ̀ⲡⲓⲥⲁϫⲓ ⲛ̀ⲧⲉ ⲫϯ ⲉⲓϫⲱ̀ ⲙⲙⲟⲥ ϫⲉ
ⲱ̀ ⲡⲓⲣⲉϥϯϩⲁⲡ ⲙ̀ⲙⲏⲓ ⲁ̀ⲛⲟⲕ ⲟⲩϣⲟⲣⲡ ⲉ̀ϩⲟⲧⲉ ⲫⲁⲓ
ⲡⲱⲥ ⲛ̀ⲧⲁⲟⲩⲱϣⲧ ⲙ̀ⲡⲓⲕⲟⲩϫⲓ ⲉ̀ⲣⲟⲓ ⲥⲉⲉⲣϧⲏⲃⲓ
ⲉ̀ⲣⲟⲓ ⲛ̀ϫⲉ ⲛⲓⲭⲉⲣⲟⲩⲃⲓⲙ ⲉⲑⲙⲉϩ ⲙ̀ⲃⲁⲗ. ⲧⲟⲧⲉ ⲁϥ-
ϫⲱⲛⲧ ⲉ̀ⲣⲟⲓ ⲛ̀ϫⲉ ⲫϯ ⲁϥϩⲓⲧ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲡⲁⲱ̀ⲟⲩ

1) Ms. ⲛ̀ⲕⲟⲩⲛ̀

ⲝ̅ⲑ̅. ⲃ. ⲉ̀ⲛⲁⲓϫⲏ ⲛ̀ϧⲏⲧϥ ⲁϥⲃⲉⲣⲃⲱⲣⲧ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲧⲫⲉ
ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲟⲩⲗ̀ϧⲱⲙ ϩⲓϫⲉⲛ ϯⲡⲉⲧⲣⲁ ⲟⲩⲟϩ ⲁⲓϣⲱⲡⲓ
ϧⲉⲛ ϧⲁⲛⲥⲛⲁⲩϩ ϯⲛⲟⲩ ϫⲉ ϯϣⲟⲡ ϧⲉⲛ ⲡⲁⲓ̈ⲇⲱⲗⲟⲛ
ⲉⲓⲥⲱⲣⲉⲙ ⲛ̀ⲛⲓϣⲏⲣⲓ ⲛ̀ⲧⲉ ⲛⲓⲣⲱⲙⲓ ϯϩⲁⲗⲁⲓ ⲉⲓⲁ̀ϣⲓ
ϣⲁ ⲡⲓⲥⲧⲉⲣⲉⲱ̀ⲙⲁ ⲛ̀ⲧⲉ ⲧⲫⲉ ⲉⲓⲥⲱⲧⲉⲙ ⲉ̀ⲛⲓⲁⲅⲅⲉⲗⲟⲥ
ⲉⲩϩⲱⲥ ⲉ̀ⲡ̅ⲟ̅ⲥ̅ ⲁⲓϣⲁⲛⲥⲱⲧⲉⲙ ⲉ̀ⲧⲁⲡⲟⲫⲁⲥⲓⲥ ⲛ̀ⲟⲩⲁⲓ
ϫⲉ ϥⲛⲁⲙⲟⲩ ⲛ̀ⲧⲉϥⲓ̀ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ ϣⲁⲓϣⲉⲛⲏⲓ
ⲟ̅. ⲁ. ϣⲁⲣⲟϥ ⲛ̀ⲧⲁϯ ϧⲓⲥⲓ ⲛⲁϥ ϣⲁⲧⲉϥϫⲉⲟⲩⲁ̀ ⲉ̀ⲫϯ.
ⲁϥⲉⲣⲟⲩⲱ̀ ⲛ̀ϫⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲉϫⲁϥ ⲛⲁϥ
ϫⲉ ⲙ̀ⲡⲉⲕϫⲱ ⲛ̀ϯⲙⲉⲑⲙⲏⲓ ⲱ̀ ⲫⲏⲉ̀ⲧⲥⲱⲛⲧ ⲙ̀ⲙⲉⲑⲛⲟⲩϫ
ⲁⲗⲗⲁ ⲉ̀ⲩⲁⲩϩⲓⲧⲕ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲧⲫⲉ ⲉⲑⲃⲉ ⲧⲉⲕⲙⲉⲧ-
ϭⲁⲥⲓϩⲏⲧ ϧⲉⲛ ⲡϫⲓⲛⲑⲣⲉϥⲥⲟⲃϯ ⲛⲁⲕ ⲛ̀ⲟⲩⲑⲣⲟⲛⲟⲥ
ϫⲉ ⲛⲧⲉⲕ ϩⲉⲙⲥⲓ ϩⲓϫⲱϥ ⲛ̀ⲧⲉⲕ ⲉⲣ ϩⲓⲥⲟⲥ ⲛⲉⲙ ⲫⲏⲉ̀ⲧ-
ϭⲟⲥⲓ ⲡⲉϫⲁⲕ ϧⲉⲛ ⲟⲩⲉ̀ⲝ̀ⲁⲡⲓⲛⲁ ⲁϥⲃⲉⲣⲃⲱⲣⲕ ⲉ̀ⲃⲟⲗ-
ⲟ̅. ⲃ. ϧⲉⲛ ⲧⲫⲉ ⲉ̀ϧⲣⲏⲓ ⲉ̀ⲡⲉⲧϣⲏⲕ ⲛ̀ⲧⲉ ⲫⲓⲟⲙ ⲛⲉⲙ ⲧⲉⲕ-
ⲥⲧⲣⲁⲧⲓⲁ̀ ⲧⲏⲣ̅ⲥ. ⲛⲁⲓ ⲉ̀ⲧⲁϥⲥⲟⲑⲙⲟⲩ ϩⲁⲣⲟϥ ⲁϥⲑⲱⲙ
ⲙ̀ⲡⲉϥϫⲉⲙ ⲥⲁϫⲓ ϫⲉ ⲉ̀ϫⲱ ⲉⲡⲧⲏⲣϥ. ϧⲉⲛ ϯⲟⲩⲛⲟⲩ
ⲁ̀ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ϯ ⲛ̀ⲟⲩϣⲉⲛⲫⲁⲧ ϧⲉⲛ ⲡⲓⲕⲁϩⲓ
ⲁ̀ ⲡⲓⲕⲁϩⲓ ⲟⲩⲱⲛ ⲛ̀ⲣⲱϥ ⲟⲩⲟϩ ⲡⲉϫⲁϥ ⲙ̀ⲡⲓⲑⲟⲩⲱⲧ
ϫⲉ ⲙⲁϣⲉ ⲛⲁⲕ ϫⲉ ϯⲛⲟⲩ ⲉ̀ⲡⲉⲥⲏⲧ ⲉ̀ⲫⲛⲟⲩⲛ ⲱ̀ ⲡⲓⲡⲛⲁ
ⲛ̀ⲁ̀ⲕⲁⲑⲁⲣⲧⲟⲛ ϣⲁ ⲧⲉⲕϯ ⲗⲟⲅⲟⲥ ϧⲁ ⲛⲓⲯⲩⲭⲏ
ⲟ̅ⲁ̅. ⲁ. ⲧⲏⲣⲟⲩ ⲉ̀ⲧⲁⲕⲧⲁⲕⲱⲟⲩ. ⲥⲁⲧⲟⲧϥ ϧⲉⲛ ϯⲟⲩⲛⲟⲩ
ⲁϥϣⲉ ⲛⲁϥ ⲉ̀ⲡⲉⲥⲏⲧ ⲉ̀ⲫⲛⲟⲩ[ⲛ] ⲛⲉⲙ ⲡⲓⲕⲉⲑⲟⲩⲱⲧ
ⲉ̀ⲧⲉⲣⲉ ⲡⲓⲡ̅ⲛ̅ⲁ̅ ⲛ̀ⲁ̀ⲕⲁⲑⲁⲣⲧⲟⲛ ϫⲁⲗⲏⲟⲩⲧ ⲉ̀ⲣⲟϥ.
/ ⲁ̀ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ϯ ⲛ̀ⲟⲩϣⲉⲛⲫⲁⲧ ϧⲉⲛ ⲡⲓⲕⲁϩⲓ
ⲁϥϣⲱϣ ⲉ̀ⲃⲟⲗ ⲙ̀ⲡⲉϥⲣⲏϯ ⲛ̀ⲕⲉⲥⲟⲡ. ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ
ⲁϥϯⲟⲩⲱ̀ ⲙ̀ⲡⲉϥϧⲱⲕ ⲉ̀ⲃⲟⲗ ⲛ̀ϫⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲁϥϯ ⲙ̀ⲡⲉϥⲟⲩⲟⲓ ⲉ̀ⲡⲓⲑⲟⲩⲱⲧ ⲛ̀ⲧⲉ ⲡⲓⲉⲣⲁⲕⲗⲏⲥ ⲁϥⲥⲱⲕ
ⲟ̅ⲁ̅ ⲃ. ⲙ̀ⲙⲟϥ ⲉ̀ⲡⲕⲁϩⲓ ⲁϥϧⲉⲙϧⲱⲙϥ ⲡⲉϫⲁϥ ⲙ̀ⲡⲥⲱϫⲡ
ⲛ̀ⲛⲓⲓ̈ⲇⲱⲗⲟⲛ ϫⲉ ⲙⲁϣⲉ ⲛⲱⲧⲉⲛ ⲉ̀ⲫⲛⲟⲩ[ⲛ] ⲱ̀ ⲛⲓ-

ⲛⲟⲩϯ ⲛ̀ⲧⲉ ⲛⲓⲉⲑⲛⲟⲥ ϫⲉ ⲁⲓ̈ ϣⲁⲣⲱⲧⲉⲛ ϧⲉⲛ
ⲟⲩϫⲱⲛⲧ ⲛⲉⲙ ⲟⲩⲙ̀ⲃⲟⲛ. ⲉ̀ⲧⲁⲩⲛⲁⲩ ⲇⲉ ⲛ̀ϫⲉ ⲛⲓⲟⲩⲏⲃ
ⲛⲉⲙ ⲛⲓⲥⲁⲧⲏⲅⲟⲩⲥ ⲛ̀ⲧⲉ ⲡⲓⲉⲣⲫⲉⲓ ⲛⲉⲙ ⲛⲓϩⲩⲡⲉⲣⲉⲧⲏⲥ
ⲉⲧϣⲉⲙϣⲓ ⲛ̀ⲛⲓⲓ̈ⲇⲱⲗⲟⲛ ⲉ̀ⲡⲧⲁⲕⲟ ⲉⲧⲁϥⲧⲁϩⲉ ⲛ̀ⲟⲩ-
ⲛⲟⲩϯ. ⲁⲩⲁ̀ⲙⲟⲛⲓ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲁⲩⲥⲟⲛϩϥ ⲛ̀ⲛⲉϥϫⲓϫ
ⲟ̅ⲃ̅. ⲁ. ϩⲓⲫⲁϩⲟⲩ ⲙ̀ⲙⲟϥ ⲟⲩⲟϩ ⲁⲩⲱⲗⲓ ⲙ̀ⲙⲟϥ ϣⲁ ⲡⲟⲩⲣⲟ
ⲁⲩⲧⲁⲙⲟϥ ⲉ̀ϩⲱⲃ ⲛⲓⲃⲉⲛ ⲉ̀ⲧⲁⲩϣⲱⲡⲓ ⲛ̀ⲛⲓⲛⲟⲩϯ
ⲡⲓⲁⲡⲟⲗⲗⲱⲛ ϫⲉ ⲁⲩϩⲓⲟⲩⲓ̀ ⲙ̀ⲙⲟϥ ⲉ̀ⲡⲉⲥⲏⲧ ⲉ̀ⲫ-
ⲛⲟⲩⲛ. ⲁⲥϣⲱⲡⲓ ⲇⲉ ⲉ̀ⲧⲁϥⲥⲱⲧⲉⲙ ⲉ̀ⲛⲁⲓ ⲛ̀ϫⲉ ⲡⲟⲩⲣⲟ
ⲇⲁⲇⲓⲁ̀ⲛⲟⲥ ⲁϥⲙⲟϩ ⲛ̀ⲗⲓⲃⲓ ⲡⲉϫⲁϥ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣ-
ⲅⲓⲟⲥ ϫⲉ ⲱ̀ ⲫⲏⲉ̀ⲧⲉⲙⲡϣⲁ ⲙ̀ⲙⲟⲩⲛⲕϥ ⲙⲏ ⲙ̀ⲡⲉⲕϫⲟⲥ
ⲟ̅ⲃ̅. ⲃ. ⲛⲏⲓ ϫⲉ ϯⲛⲁⲉⲣϣⲟⲩϣⲱⲟⲩϣⲓ ⲛ̀ⲛⲓⲛⲟⲩϯ ⲉⲧⲧⲁⲓⲏⲟ̀ⲩⲧ
ⲉ̀ⲫⲙⲁ ⲉ̀ⲧⲉⲕⲟⲩⲱϣⲧ ⲛ̀ⲛⲓⲛⲟⲩϯ ⲟⲩⲟϩ ⲛ̀ⲧⲉⲕⲧⲁⲗⲉ
ⲗⲓⲃⲁⲛⲟⲥ ⲛⲱⲟⲩ ⲉ̀ϩⲣⲏⲓ ⲁⲕϩⲓⲧⲟⲧⲕ ⲉ̀ϩⲁⲛϩⲃⲏⲟⲩⲓ̀
ⲙ̀ⲙⲁⲅⲓⲁ̀ ⲙ̀ⲡⲁⲓⲣⲏϯ ⲕⲥⲱⲟⲩⲛ ⲁⲛ ϫⲉ ⲉ̀ⲣⲉ ⲡⲉⲕⲡ̅ⲛ̅ⲁ̅
ⲭⲏ ϧⲉⲛ ⲛⲁϫⲓϫ. ⲁϥⲉⲣⲟⲩⲱ̀ ⲛ̀ϫⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ⲙⲁϣⲉ ⲛⲁⲕ ⲁ̀ⲛⲓⲟⲩ ⲛⲏⲓ ⲙ̀ⲡⲓⲁ̀ⲡⲟⲗⲗⲱⲛ
ⲛⲏⲓ ⲉⲙⲛⲁⲓ ⲁ̀ⲛⲟⲕ ⲡⲉⲑⲛⲁⲟⲩⲱϣⲧ ⲙ̀ⲙⲟϥ ⲙ̀ⲡⲉⲕⲙ̀ⲑⲟ
ⲟ̅ⲅ̅. ⲁ. ⲉ̀ⲃⲟⲗ. ⲡⲉϫⲉ ⲇⲁⲇⲓⲁ̀ⲛⲟⲥ ⲛⲁϥ ϫⲉ ⲙ̀ⲡ[ⲁ]ⲓⲣⲏϯ ⲉ̀ⲧⲁⲩ-
ⲧⲁⲙⲟⲓ ⲉ̀ⲃⲟⲗϩⲓⲧⲉⲛ ⲛⲓⲟⲩⲏⲃ ϫⲉ ⲁϥϩⲱⲗ ⲉ̀ⲫ[ⲛ]ⲟⲩⲛ
ⲟⲩⲟϩ ϯⲛⲟⲩ ⲭⲟⲩⲱϣ ⲉ̀ⲑⲣⲓϩⲱⲗ ⲙ̀ⲙⲁⲩ ϩⲱ ⲉⲓⲱⲛϧ.
ⲁϥⲉ̀ⲣⲟⲩⲱ̀ ⲛ̀ϫⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲉϫⲁϥ ⲙ̀ⲡⲟⲩⲣⲟ
ϫⲉ ⲓⲥϫⲉ ⲡⲓⲁ̀ⲡⲟⲗⲗⲱⲛ ⲡⲉⲕⲛⲓϣϯ ⲛ̀ⲛⲟⲩϯ ⲡⲉ ⲓⲉ
ⲡⲱⲥ ⲙ̀ⲡⲉϥϣϫⲉⲙϫⲟⲙ ⲛ̀ⲉⲣⲃⲟ[ⲏ]ⲑⲓⲛ ⲙ̀ⲙⲟϥ ⲙ̀ⲙⲓⲛ
ⲟ̅ⲅ̅. ⲃ. ⲙ̀ⲙⲟϥ ⲁⲗⲗⲁ ⲁϥϣⲱⲡⲓ ⲉ̀ⲡⲧⲁⲕⲟ ⲛ̀ϣⲟⲣⲡ ⲉ̀ⲛⲉⲕⲛⲟⲩϯ
ⲧⲏⲣⲟⲩ ⲛⲁⲓ ⲉⲧⲓ̀ⲣⲓ ⲛ̀ ⲟ̅ ϧⲉⲛ ⲧⲟⲩⲏ̀ⲡⲓ ⲫⲁⲓ ⲛ̀ⲑⲟⲕ
ⲉ̀ⲧⲉⲕⲉⲣϩⲉⲗⲡⲓⲥ ⲉ̀ⲣⲟϥ ϫⲉ ϥⲛⲁⲛⲁϩⲙⲉⲕ ϧⲉⲛ ⲡⲓⲉ̀-
ϩⲟⲟⲩ ⲉⲧϩⲱⲟⲩ ϩⲟⲧⲁⲛ ⲁϥϣⲁⲛⲓ̀ ⲛ̀ϫⲉ ⲡ̅ⲟ̅ⲥ̅ ⲡⲁⲛⲟⲩϯ
ⲉ̀ϣⲓⲃϯ ⲛ̀ⲧⲫⲉ ⲛⲉⲙ ⲡⲕⲁϩⲓ ⲟⲩ ⲡⲉ ⲉⲧⲉⲕⲛⲁⲁⲓϥ
ⲛ̀ⲑⲟⲕ ⲛⲉⲙ ⲫⲏⲉ̀ⲧⲉⲕⲉⲣϩⲉⲗⲡⲓⲥ ⲉ̀ⲣⲟϥ. ⲧⲟⲧⲉ ⲁϥϣⲉ ⲛⲁϥ

ⲛ̀ϫⲉ ⲡⲟⲩⲣⲟ ϧⲉⲛ ⲟⲩⲛⲓϣϯ ⲛ̀ⲙ̀ⲕⲁϩ ⲛ̀ϩⲏⲧ ⲉⲑⲃⲉ ⲡ
ⲩ̄ⲗ̄. ⲁ. ⲧⲁⲕⲟ ⲙ̀ⲡⲉϥⲛⲟⲩϯ ⲡⲓⲁ̀ⲡⲟⲗⲗⲱⲛ ⲉ̀ϧⲟⲩⲛ ϣⲁ̀ ϯⲟⲩⲣⲟ
ⲁ̀ⲗⲉⲝⲁⲛⲇⲣⲁ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲁⲓϧⲓⲥⲓ ⲛⲉⲙ ⲡⲁⲓⲅⲉⲛⲟⲥ
ϫⲉ ϫⲉ(sic) ⲭⲣⲓⲥⲧⲓⲁ̀ⲛⲟⲥ(sic) ⲡⲁⲓⲅⲁⲗⲉⲟⲥ(sic) ⲅⲉⲱⲣ-
ⲅⲓⲟⲥ. ⲁⲥⲉ̀ⲣⲟⲩⲱ̀ ⲛ̀ϫⲉ ϯⲟⲩⲣⲱ ⲁ̀ⲗⲉⲝⲁⲛⲇⲣⲁ ⲡⲉϫⲁϥ
ⲙ̀ⲡⲟⲩⲣⲟ ϫⲉ ⲙ̀ⲡⲓϫⲟⲥ ⲛⲁⲕ ⲛ̀ⲟⲩⲙⲏϣ ⲛ̀ⲥⲟⲡ ϫⲉ
ϩⲉⲛⲕ ⲉ̀ⲃⲟⲗϩⲁ ⲡⲁⲓⲅⲉⲛⲟⲥ ⲛ̀ⲧⲉ ⲛⲓⲭⲣⲓⲥⲧⲓⲁ̀ⲛⲟⲥ ϫⲉ
ⲡⲟⲩⲛⲟⲩϯ ⲛ̀ⲑⲟϥ ⲡⲉ ⲫϯ ⲙ̀ⲙⲏⲓ ⲛ̀ⲑⲟϥ ⲟⲛ ⲡⲉⲑ-
ⲩ̄ⲗ̄. ⲃ. ⲛⲁⲑⲉⲃⲓⲟⲕ ϧⲉⲛ ⲧⲉⲕⲙⲉⲧϭⲁⲥⲓϩⲏⲧ. ⲁϥⲉⲣⲟⲩⲱ̀ ⲛ̀ϫⲉ
ⲡⲓⲟⲩⲣⲟ ⲡⲉϫⲁϥ ⲛ̀ϯⲟⲩⲣⲱⲟⲩ ⲟⲩⲟⲓ ⲛⲏⲓ ⲁ̀ⲗⲉⲝⲁⲛⲇⲣⲁ
ϯϯⲉⲣϩⲟϯ ⲛⲏⲓ ϫⲉ ⲁⲩⲫⲟϩ ⲉ̀ⲣⲟ ϩⲱ ⲛ̀ϫⲉ ⲛⲓⲙⲁⲅⲓⲁ̀
ⲛ̀ⲧⲉ ⲛⲓⲭⲣⲏⲥⲧⲓⲁ̀ⲛⲟⲥ. ⲁϥⲁ̀ⲙⲟⲛⲓ ⲙ̀ⲡⲓϥⲟⲓ ⲛ̀ⲧⲉ ⲧⲉⲥⲁ̀ⲫⲉ
ⲁϥⲱϣϯ ⲙ̀ⲙⲟⲥ ϣⲁⲧ ⲉϥⲉⲛⲥ ⲙ̀ⲡⲉⲙⲑⲟ ⲉ̀ⲃⲟⲗ ⲛ̀ⲛⲓ-
ⲟⲩⲣⲱⲟⲩ ⲉⲑⲛⲉⲙⲁϥ ⲉ̀ⲧⲉ ⲡⲓ ⲝ̄ⲃ̄ ⲛⲉ. ⲟⲩⲟϩ ⲁϥⲉⲣϩⲏⲧⲥ
ⲩ̄ⲉ̄. ⲁ. ⲛ̀ⲧⲁⲙⲱⲟⲩ ⲉ̀ϩⲱⲃ ⲛⲓⲃⲉⲛ ⲉⲧⲁⲩϣⲱⲡⲓ. ⲧⲟⲧⲉ ⲛⲓⲟⲩ-
ⲣⲱⲟⲩ ⲁⲩⲉⲣⲕⲉⲗⲉⲩⲓⲛ ⲉⲑⲣⲟⲩⲉⲛⲥ ⲉ̀ⲃⲟⲗ ⲛ̀ⲧⲟⲩⲁϣⲥ
ⲉ̀ⲡⲓⲉⲣⲙⲉⲧⲁⲣⲓⲟⲛ ⲛ̀ⲧⲟⲩϩⲱⲕⲓ ⲙ̀ⲙⲟⲥ. ⲛ̀ⲑⲟⲥ ⲇⲉ ⲙ̀ⲡⲉⲥ-
ϫⲱ ⲛ̀ϩⲗⲓ ⲛ̀ⲥⲁϫⲓ ⲁⲗⲗⲁ ⲛⲁⲥϣⲱⲡⲓ ⲉⲥⲥⲟⲙⲥ ⲉ̀ⲡϣⲱⲓ
ⲉ̀ⲧⲫⲉ. ⲉ̀ⲧⲁⲥⲥⲟⲙⲥ ⲇⲉ ϩⲉⲛ ⲡϩⲟ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣ-
ⲅⲓⲟⲥ ⲡⲉϫⲁⲥ ⲛⲁϥ ϫⲉ ⲧⲱⲃϩ ⲉ̀ϫⲱⲓ ϫⲉ ϯϧⲟⲥⲓ ϧⲉⲛ
ⲛⲁⲓⲃⲁⲥⲁⲛⲟⲥ. ⲁϥⲉ̀ⲣⲟⲩⲱ̀ ⲛ̀ϫⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲩ̄ⲉ̄. ⲃ. ⲡⲉϫⲁϥ ⲛⲁⲥ ϫⲉ ⲁ̀ⲣⲓϩⲩⲡⲟⲙⲟⲛⲓⲛ ⲛ̀ⲕⲉⲕⲟⲩϫⲓ ⲱ̀
ϯⲟⲩⲣⲱ ϩⲓⲛⲁ ⲛ̀ⲧⲉϭⲓ ⲙ̀ⲡⲓⲭⲗⲟⲙ ⲛ̀ⲧⲟⲧϥ ⲙ̀ⲡⲟ̄ⲥ̄ ⲓⲏ̄ⲥ̄
ⲡⲭ̄ⲥ̄. ⲛ̀ⲑⲟⲥ ⲇⲉ ⲡⲉϫⲁⲥ ⲛⲁϥ ϫⲉ ⲡⲁ̀ⲟ̄ⲥ̄ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲁⲓⲛⲁⲉ̀ⲣⲟⲩ ϫⲉ ⲙ̀ⲡⲓϭⲓ ⲙ̀ⲡⲓⲱⲙⲥ ⲉ̀ⲑⲟⲩⲁⲃ. ⲡⲉϫⲉ
ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛⲁⲥ ϫⲉ ⲙⲟϣⲓ ⲧⲉⲣⲁϭⲓ ⲙ̀ⲡⲓⲱⲙⲥ
ⲉ̀ⲃⲟⲗϩⲓⲧⲉⲛ ⲡⲓⲫⲱⲛ ⲉ̀ⲃⲟⲗ ⲛ̀ⲧⲉ ⲥⲛⲟϥ ⲉ̀ⲑⲟⲩⲁⲃ.
ⲉⲩⲱ̀ⲗⲓ ⲙ̀ⲙⲟⲥ ⲟⲩⲛ ⲉ̀ⲧⲁⲕⲟⲥ ⲁⲥⲱϣ ⲉ̀ⲃⲟⲗ ⲉⲥϫⲱ
ⲩ̄ⲍ̄. ⲁ. ⲙ̀ⲙⲟⲥ ϫⲉ ⲡⲁ̀ⲟ̄ⲥ̄ ⲓⲏ̄ⲥ̄ ⲡⲭ̄ⲥ̄ ϩⲏⲡⲡⲉ ⲁⲓϫⲱ ⲙ̀ⲫⲣⲟ
ⲙ̀ⲡⲁⲡⲁⲗⲗⲁⲧⲓⲟⲛ ⲉϥⲟⲩⲏⲛ ⲙ̀ⲡⲓϣⲧⲁⲙ ⲙ̀ⲙⲟϥ ⲛ̀ⲑⲟⲕ

ⲇⲉ ⲡⲟ̅ⲥ̅ ⲙ̀ⲡⲉⲣϣⲧⲁⲙ ⲉⲣⲟⲓ ⲙ̀ⲫⲣⲟ ⲙ̀ⲡⲁⲣⲁⲇⲓⲥⲟⲥ
ⲛ̀ⲧⲉ ⲡⲟⲩⲛⲟϥ. ⲉ̀ⲧⲁⲥⲟⲩⲱ̀ ⲇⲉ ⲉⲥϫⲱ ⲛ̀ⲛⲁⲓ ⲁⲥϫⲱⲕ
ⲛ̀ⲧⲉⲥⲙⲁⲣⲧⲩⲣⲓⲁ̀ ⲛ̀ϫⲉ ⲁ̀ⲗⲉⲝⲁⲛⲇⲣⲁ ϯⲟⲩⲣⲱ ⲛ̀ⲥⲟⲩ
ⲓ̅ⲉ̅ ⲙ̀ⲫⲁⲣⲙⲟⲩϯ ⲛ̀ⲁϫⲡ ⲅ̅ ⲙ̀ⲡⲓⲉ̀ϩⲟⲟⲩ ϧⲉⲛ ⲟⲩⲙⲉⲧ-
ⲅⲉⲛⲛⲉⲟⲥ ⲁⲥϭⲓ ⲙ̀ⲡⲓⲭⲗⲟⲙ ⲛ̀ⲁⲧⲧⲁⲕⲟ. ⲙⲉⲛⲉⲛⲥⲁ
ⲛⲁⲓ ⲇⲉ ⲁ̀ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲙⲟⲩϯ ⲉ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲩ̅ⲝ̅. ⲃ. ⲡⲉϫⲱⲟⲩ ⲛⲁϥ ϫⲉ ϩⲏⲡⲡⲉ ⲓⲥ ϯⲕⲉⲟⲩⲣⲱ ⲁⲕⲧⲁⲕⲟⲥ
ⲛ̀ⲧⲟⲧⲉⲛ ⲗⲟⲓⲡⲟⲛ ⲁⲛⲥⲣⲱϥⲧ ⲉ̀ⲣⲟϥ. ⲁϥⲉⲣⲟⲩⲱ̀ ⲛ̀ϫⲉ
ⲡⲟⲩⲣⲟⲩ ⲙⲁⲅⲙⲉⲛⲧⲓⲟⲥ ⲟⲩⲁⲓ ⲉ̀ⲃⲟⲗ ⲛ̀ϧⲏⲧⲟⲩ ⲡⲉ
ⲡⲉϫⲁϥ ϫⲉ ⲙⲁⲣⲉⲛϯ ⲛ̀ⲧⲉϥⲁ̀ⲡⲟⲫⲁⲥⲓⲥ ⲁ̀ ⲡⲓϩⲱⲃ
ⲓⲛⲁ (sic) ⲙ̀ⲙⲱⲟⲩ ⲧⲏⲣⲟⲩ. ⲁϥϩⲉⲙⲥⲓ ⲇⲉ ⲛ̀ϫⲉ ⲡⲟⲩⲣⲟ
ⲁϥⲥϧⲁⲓ ⲛ̀ⲧⲉϥ ⲁ̀ⲡⲟⲫⲁⲥⲓⲥ ⲙ̀ⲡⲁⲓⲣⲏϯ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ
ⲩ̅ⲍ̅. ⲁ. ϫⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲓⲛⲓϣϯ ⲛ̀ⲧⲉ ⲛⲓⲅⲁⲗⲓⲗⲉⲟⲥ ⲫⲏⲉ̀ⲧⲁϥϫⲱ
ⲛ̀ⲥⲱϥ ⲛ̀ⲛⲓⲡⲣⲟⲥⲧⲟⲅⲙⲁ (sic) ⲛ̀ⲧⲉ ⲛⲓⲟⲩⲣⲱⲟⲩ ϯϯ
ⲙ̀ⲙⲟϥ ⲉ̀ⲧⲟⲧⲥ ⲛ̀ⲧⲥⲏϥⲓ ⲁ̀ⲣⲓⲉ̀ⲙⲓ ⲟⲩⲛ ϧⲁ ⲛⲓⲗⲁⲟⲥ
ϫⲉ ⲧⲉⲛⲧⲟⲩⲃⲏⲟⲩⲧ ⲁ̀ⲛⲟⲛ ⲉ̀ⲃⲟⲗϧⲁ ⲡⲉϥⲥⲛⲟϥ ⲧⲏⲣⲟⲩ
ⲙ̀ⲫⲟⲟⲩ. ⲁⲩⲥϧⲁⲓ ϧⲁⲣⲁⲧⲥ ⲛ̀ⲧⲉϥ ⲉ̀ⲡⲓⲥⲧⲟⲗⲏ ⲛ̀ϫⲉ
ⲡⲓⲕⲉ ⲝ̅ⲑ̅ ⲛ̀ⲟⲩⲣⲟ ⲉⲑⲃⲉ ⲛⲁⲓ. ⲧⲟⲧⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣ-
ⲅⲓⲟⲥ ⲛⲁϥⲙⲟϣⲓ ⲡⲉ ⲉϥⲣⲁϣⲓ ⲉ̀ⲡⲓⲙⲁ ⲉ̀ⲧⲉϥⲛⲁϭⲓ
ⲩ̅ⲍ̅. ⲃ. ⲙ̀ⲡⲓⲭⲗⲟⲙ ⲙ̀ⲙⲟϥ. ⲉⲧⲁϥⲓ̀ ⲟⲩⲛ ⲙ̀ⲡⲓⲙⲁ ⲉ̀ⲧⲉⲙⲙⲁⲩ
ⲡⲉϫⲁϥ ⲛ̀ⲛⲓⲙⲁⲧⲟⲓ ⲉⲧⲁ̀ⲙⲟⲛⲓ ⲙ̀ⲙⲟϥ ϫⲉ ⲱ̀ⲟⲩ ⲛ̀ϩⲏⲧ
ⲛⲉ ⲙⲏⲓ ⲛ̀ⲟⲩⲕⲟⲩϫⲓ ⲛⲁⲥⲛⲏⲟⲩ ϫⲉ ⲓⲥ ⲍ̅ ⲛ̀ⲣⲟⲙⲡⲓ
ⲁⲩⲥⲓⲛⲓ ⲉⲩⲉⲣⲃⲁⲥⲁⲛⲓⲍⲓⲛ ⲙ̀ⲙⲟⲓ ϩⲓⲧⲉⲛ ⲡⲁⲓ ⲟ̅ ⲛ̀ⲟⲩⲣⲟ
ϩⲓⲛⲁ ⲛⲧⲁⲧⲱⲃϩ ⲉ̀ϫⲱⲟⲩ. ⲧⲟⲧⲉ ⲁϥⲥⲟⲙⲥ ⲉ̀ⲡϣⲱⲓ
ⲉ̀ⲧⲫⲉ ⲛ̀ϫⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲉϫⲁϥ ⲙ̀ⲡⲁⲓⲣⲏϯ
ϫⲉ ⲡ̅ⲟ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡ̅ⲭ̅ⲥ̅ ⲫⲏⲉ̀ⲧⲁϥⲟⲩⲱⲣⲡ ⲙ̀ⲡⲓⲭⲣⲱⲙ
ⲩ̅ⲏ̅. ⲁ. ⲉ̀ⲃⲟⲗϧⲉⲛ ⲧⲫⲉ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲏ̀ⲗⲓⲁⲥ ϣⲁⲧ ⲉϥⲟⲩⲱⲙ
ⲙ̀ⲡⲓⲡⲉⲛⲧⲓⲕⲟⲛⲧⲁⲣⲭⲟⲥ ⲃ̅ ⲛⲉⲙ ⲡⲟⲩ ⲣ̅ ⲙ̀ⲙⲁⲧⲟⲓ ⲙⲁ-
ⲣⲉϥⲓ̀ ϫⲉ ϯⲛⲟⲩ ⲛ̀ϫⲉ ⲡⲓⲭⲣⲱⲙ ⲉ̀ⲧⲉⲙⲙⲁⲩ ⲉ̀ⲃⲟⲗ-
ϩⲓⲧⲟⲧⲕ ⲛ̀ⲧⲉϥⲣⲱⲕϩ ⲙ̀ⲡⲁⲓ ⲟ̅ ⲛ̀ⲟⲩⲣⲟ ⲛⲉⲙ ⲛⲏⲉ̀ⲧⲕⲱϯ

ⲉ̀ⲣⲱⲟⲩ ⲛ̀ⲧⲉϣⲧⲉⲙ ⲟⲩⲁⲓ ⲛ̀ⲟⲩⲱⲧ ⲥⲱϫⲡ ϫⲉ ⲫⲱⲕ
ⲡⲉ ⲡⲓⲱ̀ⲟⲩ ϣⲁ ⲉ̀ⲛⲉϩ ⲛ̀ⲧⲉ ⲛⲓⲉ̀ⲛⲉϩ ⲧⲏⲣⲟⲩ ⲁ̀ⲙⲏⲛ.
ⲉ̀ⲧⲓ ⲉϥⲧⲱⲃϩ ⲛ̀ϫⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲥⲁⲧⲟⲧϥ
ⲁϥⲓ̀ ⲉ̀ⲡⲉⲥⲏⲧ[1]) ⲉ̀ⲃⲟⲗϧⲉⲛ ⲧⲫⲉ ⲛ̀ϫⲉ ⲟⲩⲭ̀ⲣⲱⲙ
ⲩ̅ⲏ̅. ⲃ. ⲟⲩⲟϩ ⲟⲩⲟϩ (sic) ⲁϥⲟⲩⲱⲙ ⲙ̀ⲡⲓ ⲟ̅ ⲛ̀ⲟⲩⲣⲟ ⲛⲉⲙ
ⲡⲟⲩⲙⲏϣ ⲉ̀ⲣⲉⲧⲟⲩⲏ̀ⲡⲓ ⲓ̀ⲣⲓ ⲛ̀ⲉ ⲛ̀ⲑⲃⲁ̀. ⲟⲩⲟϩ ⲡⲁⲗⲓⲛ
ⲡⲉϫⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲛ̀ⲛⲓⲙⲁⲧⲟⲓ ⲉⲑⲣⲟⲩⲱ̀ⲟⲩ ⲛ̀ϩⲏⲧ ⲛ̀ⲕⲉ-
ⲕⲟⲩϫⲓ ⲛⲁϥⲧⲱⲃϩ ⲟⲛ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲡⲁ̀ⲟ̅ⲥ̅ ⲓⲏ̅ⲥ̅
ⲡⲭ̅ⲥ̅ ϯⲛⲁⲩ ⲉ̀ⲟⲩⲙⲏϣ ⲉϥⲭ̀ⲏ ⲙ̀ⲡⲁⲓⲙⲁ ⲉⲩⲟⲩⲱϣ ⲉ̀ⲱ̀ⲗⲓ
ⲙ̀ⲡⲁⲥⲱⲙⲁ ⲟⲩⲟϩ ⲡⲓⲥⲱⲙⲁ ⲙⲁⲣⲱϣⲓ ⲙ̀ⲡⲓⲕⲟⲥⲙⲟⲥ
ⲁⲛ ϯϯϩⲱ ⲉ̀ϩⲟⲕ ⲙⲟⲓ ⲛ̀ⲟⲩϩⲙⲟⲧ ⲙ̀ⲡⲁⲥⲱⲙⲁ ϩⲓⲛⲁ
ⲩ̅ⲑ̅. ⲁ. ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲧϩⲉϫϩⲱϫ ϩⲓⲧⲉⲛ ⲟⲩⲡ̅ⲛ̅ⲁ̅ ⲛ̀ⲁⲕⲁ-
ⲑⲁⲣⲧⲟⲛ ⲛ̀ⲧⲉϥⲉⲣⲫⲙⲉⲩⲓ̀ ⲙ̀ⲡⲉⲕⲃⲱⲕ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲙⲁⲣⲉ
ⲡⲁⲣⲁⲛ ϣⲱⲡⲓ ⲛⲁϥ ⲉⲩⲡⲉⲑⲛⲁⲛⲉϥ. ⲡⲟ̅ⲥ̅ ⲡⲁⲛⲟⲩϯ
ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲑⲛⲁϣⲱⲡⲓ ϧⲉⲛ ⲟⲩⲙⲁⲛϯϩⲁⲡ ⲉϥⲟⲓ
ⲛ̀ϩⲟϯ ⲉ̀ⲙⲁϣⲱ ⲛ̀ⲧⲉϥⲉⲣⲫⲙⲉⲩⲓ̀ ⲙ̀ⲡⲁⲣⲁⲛ ⲛ̀ⲧⲉϥⲓ̀
ⲉ̀ⲃⲟⲗϧⲉⲛ ⲟⲩϩⲓⲣⲏⲛⲏ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲑⲛⲁⲥϧⲁⲓ
ⲛ̀ⲧⲁⲙⲁⲣⲧⲏⲣⲓⲁ̀(sic) ⲛⲉⲙ ⲛⲁⲓϧⲓⲥⲓ ⲉ̀ⲧⲁⲓϣⲟⲡⲟⲩ ⲉⲕⲉ̀ⲥ-
ϧⲉ ⲙ̀ⲟⲩⲣⲁⲛ ⲉⲡϫⲱⲙ ⲙ̀ⲡⲱⲛϧ. ⲉⲥⲉϣⲱⲡⲓ ⲁ̀ⲣⲉϣⲁⲛ
ⲩ̅ⲑ̅. ⲃ. ⲧⲫⲉ ⲁ̀ⲙⲟⲛⲓ ⲙ̀ⲛⲉϥⲙⲟⲩⲛ̀ϩⲱⲟⲩ ϩⲓϫⲉⲛ ⲡⲕⲁϩⲓ ⲟⲩⲟϩ
ⲛ̀ⲧⲟⲩⲫⲓⲣⲓ ⲉ̀ⲫⲣⲁⲛ ⲙ̀ⲫϯ ⲙ̀ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉⲓϯϩⲟ ⲉ̀ⲣⲟⲕ
ⲙⲁⲣⲉ ⲧⲉⲕⲃⲟⲏ̀ⲑⲓⲁ̀ ⲧⲁϩⲱⲟⲩ ⲙ̀ⲭⲱⲗⲉⲙ. ⲫϯ ⲙ̀ⲙⲏⲓ
ⲫⲏⲉ̀ϯϣⲉⲡ ⲙ̀ⲛⲁⲓϧⲓⲥⲓ ⲉ̀ϩⲣⲏⲓ ⲉ̀ϫⲉⲛ ⲡⲉϥⲣⲁⲛ ⲉ̀ⲟⲟⲩⲁⲃ
ⲉ̀ⲉⲣⲫⲙⲉⲩⲓ̀ ⲙ̀ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲑⲛⲁⲉ̀ⲣ ⲡⲓⲛⲁⲓ ⲛⲉⲙ ⲟⲩ-
ϩⲏⲕⲓ ϧⲉⲛ ⲡⲁⲣⲁⲛ ⲙ̀ⲧⲉⲕⲭⲱ ⲛⲱⲟⲩ ⲉ̀ⲃⲟⲗ ⲙ̀ⲛⲟⲩⲛⲟⲃⲓ
ⲉ̀ⲧⲁⲩⲁⲓⲧⲟⲩ. ⲛⲁⲓ ⲇⲉ ⲉϥϫⲱ ⲙ̀ⲙⲱⲟⲩ ϧⲉⲛ ⲫⲣⲱⲕϩ
ⲡ̅. ⲁ. ⲛ̀ⲧⲉ ⲡⲉϥϩⲏⲧ ⲛ̀ϫⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ϩⲏⲡⲡⲉ ⲓⲥ ⲡⲟ̅ⲥ̅ ⲓⲏ̅ⲥ̅
ⲡⲭ̅ⲥ̅ ⲁϥⲟⲩⲱⲛϩ ⲉ̀ⲣⲟϥ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲁ̀ⲙⲟⲩ ϫⲉ

[1]) Ms. ⲉⲡⲉⲥⲉⲥⲏⲧ

ϯⲛⲟⲩ ⲉ̀ⲡϣⲱⲓ ⲉ̀ⲧⲫⲉ ⲛ̀ⲧⲉⲕ ⲛ̀ⲧⲟⲛ ⲙ̀ⲙⲟⲕ ϧⲉⲛ ⲡⲓⲙⲁⲛ̀ϣⲱⲡⲓ ⲉ̀ⲧⲁⲓⲥⲉⲃⲧⲱⲧϥ ⲛⲁⲕ ⲛ̀ϩⲣⲏⲓ ϧⲉⲛ ⲑⲙⲉⲧⲟⲩⲣⲟ ⲙ̀ⲡⲁⲓⲱⲧ ⲉ̀ⲧϧⲉⲛ ⲛⲓⲫⲏⲟⲩⲓ̀. ⲱ̀ ⲡⲁⲥⲱⲧⲡ ⲅⲉⲱⲣⲅⲓⲟⲥ ϩⲱⲃ ⲛⲓⲃⲉⲛ ⲉⲧⲁⲕⲉⲣⲉ̀ⲧⲓⲛ ⲙ̀ⲙⲱⲟⲩ ϯⲛⲁϫⲟⲕⲟⲩ ⲛⲁⲕ ⲉ̀ⲃⲟⲗ ⲧⲏⲣⲟⲩ ⲛⲉⲙ ϩⲁⲛⲕⲉⲙⲏϣ ⲉⲩⲟⲓ

ⲡ. ⲃ. ⲛ̀ⲛⲓϣϯ ⲉ̀ⲛⲁⲓ. ⲡⲉϫⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛ̀ⲛⲓⲕⲉⲥⲧⲟⲛⲛⲁⲣⲓⲟⲥ ϫⲉ ⲁ̀ⲙⲱⲓⲛⲓ ϯⲛⲟⲩ ϫⲱⲕ ⲉ̀ⲃⲟⲗ ⲛ̀ϯⲕⲉⲗⲉⲩⲥⲓⲥ ⲑⲏⲉ̀ⲧⲁⲩϩⲉⲛϩⲉⲛ ⲑⲏⲛⲟⲩ ⲉ̀ⲣⲟⲥ ⲟⲩⲟϩ ⲁϥⲥⲟⲩⲧⲉⲛ ⲡⲉϥⲙⲟⲩⲧ ⲉ̀ⲃⲟⲗ ⲁⲩⲱ̀ⲗⲓ ⲛ̀ⲧⲉϥⲁ̀ⲫⲉ ⲉ̀ⲑⲟⲩⲁⲃ ⲁϥⲓ̀ ⲉ̀ⲃⲟⲗ ⲛ̀ϫⲉ ⲟⲩⲙⲱⲟⲩ ⲛⲉⲙ ⲟⲩⲉ̀ⲣⲱϯ. ⲁ̀ ⲡⲭ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ϭⲓ ⲛ̀ⲧⲉϥⲙⲁⲕⲁⲣⲓⲁ̀ ⲙ̀ⲯⲩⲭⲏ ⲁϥⲉⲣⲁⲥⲡⲁⲍⲉⲥⲑⲉ ⲙ̀ⲙⲟⲥ

ⲡⲁ. ⲁ. ⲁϥϭⲓⲧⲥ ⲛⲉⲙⲁϥ ⲉ̀ⲡϣⲱⲓ ⲉ̀ⲛⲓⲫⲏⲟⲩⲓ̀ ⲁϥⲧⲏⲓⲥ ⲛ̀ⲇⲱⲣⲟⲛ ⲙ̀ⲡⲉϥⲓⲱⲧ ⲛ̀ⲁ̀ⲅⲁⲑⲟⲥ ⲛⲉⲙ ⲡⲓⲡ̅ⲛ̅ⲁ̅ ⲉ̀ⲑⲟⲩⲁⲃ. ϧⲉⲛ ϯⲟⲩⲛⲟⲩ ⲁ̀ ⲡⲕⲁϩⲓ ⲕⲓⲙ ϣⲁ ⲛⲉϥⲥⲉⲛϯ ⲁⲩϣⲱⲡⲓ ⲛ̀ϫⲉ ϩⲁⲛϩⲁⲣⲁⲃⲁⲓ ⲛⲉⲙ ϩⲁⲛⲥⲉⲧⲉⲃⲣⲉϫ ⲛ̀ⲟⲩϩⲟϯ ϧⲉⲛ ⲟⲩϩⲟϯ ϩⲱⲥ ⲧⲉ ⲛ̀ⲧⲉϣⲧⲉⲙ ⲟⲩⲣⲱⲙⲓ ⲛ̀ⲟⲩⲱⲧ ⲥⲓⲛⲓ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲡⲓⲙⲁ ⲉ̀ⲧⲉⲙ̀ⲙⲁⲩ ⲉⲑⲃⲉ ϯⲛⲓϣϯ ⲛ̀ϩⲟϯ. ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉ̀ⲧⲁⲩⲉⲣⲙⲁⲣⲧⲩⲣⲟⲥ ⲉ̀ⲃⲟⲗϩⲓⲧⲉⲛ

ⲡⲁ. ⲃ. ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲥⲉⲓ̀ⲣⲓ ⲛ̀ⲏ̅ ⲛ̀ϣⲟ ⲛⲉⲙ ⲭ̅ϥ̅ⲑ̅ ⲛⲉⲙ ⲁ̀ⲗⲉⲝⲁⲛⲇⲣⲁ ϯⲟⲩⲣⲱ. ⲁϥϫⲱⲕ ⲛ̀ⲧⲉϥⲙⲁⲣⲧⲓ̀ⲣⲓⲁ̀ (sic) ⲉ̀ⲃⲟⲗ ⲛ̀ϫⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛ̀ⲥⲟⲩ ⲕ̅ⲅ̅ ⲙ̀ⲡⲓⲁ̀ⲃⲟⲧ ⲫⲁⲣⲙⲟⲩⲑⲓ ⲛ̀ⲟⲩⲉ̀ϩⲟⲟⲩ ⲛ̀ⲕⲩⲣⲓⲁⲕⲏ ⲛ̀ⲁϫⲡ ⲑ̅ ⲙ̀ⲡⲓⲉ̀ϩⲟⲟⲩ. ⲁ̀ⲛⲟⲕ ⲡⲉ ⲥⲩⲛⲕⲣⲁⲧⲏⲥ ⲡⲓⲃⲱⲕ ⲛ̀ⲧⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉⲓⲭⲏ ⲛⲉⲙ ⲡⲁⲟ̅ⲥ̅ ϣⲁ ⲡϫⲱⲕ ⲉ̀ⲃⲟⲗ ⲛ̀ⲧⲉ ⲧⲉϥⲁ̀ⲑⲗⲩⲥⲓⲥ ⲕⲁⲧⲁ ⲛⲓⲁ̀ⲡⲟⲫⲁⲥⲓⲥ ⲛ̀ⲧⲉ ⲡⲓⲁ̀ⲥⲉⲃⲏⲥ ⲛ̀ⲟⲩⲣⲱⲟⲩ ⲡⲁⲓⲣⲏϯ ⲁⲓⲥϧⲁⲓ ⲛ̀ⲧⲉϥⲙⲁⲣⲧⲏⲣⲓⲁ̀ (sic) ⲉ̀ⲑⲟⲩⲁⲃ ⲙ̀ⲡⲓⲧⲟⲩϩⲟ ⲉ̀ϫⲱⲟⲩ ⲟⲩⲇⲉ ⲙ̀ⲡⲓⲱ̀ⲗⲓ ⲉ̀ⲃⲟⲗ ⲛ̀ϧⲏⲧⲟⲩ

ⲡⲃ. ⲁ. ⲉϥⲉ̀ϯⲧⲟⲧϥ ⲛⲉⲙⲏⲓ ⲛ̀ϫⲉ ⲡⲁⲟ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲫⲁⲓ ⲉ̀ⲧⲉⲡⲓ̀ⲱⲟⲩ ⲫⲱϥ ⲡⲉ ⲛⲉⲙ ⲡⲉϥⲓⲱⲧ ⲛ̀ⲁ̀ⲅⲁⲑⲟⲥ ⲛⲉⲙ ⲡⲓⲡ̅ⲛ̅ⲁ̅ ⲉ̀ⲑⲟⲩⲁⲃ ϣⲁ ⲉ̀ⲛⲉϩ ⲛ̀ⲧⲉ ⲛⲓⲉ̀ⲛⲉϩ ⲧⲏⲣⲟⲩ ⲁ̀ⲙⲏⲛ.

ⲠⲄ. Ⲁ. ⲛⲁⲓ ⲛⲉ ⲛⲓϫⲟⲙ ⲛⲉⲙ ⲛⲓϣⲫⲏⲣⲓ ⲉ̀ⲧⲁ ⲫϯ ⲁⲓⲧⲟⲩ ⲉ̀ⲃⲟⲗϩⲓⲧⲟⲧϥ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲙⲉⲛⲉⲛⲥⲁ ⲧⲉϥⲙⲁⲣⲧⲩⲣⲓⲁ̀ ⲛⲉⲙ ⲡϫⲓⲛⲓ̀ ⲛ̀ⲧⲉ ⲡⲉϥⲥⲱⲙⲁ ⲉ̀ⲧⲓⲟⲥⲡⲟⲗⲓⲥ ⲧⲉϥⲃⲁⲕⲓ ⲛⲉⲙ ⲡⲓϫⲓⲛⲕⲱⲧ ⲛ̀ⲧⲉ ⲡⲉϥⲧⲟⲡⲟⲥ ⲛⲉⲙ ϯϫⲓⲛⲭⲱ ⲛ̀ⲧⲉ ⲡⲉϥⲥⲱⲙⲁ ⲛ̀ϧⲏⲧϥ ⲁⲩϫⲟⲕϥ ⲉ̀ⲃⲟⲗ ⲁⲩⲉⲣⲁ̀ⲅⲓⲁ̀ⲍⲓⲛ ⲙ̀ⲡⲉϥⲧⲟⲡⲟⲥ ⲛ̀ⲥⲟⲩⲍ̄ ⲙ̀ⲡⲓⲁ̀ⲃⲟⲧ ⲁ̀ⲑⲱⲣ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲑⲉⲱ̀ⲇⲱⲣⲟⲥ ⲡⲓⲉ̀ⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̀ⲧⲉ ⲓ̀ⲗⲏⲙ ⲛ̀ⲑⲟϥ
ⲠⲄ. Ⲃ. ⲡⲉ ⲉ̀ⲧⲁϥⲧⲁⲟⲩⲟ̀ ⲛ̀ⲛⲓϫⲟⲙ ⲛⲉⲙ ⲛⲓϣⲫⲏⲣⲓ ⲉ̀ⲧⲁ ⲫϯ ⲁⲓⲧⲟⲩ ⲛⲉⲙ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛⲉⲙ ⲛⲓϩⲙⲟⲧ ⲉ̀ⲧⲁⲩϣⲱⲡⲓ ϧⲉⲛ ⲡⲓⲙⲁⲣⲧⲩⲣⲓⲟⲛ ⲉ̀ⲑ ⲟⲩⲁⲃ ⲉ̀ⲧⲁϥⲧⲁⲟⲩⲟ̀ ⲙ̀ⲡⲁⲓⲉⲅⲕⲱⲙⲓⲟⲛ ϧⲉⲛ ⲡⲉ̀ϩⲟⲟⲩ ⲙ̀ⲡⲉϥⲉⲣⲫⲙⲉⲩⲓ̀ ⲉ̀ⲑ ⲟⲩⲁⲃ ⲉ̀ⲧⲉ ⲥⲟⲩⲍ̄ ⲛ̀ⲁ̀ⲑⲱⲣ ⲡⲉ ⲉⲩⲉⲣϣⲁⲓ ϧⲉⲛ ⲡⲧⲟⲡⲟⲥ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉⲩⲱ̀ⲟⲩ ⲙ̀ⲡⲉⲛⲟ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅.

ϯⲛⲁⲟⲩⲱⲛ ⲛ̀ⲣⲱⲓ ϧⲉⲛ ϩⲁⲛⲡⲁⲣⲁⲃⲟⲗⲏ ⲛ̀ⲧⲁⲥⲁϫⲓ
ⲠⲆ. Ⲁ. ⲛ̀ⲛⲏⲉ̀ⲧϩⲏⲡ ⲓⲥϫⲉⲛ ϣⲟⲣⲡ ⲛⲏⲉ̀ⲧⲁⲛⲥⲟⲟⲙⲟⲩ ⲟⲩⲟϩ ⲁⲛⲉ̀ⲙⲓ ⲉ̀ⲣⲱⲟⲩ ⲛⲏⲉ̀ⲧⲁⲛⲉⲛⲓⲟϯ ⲥⲁϫⲓ ⲙ̀ⲙⲱⲟⲩ ϧⲁⲧⲟⲧⲉⲛ. ⲕⲁⲧⲁ ⲫⲣⲏϯ ⲉ̀ⲧⲁ ⲡⲓⲡ̅ⲛ̅ⲁ̅ ⲉ̀ⲑ ⲟⲩⲁⲃ ⲥⲁϫⲓ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲣⲱϥ ⲛ̀ⲇⲁⲩⲓⲇ ⲡⲓⲟⲩⲣⲟ ⲛ̀ⲇⲓⲕⲉⲟⲥ. ⲡⲁⲓⲣⲏϯ ⲁ̀ⲛⲟⲕ ϩⲱ ϯⲛⲁⲟⲩⲱⲛϩ ⲛⲱⲧⲉⲛ ⲉ̀ⲃⲟⲗ ⲛ̀ⲛⲓⲧⲁⲓⲟ ⲛⲉⲙ ⲛⲓϣⲫⲏⲣⲓ ⲉ̀ⲧⲁⲩϣⲱⲡⲓ ⲉ̀ⲃⲟⲗϩⲓⲧⲟⲧϥ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣ-
ⲠⲆ. Ⲃ. ⲅⲓⲟⲥ ⲡⲓⲇⲓⲙⲁⲧⲟⲥ ⲙ̀ⲙⲁⲣⲧⲩⲣⲟⲥ ⲛ̀ⲧⲉ ⲡⲭ̅ⲥ̅ ⲛⲉⲙ ⲛⲏⲉ̀ⲧⲁⲩϣⲱⲡⲓ ⲙ̀ⲙⲟϥ ϧⲉⲛ ⲥⲱⲣ ϯⲃⲁⲕⲓ ⲉⲧⲁϥϫⲱⲕ ⲛ̀ϧⲏⲧⲥ ϩⲓⲧⲉⲛ ⲁⲇⲇⲓⲁ̀ⲛⲟⲥ ⲡⲓⲁ̀ⲛⲟⲙⲟⲥ ⲛ̀ⲧⲉ ⲛⲓⲡⲉⲣⲥⲓⲥ ⲉ̀ⲧⲉ ⲑⲁⲓ ⲧⲉ ⲑⲃⲁⲕⲓ ⲙ̀ⲡⲟⲩⲣⲟ ⲛⲁⲃⲟⲭⲟⲇⲟⲛⲟⲥⲟⲣ

ⲫⲏⲉ̀ⲧⲁϥⲉⲣⲟⲩⲣⲟ ϩⲓϫⲉⲛ ⲛⲓⲭⲁⲗⲇⲉⲟⲥ ⲧⲏⲣⲟⲩ ⲟⲩⲟϩ
ⲁϥⲭⲱ ⲛ̀ⲥⲱϥ ⲛ̀ⲥⲱⲣ ⲧⲉϥⲃⲁⲕⲓ ⲁϥϣⲉ ⲛⲁϥ ⲉⲑⲃⲁⲃⲓⲗⲱⲛ
ⲁϥⲕⲟⲧⲥ ⲛ̀ⲕⲁⲗⲱⲥ ⲁϥⲧⲁϫⲣⲟⲥ ⲁϥⲁⲓⲥ ⲙ̀ⲃⲁ[ⲕ]ⲓϥ ⲛ̀ⲧⲉ
ПЕ̄. Δ. ϯⲙⲉⲧⲟⲩⲣⲟ. ⲁⲥϣⲱⲡⲓ ⲇⲉ ⲉ̀ⲧⲁⲩⲱ̀ⲗⲓ ⲛ̀ⲧⲁ̀ⲫⲉ ⲙ̀ⲡⲓⲁ̀-
ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁϥϣⲱⲡⲓ ⲉϥⲥⲏϯ ⲉ̀ⲃⲟⲗ ⲓⲥϫⲉ ⲛ̀ⲁϫⲡ̄ⲑ̄
ⲙ̀ⲡⲓⲉ̀ϩⲟⲟⲩ ϣⲁⲧⲉ ⲫⲣⲏ ϩⲱⲧⲡ. ⲡ̣ⲁⲥⲓⲛⲕⲣⲁⲧⲟⲥ ⲇⲉ
ⲡⲓⲃⲱⲕ ⲛ̀ⲧⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱ̀ⲣⲅⲓⲟⲥ. ⲛⲁϥⲟ̀ϩⲓ ⲥⲁⲃⲟⲗ
ⲙ̀ⲙⲟϥ ⲉϥⲣⲓⲙⲓ ⲉ̀ⲣⲟϥ ⲉϥⲁ̀ⲣⲉϩ ⲉ̀ⲣⲟϥ. ϩⲏⲡⲡⲉ ⲁ̀ ⲫϯ
ⲧⲏⲓⲥ ⲉ̀ϧⲣⲏⲓ ⲉ̀ⲡϩⲏⲧ ⲙ̀ⲡⲉϥⲕⲉϣⲫⲏⲣ ⲃ̄ ⲙ̀ⲃⲱⲕ ⲁⲩⲓ̀
ⲉ̀ϯⲃⲁⲕⲓ ⲉ̀ϫⲉⲙⲡϣⲓⲛⲓ ⲙ̀ⲡⲟⲩⲟ̄ⲥ̄ ϩⲓⲛⲁ ⲛ̀ⲧⲟⲩⲉ̀ⲙⲓ
ПЕ̄. В. ⲉ̀ⲫⲏⲉ̀ⲧⲁϥϣⲱⲡⲓ ⲙ̀ⲙⲟϥ ⲁⲩⲧⲁⲙⲱⲟⲩ ϫⲉ ⲉ̀ⲧⲁⲩϧⲟⲑ-
ⲃⲉϥ ⲙ̀ⲫⲟⲟⲩ. ⲛ̀ⲑⲱⲟⲩ ⲇⲉ ⲁⲩⲣⲓⲙⲓ ⲁⲩⲫⲱϧ ⲛ̀ⲛⲟⲩϩ-
ⲃⲱⲥ ⲟⲩⲟϩ ⲁⲩⲓ̀ ⲛ̀ⲥⲁ ⲡⲉϥⲥⲱⲙⲁ ⲁⲩϫⲓⲙⲓ ⲙⲡⲁ-
ⲥⲩⲛⲕⲣⲁⲧⲟⲥ ⲉϥϩⲉⲙⲥⲓ ⲉϥⲣⲓⲙⲓ. ⲛ̀ⲑⲱⲟⲩ ϩⲱⲟⲩ
ⲁⲩϩⲉⲙⲥⲓ ⲁⲩⲣⲓⲙⲓ ⲛⲉⲙⲁϥ. ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲁⲩⲧⲱⲟⲩ-
ⲛⲟⲩ ⲉⲩⲥⲟⲡ ⲛⲉⲙ ⲛⲟⲩⲉ̀ⲣⲏⲟⲩ ⲁⲩⲧⲱⲙⲓ ⲛ̀ⲧⲉϥⲁ̀ⲫⲉ
ⲉ̀ⲡⲉϥⲥⲱⲙⲁ ⲁⲥⲧⲱⲙⲓ ⲇⲉ ⲉ̀ⲣⲟϥ ⲙ̀ⲫⲣⲏϯ ϫⲉ ⲙ̀ⲡⲟⲩ-
Пϛ. Δ̄. ϫⲟϫⲥ ⲉ̀ⲃⲟⲗ ⲉ̀ⲡⲧⲏⲣϥ ⲁⲩⲱ̀ⲗⲓ ⲛ̀ϯⲥⲩⲛⲇⲟⲛⲓⲟⲛ ⲛ̀ⲧⲉ
ⲟⲩⲁⲓ ⲉⲥϫⲟⲗϩ ⲙ̀ⲙⲟϥ ⲁⲩⲕⲟⲩⲗⲟⲗⲥ ⲉ̀ⲡⲉϥⲥⲱⲙⲁ
ⲉ̀ⲑ ⲟⲩⲁⲃ ⲉϥϫⲟⲕⲉⲙ ⲛ̀ⲥⲛⲟϥ ⲁⲩϫⲓⲙⲓ ⲙ̀ⲟⲩⲙ̀ϩⲁⲩ
ⲙ̀ⲃⲉⲣⲓ ⲉϥⲥⲁⲃⲟⲗ ⲛ̀ϯⲡⲟⲗⲓⲥ ⲉϥϧⲉⲛⲧ ⲉ̀ⲣⲱⲟⲩ ⲁⲩ-
ϩⲓⲟⲩⲓ̀ ⲙ̀ⲡⲥⲱⲙⲁ ⲙ̀ⲫⲏ ⲉ̀ⲑ ⲟⲩⲁⲃ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲣⲟϥ ϣⲁⲧⲉ
ϣⲱⲣⲡ ϣⲱⲡⲓ ⲛⲁⲩϩⲉⲙⲥⲓ ⲥⲁⲃⲟⲗ ⲙ̀ⲡⲓⲣⲟ. ⲁⲥϣⲱⲡⲓ
ⲇⲉ ⲙ̀ⲡⲉϥⲣⲁⲥϯ ⲁⲩⲧⲱⲟⲩⲛⲟⲩ ⲁⲩϣⲉⲛⲱⲟⲩ ⲉ̀ϧⲣⲏⲓ
Пϛ. В. ⲉ̀ϯⲡⲟⲗⲓⲥ ⲁⲩϣⲱⲡ ⲛ̀ϩⲁⲛⲥⲑⲟⲓ ⲛ̀ⲟⲩϥⲓ ⲛⲉⲙ ϩⲁⲛ-
ⲥⲩⲛⲇⲟⲛⲓⲟⲛ ⲁⲩⲉ̀ⲛⲟⲩ ⲁⲩⲧⲏⲓⲧⲟⲩ ⲉ̀ⲡⲥⲱⲙⲁ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ
ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁⲩϫⲓⲙⲓ ⲛ̀ϯⲁ̀ⲫⲉ ⲉⲥⲥⲱⲗⲕ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲓ-
ⲥⲱⲙⲁ ⲙ̀ⲫⲣⲏϯ ⲉϥⲱⲛϧ ⲟⲩⲟϩ ⲙ̀ⲡⲉϩⲗⲓ ⲙ̀ⲙⲏⲓⲛⲓ ⲛ̀ⲧⲉ
ϯϣⲉⲛⲥⲓϥⲓ ϣⲱⲡⲓ ⲛ̀ϧⲏⲧϥ ⲉ̀ⲡⲧⲏⲣϥ ⲟⲩⲟϩ ⲁⲩⲉⲣϣ-
ⲫⲏⲣⲓ ⲉ̀ⲙⲁϣⲱ ⲛ̀ϫⲉ ⲛⲉϥⲁ̀ⲗⲱⲟⲩⲓ̀ ⲟⲩⲟϩ ⲁⲩⲛⲁϩϯ

ϧⲉⲛ ⲡⲟⲩϩⲏⲧ ⲧⲏⲣϥ ϫⲉ ⲁ̀ Ⲫϯ ϣⲟⲡϥ ⲉ̀ⲣⲟϥ ϧⲉⲛ
ⲡⲍ. ⲁ. ϩⲱⲃ ⲛⲓⲃⲉⲛ ⲉ̀ⲧⲁ Ⲫϯ ⲁⲓⲧⲟⲩ ⲛⲁϥ ⲓⲥϫⲉⲛ ⲉϥⲱⲛϧ
ϫⲉ ⲥⲉⲛⲁϣⲱⲡⲓ ⲙ̀ⲙⲉⲑⲙⲏⲓ ⲧⲏⲣⲟⲩ ⲁⲩϯ ⲛ̀ⲛⲓⲥⲑⲟⲓ
ⲛ̀ⲟⲩϥⲓ ⲉ̀ⲣⲟϥ ⲁⲩⲕⲟⲥϥ ⲛ̀ⲕⲁⲗⲱⲥ ⲕⲁⲧⲁ ⲧⲕⲁϩⲥ ⲛ̀ⲛⲁ
ⲧⲟⲩⲭⲱⲣⲁ ⲉⲩⲕⲱⲥ ⲁⲩϩⲓⲧϥ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲉ̀ⲡⲓⲙ̀ϩⲁⲩ
ⲁⲩⲧⲱⲃϥ ⲁⲩϯ ⲛ̀ϩⲁⲛⲥⲫⲣⲁⲅⲓⲥ ⲉ̀ⲣⲟϥ ⲁⲩⲭⲱ ⲙ̀ⲡⲁ-
ⲥⲩⲛⲕⲣⲁⲧⲟⲥ ⲥⲁⲃⲟⲗ ⲙ̀ⲙⲟϥ ⲉϥⲣⲱⲓⲥ ⲉ̀ⲣⲟϥ. ⲟⲩⲟϩ
ⲁ̀ ⲡⲓⲕⲉ ⲃ̄ ϩⲱⲗ ⲉ̀ϧⲟⲩ[ⲛ] ⲉ̀ϯⲃⲁⲕⲓ ⲁⲩⲉⲣϩⲱⲃ ϩⲓⲛⲁ
ⲛ̀ⲧⲟⲩⲱⲛϧ ⲟⲩⲟϩ ⲛ̀ⲥⲉϫⲓⲙⲓ ⲛ̀ϯϩⲏⲙⲓ ⲛ̀ⲧⲟⲩⲧⲁⲗⲟ̀
ⲡⲍ. ⲃ. ⲙ̀ⲡⲓⲥⲱⲙⲁ ⲉ̀ⲑⲟⲩⲁⲃ ⲛ̀ⲥⲉϣⲉⲛⲱⲟⲩ ⲉ̀ⲧⲟⲩⲭⲱⲣⲁ. ⲁⲥ-
ϣⲱⲡⲓ ⲇⲉ ⲙⲉⲛⲉⲛⲥⲁ ⲁ̀ⲃⲟⲧ ⲃ̄ ⲉⲩⲉⲣϩⲱⲃ ⲁ̀ Ⲫϯ
ⲟⲩⲱⲣⲡ ϩⲁⲣⲱⲟⲩ ⲛ̀ⲟⲩϫⲟⲓ ϧⲉⲛ ⲓⲟⲡⲏ ⲁϥⲓ̀ ⲉ̀ⲙⲁⲩ
ⲛⲉⲙ ⲟⲩⲡⲣⲁ[ⲅ]ⲙⲁⲧⲓⲁ̀ ⲉ̀ⲧⲁⲩϯ ⲙ̀ⲡⲓⲁ̀ⲗⲟⲩⲓⲛ ⲉ̀ⲃⲟⲗ.
ⲁ̀ ⲛⲓⲁ̀ⲗⲗⲱⲟⲩⲓ̀ ⲛ̀ⲧⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲥⲁϫⲓ ⲛⲉⲙ
ⲛⲓⲛⲉϥ ⲁⲩⲛⲟⲩϫ ⲛ̀ϯϩⲉⲙⲓ ⲛⲉⲙⲱⲟⲩ ⲁⲩⲧⲁⲗⲱⲟⲩ
ⲛⲉⲙ ⲡⲥⲱⲙⲁ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ϧⲉⲛ ϯⲃⲟⲏ̀ⲑⲓⲁ̀
ⲛ̀ⲧⲉ Ⲫϯ ⲁⲩⲓ̀ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲓⲟⲡⲏ ϧⲉⲛ ⲟⲩⲭⲱⲗⲉⲙ. ⲟⲩⲟϩ
ⲡⲏ. ⲁ. ⲉ̀ⲧⲁⲩⲥⲱⲧⲉⲙ ⲛ̀ϫⲉ ⲛⲓⲛⲉϥ ⲛⲉⲙ ⲡⲓⲡⲣⲁⲅⲙⲁⲧⲉⲩⲧⲏⲥ
ϫⲉ ⲫⲁⲓ ⲡⲉ ⲡⲥⲱⲙⲁ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲓⲙⲉⲗⲓⲧⲟⲛ
ⲛ̀ⲧⲉϯⲟⲥⲡⲟⲗⲓⲥ ⲫⲏⲉ̀ⲧⲁϥϣⲉ ⲛⲁϥ ⲉ̀ⲧⲭⲱⲣⲁ ⲛ̀ⲧⲉ ⲛⲓ-
ⲡⲉⲣⲥⲓⲥ ⲛⲁⲩⲉⲣϣⲫⲏⲣⲓ ⲡⲉ ϫⲉ ⲁϣ ⲛ̀ⲣⲏϯ ⲁϥⲙⲁⲣ-
ⲧⲩⲣⲟⲥ ⲁⲩⲧⲱⲟⲩⲛⲟⲩ ⲁⲩⲟⲩⲱϣⲧ ⲙ̀ⲙⲟϥ ⲧⲏⲣⲟⲩ
ⲉⲩϯⲱ̀ⲟⲩ ⲙ̀Ⲫϯ ϫⲉ ⲁⲩⲉⲣⲡⲉⲙⲡϣⲁ ⲉⲑⲣⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ
ⲅⲉⲱⲣⲅⲓⲟⲥ ⲧⲁⲗⲏⲟⲩⲧ ⲉ̀ⲡⲟⲩϫⲟⲓ. ⲟⲩⲁⲓ ⲇⲉ ⲉ̀ⲃⲟⲗ
ⲡⲏ. ⲃ. ⲛ̀ϧⲏⲧⲟⲩ ⲉ̀ⲡⲉϥⲣⲁⲛ ⲡⲉⲗⲉⲟⲛⲧⲓⲟⲥ ⲟⲩⲣⲉⲙⲓⲟⲡⲉ ⲡⲉ
ⲉϥⲥⲱⲟⲩⲛ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁϥⲓ̀ⲛⲓ ⲛ̀ⲟⲩⲧⲉⲃⲛⲏ
ⲁϥⲧⲁⲗⲟϥ ⲛⲱⲟⲩ ϣⲁⲧⲉϥϭⲓ ⲙ̀ⲡⲓⲥⲱⲙⲁ ⲉ̀ϧⲟⲩⲛ
ⲉ̀ⲡⲉϥⲏⲓ. ⲉ̀ⲧⲁⲩⲟⲗϥ ⲉ̀ⲡⲉϥⲏⲓ ⲁⲩϫⲓⲙⲓ ⲛ̀ⲧⲉϥⲙⲁⲩ ⲛⲉⲙ
ⲧⲉϥⲥⲱⲛⲓ ⲉ̀ⲁⲩⲙ̀ⲧⲟⲛ ⲙ̀ⲙⲱⲟⲩ. ⲁ̀ ⲡⲓϣⲓⲛⲓ ⲥⲱⲣ ⲉ̀ⲃⲟⲗ
ϫⲉ ⲁⲩⲓ̀ⲛⲓ ⲙ̀ⲡⲥⲱⲙⲁ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉ̀ϧⲟⲩⲛ

ⲉ̀ⲡⲟⲩⲏⲓ ⲉ̀ⲧⲁϥⲉⲣⲙⲁⲣⲧⲩⲣⲟⲥ ⲟⲩⲟϩ ⲓⲥ ⲍ̅ ⲛ̀ⲣⲟⲙⲡⲓ
ⲡⲑ. ⲁ. ⲁϥϫⲟⲕⲟⲩ ⲉ̀ⲃⲟⲗ ⲙ̀ⲡⲉⲛⲛⲁⲩ ⲉ̀ⲣⲟϥ ⲉ̀ⲡⲓⲇⲏ ⲛⲉ ϩⲁⲛⲭⲣⲓⲥⲧⲓⲁ̀ⲛⲟⲥ ⲛⲉ ⲁⲩϩⲓⲧⲟⲩ ⲉ̀ϧⲣⲏⲓ ⲁⲩⲟⲩⲱϣⲧ ⲙ̀ⲙⲟϥ ⲉⲩⲣⲓⲙⲓ ⲉⲩⲉⲣϣⲫⲏⲣⲓ ⲛ̀ⲛⲏⲉ̀ⲧⲁⲩϣⲱⲡⲓ ⲙ̀ⲙⲟϥ ⲡⲁⲗⲓⲛ ⲟⲛ ⲛⲁⲩⲣⲁϣⲓ ⲡⲉ ⲉⲩϯⲱ̀ⲟⲩ ⲙ̀ⲫϯ ϫⲉ ⲁⲩⲉⲣⲡⲉⲙⲡϣⲁ ⲛ̀ⲟⲩⲇⲱⲣⲟⲛ ⲙ̀ⲡⲁⲓⲣⲏϯ. ⲡⲁⲥⲓⲛⲕⲣⲁⲧⲟⲥ ⲇⲉ ⲛⲉⲙ ⲡⲓⲃⲱⲕ ⲃ̅ ⲉ̀ⲧⲉ ⲛⲁⲓ ⲛⲉ ⲛ̀ⲟⲩⲣⲁⲛ ⲟⲩⲁⲓ ϫⲉ ⲗⲟⲩⲕⲓⲟⲥ ⲡⲓⲕⲉⲟⲩⲁⲓ ϫⲉ ⲕⲓⲣⲓⲛⲛⲉⲟⲥ ⲛⲁⲩⲥⲁϫⲓ ⲡⲉ
ⲡⲑ. ⲃ. ⲛⲉⲙ ⲛⲓⲣⲱⲙⲓ ⲛ̀ⲧⲉ ϯⲡⲟⲗⲓⲥ ⲛ̀ϩⲱⲃ ⲛⲓⲃⲉⲛ ⲉⲧⲁⲩϣⲱⲡⲓ ⲙ̀ⲡⲟⲩⲟ̅ⲥ̅ ⲛⲁⲩⲉⲣϣⲫⲏⲣⲓ ⲇⲉ ⲧⲏⲣⲟⲩ ⲡⲉ ⲁⲩⲭⲱ ⲙ̀ⲡⲥⲱⲙⲁ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ϧⲉⲛ ⲟⲩⲕⲟⲓⲧⲟⲛ ⲛ̀ⲧⲉ ⲡⲉϥⲏⲓ ⲛ̀ⲟⲩⲉⲃⲇⲱⲙⲁⲥ ⲛ̀ⲉ̀ϩⲟⲟⲩ ⲉⲩⲛⲏⲟⲩ ϩⲁⲣⲟϥ ⲉⲩⲟⲩⲱϣⲧ ⲙ̀ⲙⲟϥ ⲧⲏⲣⲟⲩ. ⲉ̀ⲧⲁ ⲟⲩⲛⲓϣϯ ⲇⲉ ⲛ̀ⲉ̀ϩⲟⲟⲩ ϣⲱⲡⲓ ⲛ̀ϣⲁⲓ ⲁⲩⲑⲱⲟⲩϯ ⲧⲏⲣⲟⲩ ⲉ̀ϯⲉⲕⲕⲗⲏⲥⲓⲁ̀ ⲁⲩⲱϣ ⲛ̀ⲧⲉϥⲙⲁⲣⲧⲩⲣⲓⲁ̀ ⲉ̀ⲡⲓⲗⲁⲟⲥ ⲧⲏⲣϥ ⲙ̀ⲡⲓⲥⲧⲟⲥ
ϥ. ⲁ. ϧⲉⲛ ⲫⲁⲓ ⲟⲩⲛ ⲁⲩⲉⲣϣⲫⲏⲣⲓ ⲛ̀ϩⲟⲩⲟ̀ ⲉ̀ϫⲉⲛ ⲛⲏⲉ̀ⲧⲁⲩϣⲱⲡ ⲙ̀ⲙⲟϥ ⲧⲏⲣⲟⲩ ⲛⲁⲩϯⲱ̀ⲟⲩ ⲙ̀ⲫϯ ⲡⲉ ⲛⲉⲙ ⲡⲉϥⲁ̀ⲅⲓⲟⲥ ⲙ̀ⲙⲁⲣⲧⲩⲣⲟⲥ. ϩⲏⲡⲡⲉ ⲓⲥ ⲟⲩⲛⲓϣϯ ⲛ̀ⲣⲱⲙⲓ ⲛ̀ⲣⲁⲙⲁⲟ̀ ⲛ̀ⲧⲉ ⲉ̀ⲡⲉϥⲣⲁⲛ ⲡⲉ ⲁⲛⲇⲣⲉⲁⲥ ⲟⲩ ⲉ̀ⲃⲟⲗ ⲡⲉ ϧⲉⲛ ⲡⲅⲉⲛⲟⲥ ⲛ̀ⲑⲙⲁⲩ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲫⲁⲓ ⲉ̀ⲧⲁϥⲥⲱⲧⲉⲙ ⲉ̀ⲧⲉϥⲙⲁⲣⲧⲩⲣⲓⲁ̀ ⲉⲩⲱϣ ⲙ̀ⲙⲟⲥ ⲁ̀ ⲫϯ ⲟⲩⲱⲛ ⲙ̀ⲡⲉϥϩⲏⲧ ⲁϥϯϩⲑⲏϥ ⲉ̀ⲡⲓⲙⲁ ⲉ̀ⲧⲁ ⲫϯ ⲟⲩⲟⲛϩϥ ⲉ̀ⲣⲟϥ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ϯⲱⲣⲕ ⲉ̀ⲣⲟⲓ ⲙ̀ⲙⲓⲛ
ϥ. ⲃ. ⲙ̀ⲙⲟⲓ ϫⲉ ⲣⲱⲙⲓ ⲛⲓⲃⲉⲛ ⲉⲑⲛⲁⲉⲣⲟ̀ⲙⲟⲗⲟⲅⲓⲛ ⲛⲉⲕϧⲓⲥⲓ ⲛ̀ⲛⲉϩⲗⲓ ⲙ̀ⲡⲉⲧϩⲱⲟⲩ ϭⲟϩ ⲉ̀ⲣⲱⲟⲩ ϫⲉ ϯⲉ̀ⲙⲓ ⲅⲁⲣ ϫⲉ ϩⲁⲛⲥⲁⲣⲝ ϩⲓ ⲥⲛⲟϥ ⲛⲉ ⲣⲱⲙⲓ ⲛⲓⲃⲉⲛ ⲉⲑⲛⲁⲣⲁⲟⲩⲱ ϧⲉⲛ ⲁ̀ⲛⲁⲅⲕⲏ ⲛⲓⲃⲉⲛ ⲛ̀ⲛⲉϩⲗⲓ ⲙ̀ⲡⲉⲧϩⲱⲟⲩ ϭⲟϩ ⲉ̀ⲣⲱⲟⲩ ⲓ̀ⲧⲉ ϧⲉⲛ ⲟⲩⲙⲁⲛϯϩⲁⲡ ⲉϥⲟⲓ ⲛ̀ϩⲟϯ ⲓ̀ⲧⲉ ϧⲉⲛ ϩⲁⲛⲙⲱⲟⲩ ⲉⲩⲟϣ ⲓ̀ⲧⲉ ϩⲓϫⲉⲛ ϩⲁⲛⲧⲱⲟⲩ ⲓ̀ⲧⲉ ϧⲉⲛ ϩⲟϫϩⲉϫ ⲛⲓⲃⲉⲛ ⲟⲩⲟϩ ⲛ̀ⲧⲉϥ-

ϥⲗ̅. ⲁ. ⲉⲣⲫⲙⲉⲩⲓ̀ ⲙ̀ⲡⲁⲣⲁⲛ ⲛⲉⲙ ⲫⲣⲁⲛ ⲙ̀ⲡⲁⲓⲱⲧ ⲉ̀ⲧϧⲉⲛ
ⲛⲓⲫⲏⲟⲩⲓ̀ ⲛⲉⲙ ⲡⲓⲡ̅ⲛ̅ⲁ̅ ⲉ̀ⲑ ⲟⲩⲁⲃ ⲟⲩⲟϩ ⲛ̀ⲧⲉϥⲉⲣ
ⲫⲙⲉⲩⲓ̀ ⲙ̀ⲡⲁⲗ̀ⲗⲟⲩ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉⲓⲉ̀ⲛⲁϩⲙⲉϥ ⲉ̀ⲃⲟⲗϧⲉⲛ
ϩⲟϫϩⲉϫ ⲛⲓⲃⲉⲛ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉ̀ⲑⲛⲁⲥϧⲁⲓ ⲛ̀ⲧⲉⲕ-
ⲙⲁⲣⲧⲩⲣⲓⲁ̀ ⲛⲉⲙ ⲛⲉⲕϫⲟⲙ ⲉϥⲟⲩⲱⲛϩ ⲙ̀ⲡⲉⲕ ⲉ̀ϩⲟⲟⲩ
ⲉ̀ⲃⲟⲗ ⲛⲉⲙ ⲛⲓϧⲓⲥⲓ ⲉ̀ⲧⲁⲕϣⲟⲡⲟⲩ ⲉ̀ϫⲉⲛ ⲡⲁⲣⲁⲛ
ϯⲛⲁⲥϧⲉ ⲛ̀ⲟⲩⲣⲁⲛ ⲉ̀ⲡϫⲱⲙ ⲙ̀ⲡⲱⲛϧ. ⲫⲏⲉⲑⲛⲁϯ
ⲛ̀ⲟⲩⲡⲣⲟⲥⲫⲟⲣⲁ ⲛⲉⲙ ⲟⲩⲁ̀ⲅⲁⲡⲏ ϧⲉⲛ ⲡⲉⲕⲣⲁⲛ ⲓⲉ
ϥⲗ̅. ⲃ. ⲫⲏⲉⲑⲛⲁⲑⲁⲙⲓⲟ̀ ⲛ̀ⲟⲩϫⲱⲙ ϧⲉⲛ ⲛⲉⲕϧⲓⲥⲓ ⲛ̀ⲧⲉϥ-
ⲧⲏⲓϥ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲉⲕⲧⲟⲡⲟⲥ ϧⲉⲛ ⲟⲩⲛⲁϩϯ ⲉⲩⲉ̀ⲟⲡϥ
ⲛⲉⲙ ⲛⲏ ⲉ̀ⲑ ⲟⲩⲁⲃ ⲛ̀ⲧⲏⲓ ⲟⲩⲟϩ ⲛ̀ⲛⲁⲭⲁϥ ⲉ̀ϣⲁⲧ
ⲛ̀ϩⲗⲓ. ⲛ̀ⲁⲅⲁⲑⲟⲛ ϧⲉⲛ ⲡⲁⲓⲕⲟⲥⲙⲟⲥ ϧⲉⲛ ⲡⲉϥⲱⲛϧ
ⲧⲏⲣϥ ⲁ̀ⲛⲟⲕ ⲡⲉ ⲡ̅ⲟ̅ⲥ̅ ⲫ̅ϯ̅ ⲫⲏ ⲉ̀ⲧⲁϥϫⲫⲟϥ ϯⲛⲁⲁⲓϥ
ⲙ̀ⲫⲏⲉ̀ⲑⲛⲁⲕⲱⲧ ⲛ̀ⲟⲩⲧⲟⲡⲟⲥ ϧⲉⲛ ⲡⲉⲕⲣⲁⲛ ϯⲛⲁϭⲓⲧϥ
ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲧⲁⲙⲉⲧⲟⲩⲣⲟ ⲟⲩⲟϩ ⲛ̀ⲛⲁⲭⲁϥ ⲛ̀ⲥⲱⲓ ϣⲁ
ϥⲃ̅. ⲁ. ⲉ̀ⲛⲉϩ ϯⲛⲁⲑⲣⲉ ϩⲁⲛϣⲫⲏⲣⲓ ⲛ̀ⲛⲓϣϯ ϣⲱⲡⲓ ϧⲉⲛ
ⲡⲓⲙⲁ ⲉ̀ⲧⲉⲙⲙⲁⲩ ϧⲉⲛ ⲡⲓⲙⲁ ⲉ̀ⲧⲟⲩⲛⲁⲭⲱ ⲙ̀ⲡⲉⲕ-
ⲥⲱⲙⲁ ⲛ̀ϧⲏⲧϥ ϯⲛⲁⲑⲣⲉ ϩⲁⲛⲗⲁⲟⲥ ⲛ̀ⲧⲉ ⲡⲓⲕⲁϩⲓ
ⲓ̀ ⲉ̀ⲣⲁⲧϥ ⲙ̀ⲡⲉⲕⲧⲟⲡⲟⲥ ⲛ̀ⲥⲉⲓ̀ⲛⲓ ⲛⲁⲕ ⲛ̀ϩⲁⲛⲇⲱⲣⲟⲛ
ⲛⲓⲉⲑⲛⲟⲥ ⲧⲏⲣⲟⲩ ⲛ̀ⲧⲉ ⲡⲕⲁϩⲓ ⲛⲓⲓⲟⲩⲇⲁⲓ ⲛⲉⲙ ⲛⲓ-
ⲥⲁⲙⲁⲣⲓⲧⲏⲥ ⲛⲉⲙ ⲛⲓⲡⲉⲣⲥⲓⲥ ⲛⲉⲙ ⲛⲉⲛϣⲏⲣⲓ ⲛ̀ⲓ̀ⲥⲁⲩ
ϣⲁ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲛⲓⲕⲉⲃⲁⲣⲃⲁⲣⲟⲥ ϯⲛⲁⲑⲣⲟⲩⲓ̀ ⲧⲏⲣⲟⲩ
ⲉ̀ⲣⲁⲧϥ ⲙ̀ⲡⲉⲕⲧⲟⲡⲟⲥ ⲛ̀ⲥⲉⲓ̀ⲛⲓ ⲛⲁⲕ ⲛ̀ϩⲁⲛⲇⲱⲣⲟⲛ.
ϥⲃ̅. ⲃ. ⲁⲛⲇⲣⲉⲁⲥ ⲇⲉ ⲡⲓⲣⲱⲙⲓ ⲙ̀ⲡⲓⲥⲧⲟⲥ ⲟⲩⲟϩ ⲙ̀ⲙⲁⲓ ⲛⲟⲩϯ
ϧⲉⲛ ⲟⲩⲙⲉⲑⲙⲏⲓ ⲉ̀ⲧⲁϥⲥⲱⲧⲉⲙ ⲇⲉ ⲉ̀ⲛⲁⲓⲧⲁⲗϭⲟ
ⲧⲏⲣⲟⲩ ⲉ̀ⲧⲁ ⲫ̅ϯ̅ ⲉⲣϩⲙⲟⲧ ⲙ̀ⲙⲱⲟⲩ ⲛⲁϥ ⲁϥϭⲓ ⲛ̀ⲟⲩ-
ⲛⲓϣϯ ⲛ̀ⲣⲁϣⲓ ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲓⲁⲕⲱⲃ ⲉ̀ⲧⲁϥⲛⲁⲩ ⲉ̀ⲡϩⲟ
ⲛ̀ⲓⲱⲥⲏⲫ ⲡⲉϥ ϣⲏⲣⲓ ⲉϥⲟⲓ ⲛ̀ⲟⲩⲣⲟ ϧⲉⲛ ⲭⲏⲙⲓ ⲁϥ-
ⲧⲱⲛϥ ϧⲉⲛ ⲟⲩⲭⲱⲗⲉⲙ ⲁϥⲥϧⲁⲓ ⲛ̀ⲧⲉϥⲙⲁⲣⲧⲩⲣⲓⲁ̀
ϥⲅ̅. ⲁ. ⲁϥⲭⲁⲥ ϧⲉⲛ ⲡⲉϥⲏⲓ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ϯⲛⲁⲭⲱ

ⲉ̀ⲧⲁⲩⲕⲟⲧϥ ⲁⲥϣⲱⲡⲓ ⲇⲉ ⲉⲧⲁⲩⲉⲣⲕⲁⲑⲁⲣⲓⲍⲓⲛ ⲙ̀ⲡⲓⲙⲁ ⲉⲑⲟⲩⲭⲁ ⲥⲉⲛϯ ⲉ̀ϧⲣⲏⲓ ⲁϥⲑⲣⲟ́ⲩⲥⲟⲣⲧⲟϩ ⲕⲁⲧⲁ ⲑⲙⲁⲓⲏ ⲙ̀ⲡⲓⲕⲟⲩϫⲓ ⲛ̀ⲧⲟⲡⲟⲥ ϫⲉ ϥⲛⲁⲕⲟⲧϥ ⲕⲁⲧⲁ ⲧⲉϥϫⲟⲙ.

ϯϣⲫⲏⲣⲓ ⲛ̀ϩⲟⲩⲓ̀ϯ ⲛ̀ⲧⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ.

ϥⲉ. ⲃ. ϯϣⲫⲏⲣⲓ ⲛ̀ϩⲟⲩⲓ̀ϯ ⲧⲉ ⲑⲁⲓ ⲉ̀ⲧⲁϥⲁⲓⲥ ⲛ̀ϫⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ
ⲅⲉⲱⲣⲅⲓⲟⲥ ϧⲉⲛ ⲡⲕⲱⲧ ⲙ̀ⲡⲓⲧⲟⲡⲟⲥ ⲉ̀ⲧⲁⲩⲭⲱ ⲙ̀ⲡⲉϥ-
ⲥⲱⲙⲁ ⲛ̀ϧⲏⲧⲥ ϧⲉⲛ ⲟⲩϩⲓⲣⲏⲛⲏ ⲛ̀ⲧⲉ ⲫϯ ⲁ̀ⲙⲏⲛ.
ⲁⲛⲇⲣⲉⲁⲥ ⲇⲉ ⲫⲏⲉ̀ⲧⲁϥϩⲓⲧⲟⲧϥ ⲙ̀ⲫⲙⲁⲣⲧⲓⲣⲓⲟⲛ ⲙ̀ⲡⲓ-
ⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛⲁϥⲉⲛⲕⲟⲧ ⲡⲉ ϧⲉⲛ ⲡⲓⲉϫⲱⲣϩ
ϥⲋ. ⲁ. ⲉ̀ⲧⲉⲙⲙⲁⲩ ⲉϥⲙⲟⲕⲙⲉⲕ ⲉ̀ⲃⲟⲗ ⲛ̀ϧⲣⲏⲓ ⲛ̀ϧⲏⲧϥ ⲉϥϫⲱ
ⲙ̀ⲙⲟⲥ ϫⲉ ⲁⲓⲥⲱⲣⲙ̀ ⲡⲁⲓⲕⲱⲧ ⲉ̀ⲃⲟⲗ ⲛ̀ϩⲟⲩⲟ̀ ⲙ̀ⲡⲁ-
ϯⲛⲁⲩ ⲉ̀ϩⲗⲓ ⲛ̀ⲣⲱⲙⲓ ⲉ̀ⲁϥϯ ⲧⲟⲧϥ ⲛⲉⲙⲏⲓ ϣⲁ ϯⲛⲟⲩ
ⲙ̀ⲡⲁϯⲉ̀ⲙⲓ ϫⲉ ϯⲛⲁϣϫⲟⲕϥ ⲉ̀ⲃⲟⲗ ϣⲁⲛⲙ̀ⲙⲟⲛ ⲙⲏ-
ⲡⲱⲥ ⲛ̀ⲧⲉ ⲛⲓⲣⲱⲙⲓ ⲥⲱⲃⲓ ⲙ̀ⲙⲟⲓ ⲉⲩϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ
ⲁ̀ⲡⲁⲓⲣⲱⲙⲓ ⲉⲣϩⲏⲧⲥ ⲉ̀ⲡⲁⲓⲕⲱⲧ ⲙ̀ⲡⲉϥϫⲟⲕϥ ⲉ̀ⲃⲟⲗ
ⲕⲁⲧⲁ ⲫⲣⲏϯ ⲉ̀ⲧⲁⲡⲉⲛⲥⲱⲧⲏⲣ ϫⲟⲥ. ⲛⲁⲓ ⲇⲉ ⲉϥⲙⲟⲕ-
ϥⲋ. ⲃ. ⲙⲉⲕ ⲉⲣⲱⲟⲩ ϧⲉⲛ ⲡⲉϥϩⲏⲧ ϩⲓϫⲉⲛ ⲡⲉϥⲙⲁⲛⲉⲛⲕⲟⲧ
ⲁ̀ ⲡⲓϩⲩⲡⲛⲟⲥ ⲥⲟⲕϥ ⲁϥⲱⲃϣ. ϩⲏⲡⲡⲉ ⲓⲥ ⲡⲓⲁ̀ⲅⲓⲟⲥ
ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁϥⲟⲩⲟⲛϩϥ ⲉ̀ⲣⲟϥ ϧⲉⲛ ⲟⲩϩⲟⲣⲁⲙⲁ
ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲁⲛⲇⲣⲉⲁⲥ ⲁⲛⲇⲣⲉ ⲁⲕⲥⲟⲩⲱⲛⲧ
ⲛ̀ⲑⲟϥ ⲇⲉ ⲡⲉϫⲁϥ ϫⲉ ⲟⲩ ⲡⲉⲧϣⲟⲡ ⲡⲁⲟ̅ⲥ̅. ⲡⲉϫⲁϥ
ⲛⲁϥ ϫⲉ ⲉⲕⲥⲱⲟⲩⲛ ⲙ̀ⲙⲟⲓ ⲁⲛ ϫⲉ ⲁ̀ⲛⲟⲕ ⲛⲓⲙ. ⲛ̀ⲑⲟϥ
ⲇⲉ ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ⲙ̀ⲙⲟⲛ ⲉ̀ⲡⲓ ⲇⲉ ⲁϥⲥⲟⲩⲱⲛϥ
ϥⲍ. ⲁ. ϧⲉⲛ ⲡⲓϩⲟⲣⲁⲙⲁ ⲁⲗⲗⲁ ⲁϥϣⲑⲟⲣⲧⲉⲣ ⲁϥⲧⲱⲛϥ ⲁϥ-
ϩⲓⲧϥ ⲉ̀ϧⲣⲏⲓ ϧⲁⲣⲁⲧⲟⲩ ⲙ̀ⲡⲉϥϭⲁⲗⲁⲩϫ ⲁϥⲟⲩⲱϣⲧ
ⲙ̀ⲙⲟϥ ⲉϥϫⲱ ⲙ̀ⲙⲟϥ ϫⲉ ⲕⲱⲛϧ ⲣⲱ ⲡⲁⲟ̅ⲥ̅ ⲅⲉⲱⲣⲅⲓⲟⲥ.
ⲡⲉϫⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛⲁϥ ϫⲉ ⲡϩⲙⲟⲧ ⲙ̀ⲫϯ

ϣⲏⲡ ⲡⲁⲥⲱⲙⲁ ϧⲁⲧⲉⲛ ⲑⲏⲛⲟⲩ ⲁⲗⲗⲁ ϯⲱⲛϧ ϧⲉⲛ
ⲫϯ ⲉ̀ⲃⲟⲗϩⲓⲧⲉⲛ ⲡⲓⲡ̅ⲛ̅ⲁ̅ ⲉⲑ ⲟⲩⲁⲃ ϯⲛⲟⲩ ϫⲉ ⲁⲓⲛⲁⲩ
ⲉ̀ⲣⲟⲕ ⲉⲕⲟⲓ ⲛ̀ⲕⲟⲩϫⲓ ⲛ̀ϩⲏⲧ ⲉⲕⲙⲟⲕⲙⲉⲕ ⲉ̀ⲃⲟⲗ ⲉⲑⲃⲉ
ϥⲍ. ⲃ. ⲡⲓⲧⲟⲡⲟⲥ ⲉ̀ⲧⲁⲕϩⲓⲧⲟⲧⲕ ⲉ̀ⲣⲟϥ ⲉ̀ⲕⲟⲧϥ ϧⲉⲛ ⲡⲁⲣⲁⲛ
ⲉⲑⲣⲉⲕⲭⲱ ⲙ̀ⲡⲁⲥⲱⲙⲁ ⲛ̀ϧⲏⲧϥ ⲁⲓ̈ ϣⲁⲣⲟⲕ ϩⲓⲛⲁ
ⲛ̀ⲧⲁⲧⲁⲙⲟⲕ ⲉ̀ⲟⲩⲕⲟⲩϫⲓ ⲛ̀ⲭⲣⲓⲁ̀ ⲛ̀ⲧⲉ ⲛⲁⲓⲟϯ ϩⲓⲛⲁ
ⲛ̀ⲧⲉⲕϭⲟ ⲉ̀ⲃⲟⲗ ⲉ̀ⲡⲓⲧⲟⲡⲟⲥ ⲛ̀ϧⲏⲧϥ ϫⲉⲙⲛⲟⲙϯ ⲙ̀ⲡⲉⲣ-
ⲉⲣⲕⲟⲩϫⲓ ⲛ̀ϩⲏⲧ ⲁ̀ⲛⲟⲕ ϯⲛⲁⲧⲏⲓϥ ⲉ̀ϧⲣⲏⲓ ⲉ̀ⲡϩⲏⲧ
ⲛ̀ⲛⲓⲣⲱⲙⲓ ⲛ̀ⲧⲉ ⲧⲁⲓⲡⲟⲗⲓⲥ ⲉⲑⲣⲟⲩϯ ⲧⲟⲧⲟⲩ ⲛⲉⲙⲁⲕ
ⲧⲱⲛⲕ ⲙⲟϣⲓ ⲛ̀ⲥⲱⲓ ⲛ̀ⲧⲁϯ ⲛ̀ⲟⲩϣⲱⲗϩ ϧⲉⲛ ⲡⲓⲕⲁϩⲓ
ϥⲏ. ⲁ̅. ϧⲉⲛ ⲡⲓⲕⲟⲓⲧⲟⲛ ⲛ̀ⲧⲉ ⲡⲁⲏⲓ ⲉ̀ⲧⲁⲕϣⲉⲣϣⲱⲣϥ ⲡⲓⲙⲁ
ⲉ̀ⲧⲁⲕⲭⲱ ⲙ̀ⲡⲁⲥⲱⲙⲁ ⲛ̀ϧⲏⲧϥ ⲛ̀ϣⲟⲣⲡ ⲙ̀ⲡⲁⲧⲉⲕ-
ϭⲓⲧϥ ⲉ̀ϯⲉⲕⲕⲗⲏⲥⲓⲁ̀. ⲁⲛⲇⲣⲉⲁⲥ ⲇⲉ ⲁϥⲉⲣ ⲡⲥⲙⲟⲧ
ϫⲉ ⲉϥⲛⲁⲧⲱⲛϥ ⲛ̀ⲧⲉϥⲙⲟϣⲓ ⲛ̀ⲥⲱϥ ⲁ̀ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣ-
ⲅⲓⲟⲥ ⲁϥⲉⲣⲡⲥⲙⲟⲧ ϫⲉ ⲉϥⲛⲁϭⲓⲧϥ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲓⲕⲟⲓⲧⲟⲛ
ⲛ̀ⲧⲉ ⲡⲉϥⲏⲓ ⲁϥⲧⲁⲙⲟϥ ⲉ̀ⲡⲓⲙⲱⲓⲧ ⲉ̀ⲧⲁϥϯ ⲙ̀ⲡⲓϣⲱⲗϩ
ⲉ̀ⲣⲟϥ ⲙ̀ⲡⲉϥⲧⲏⲃ ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲁ ⲁⲕϣⲁⲛⲧⲱⲛⲕ
ϥⲏ. ⲃ. ⲛ̀ϣⲟⲣⲡ ⲛ̀ϩⲁⲛⲁ̀ⲧⲟⲟⲩⲓ̀ ⲁ̀ⲙⲟⲩ ⲉ̀ϧⲟⲩⲛ ⲉⲡⲓⲙⲁϣⲱⲕⲓ
ⲛ̀ϧⲏⲧϥ ⲛ̀ⲟⲩⲙⲁϩⲓ ⲭⲛⲁϫⲓⲙⲓ ⲙ̀ⲡⲓⲥⲙⲟⲩ ⲉ̀ⲧⲉ ⲡ̅ⲟ̅ⲥ̅
ⲛⲁⲑⲁϣϥ ⲉ̀ⲣⲟⲕ. ⲉ̀ⲧⲁϥⲉⲣⲛⲓⲙⲫⲩⲛ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲡⲓϩⲟ-
ⲣⲁⲙⲁ ⲁϥⲛⲉϩⲥⲓ ⲛ̀ⲧⲉϥⲥϩⲓⲙⲓ ⲁϥϫⲱ ⲉ̀ⲣⲟⲥ ⲛ̀ϩⲱⲃ-
ⲛⲓⲃⲉⲛ ⲉ̀ⲧⲁϥⲛⲁⲩ ⲉ̀ⲣⲱⲟⲩ ⲛ̀ϣⲟⲣⲡ ϧⲉⲛ ⲡⲓϩⲟⲣⲁⲙⲁ
ⲁⲩⲉⲣϣⲫⲏⲣⲓ ⲉ̀ⲙⲁϣⲱ. ⲡⲉϫⲉ ⲧⲉϥⲥϩⲓⲙⲓ ⲛⲁϥ ϫⲉ
ⲧⲱⲛⲕ ϯⲛⲟⲩ ϧⲉⲛ ⲡⲁⲓⲉ̀ϫⲱⲣϩ ⲛ̀ⲧⲉⲛϭⲉⲣⲟ ⲛ̀ⲟⲩϧⲏⲃⲥ
ϥⲑ. ⲁ̅. ⲛ̀ⲧⲉⲛϩⲱⲗ ⲉ̀ⲡⲓⲙⲁ ⲉ̀ⲧⲁϥϫⲟⲥ ⲛⲁⲕ ⲛ̀ⲧⲉⲕⲛⲁⲩ ϫⲉ
ⲧⲉⲛⲛⲁϫⲓⲙⲓ ⲙ̀ⲡⲓϣⲱⲗϩ ϣⲁ ⲛ̀ⲙⲙⲟⲛ. ⲉ̀ϣⲱⲡ ⲅⲁⲣ
ⲁⲛϣⲁ̀ⲛϫⲓⲙⲓ ⲙ̀ⲡⲓϣⲱⲗϩ ⲕⲁⲧⲁ ⲫⲣⲏϯ ⲉ̀ⲧⲁⲕⲛⲁⲩ
ⲉ̀ⲣⲟϥ ϧⲉⲛ ⲡⲓϩⲟⲣⲁⲙⲁ ⲓ̀ⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲉ
ⲉ̀ⲧⲁϥⲟⲩⲟⲛϩ ⲉ̀ⲣⲟⲕ ⲛ̀ϩⲟⲟⲩⲃⲉϩⲟ ⲧⲉⲛⲛⲁϩϯ ϧⲉⲛ ⲟⲩ-
ⲙⲉⲑⲙⲏⲓ ϫⲉ ⲧⲉⲛⲛⲁϫⲓⲙⲓ ⲛ̀ⲧⲉⲛⲭⲣⲓⲁ̀ ⲕⲁⲧⲁ ⲫⲣⲏϯ

ⲉ̀ⲧⲁϥⲧⲁⲙⲟⲕ. ⲁⲩⲧⲱⲟⲩⲛⲟⲩ ⲙ̀ⲡⲃ̅ ⲁⲩϭⲉⲣⲟ ⲟⲩⲕⲁⲣ-
ⲧⲏⲥ ⲁ̀ ϯⲥϩⲓⲙⲓ ϥⲁⲓ ⲙ̀ⲙⲟϥ ⲛ̀ⲑⲟϥ ϩⲱϥ ⲁϥϭⲓ ⲛ̀ⲟⲩ-
ϥⲑ. ⲃ. ⲧⲱⲣⲓ ϧⲉⲛ ⲧⲉϥϫⲓϫ ⲁϥⲓ̀ ⲉ̀ⲡⲓⲙⲁ ⲉ̀ⲧⲉⲙⲙⲁⲩ ϧⲉⲛ
ⲧⲫⲁϣⲓ ⲙ̀ⲡⲓⲉ̀ϫⲱⲣϩ. ⲉ̀ⲧⲁϥϫⲟⲩϣⲧ ⲉ̀ⲡⲕⲁϩⲓ ⲁϥϫⲓⲙⲓ
ⲙ̀ⲡⲓϣⲱⲗϩ ⲉ̀ⲧⲁ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲧⲏⲓϥ ϧⲉⲛ ⲡⲉϥⲧⲏⲃ ϧⲉⲛ
ⲡⲓϩⲟⲣⲁⲙⲁ ⲟⲩⲟϩ ⲁⲩⲛⲁϩϯ ϧⲉⲛ ⲡⲟⲩϩⲏⲧ ⲧⲏⲣϥ
ϫⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲉⲧⲁϥⲑⲁⲙⲓⲟϥ ⲁϥⲉⲣϣⲫⲏⲣⲓ
ⲉ̀ⲙⲁϣⲱ ⲛ̀ⲑⲟϥ ⲛⲉⲙ ⲧⲉϥⲥϩⲓⲙⲓ. ⲁϥⲧⲱⲛϥ ⲇⲉ ⲛ̀ϫⲉ
ⲁⲛⲇⲣⲉⲁⲥ ⲡⲓϫⲱⲣⲓ ⲁϥⲙⲟⲣϥ ⲛ̀ⲟⲩⲗⲉⲛⲧⲓⲟⲛ ϩⲓϫⲉⲛ
ρ. ⲁ. ⲧⲉϥϯⲡⲓ ⲁϥϭⲓ ⲛ̀ⲟⲩⲧⲱⲣⲓ ϧⲉⲛ ⲧⲉϥϫⲓϫ ⲁϥϣⲱⲕⲓ ϧⲉⲛ
ⲡⲓⲕⲁϩⲓ ⲉ̀ⲧⲁϥⲉ̀ⲣⲥⲁϧⲣⲏⲓ ⲇⲉ ⲛ̀ⲟⲩⲕⲟⲩϫⲓ ⲁϥϫⲓⲙⲓ
ⲛ̀ⲟⲩⲕⲉⲗⲗⲁⲑⲓ ⲉ̀ⲣⲉⲣⲱⲥ ϫⲱϣ ⲛ̀ⲕⲟⲡⲥⲓ ⲛⲁϥϣⲱⲕⲓ
ⲁϥⲉⲛⲥ ⲉ̀ⲡϣⲱⲓ ⲉⲥⲟⲩⲟϫ ⲡⲗⲏⲛ ⲁⲩϩⲓⲧⲟⲩ ϩⲓϫⲉⲛ ⲡⲟⲩ-
ϩⲟ ⲁⲩⲟⲩⲱϣⲧ ⲙ̀ⲫϯ ⲛⲉⲙ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ.
ⲛ̀ⲑⲱⲟⲩ ⲇⲉ ⲁ̀ⲩⲧⲱⲟⲩⲛⲟⲩ ⲁⲩϥⲁⲓ̀ ⲙ̀ⲙⲟⲥ ⲁⲩϣⲉⲛ-
ⲱⲟⲩ ⲉ̀ⲡⲟⲩⲏⲓ ⲉⲩϯⲱ̀ⲟⲩ ⲙ̀ⲫϯ ⲁⲩϭⲉⲣⲟ ⲛ̀ⲟⲩϧⲏⲃⲥ
ρ. ⲃ. ⲙ̀ⲕⲁⲗⲱⲥ ⲁⲩϩⲱⲗ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲛⲟⲩⲧⲁⲙⲓⲟⲛ ϩⲓⲛⲁ
ⲛ̀ⲧⲉϣⲧⲉⲙ ⲛⲏ ⲉ̀ⲧ ϧⲉⲛ ⲡⲓⲏⲓ ⲉ̀ⲙⲓ ⲉ̀ⲡⲟⲩϩⲱⲃ ⲁ̀ ϯⲥϩⲓⲙⲓ
ⲉⲣⲟⲩⲱ̀ⲓⲛⲓ ⲉ̀ⲣⲟϥ ⲙ̀ⲡⲓϧⲏⲃⲥ ⲛ̀ⲑⲟϥ ⲇⲉ ⲁϥϭⲱⲣⲡ
ⲛ̀ϯⲕⲟⲗⲗⲁⲑⲓ ⲁϥϫⲉⲙⲥ ⲉⲥⲙⲉϩ ⲛ̀ⲛⲟⲩⲃ ϣⲁⲣⲟⲥ
ⲁⲩⲧⲱⲟⲩⲛⲟⲩ ⲁⲩϩⲓⲧⲟⲩ ϩⲓϫⲉⲛ ⲡⲟⲩϩⲟ ⲁⲩⲟⲩⲱϣⲧ
ⲙ̀ⲫϯ ⲛⲉⲙ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉ̀ϫⲉⲛ ⲡⲓⲛⲓϣϯ
ⲙ̀ϩⲙⲟⲧ ⲉ̀ⲧⲁϥⲁⲓϥ ⲛⲉⲙⲱⲟⲩ. ⲡⲓⲣⲱⲙⲓ ⲇⲉ ⲁϥⲓ̀ⲛⲓ
ρⲁ. ⲁ. ⲉ̀ⲃⲟⲗ ⲙ̀ⲡϣⲁⲩ ⲛ̀ⲃ̅ ⲛ̀ϩⲓⲛ ⲛ̀ⲛⲟⲩⲃ ⲉⲑⲣⲉϥϫⲟ ⲉ̀ⲃⲟⲗ
ⲛ̀ϧⲏⲧⲟⲩ ⲉ̀ⲡⲕⲱⲧ ⲙ̀ⲡⲓⲧⲟⲡⲟⲥ ⲁϥⲑⲟⲙⲥⲥ ⲇⲉ ⲟⲛ
ⲁϥⲭⲁⲥ ϧⲉⲛ ⲡⲉϥⲏⲓ ⲉⲥⲭⲏⲡ. ⲉⲧⲁⲧⲟⲟⲩⲓ̀ ⲇⲉ ϣⲱⲡⲓ
ⲁϥⲟⲩⲱϣ ⲉ̀ϯ ⲛ̀ⲟⲩϣⲁⲓ ⲉ̀ϯⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ ϧⲉⲛ ⲫⲣⲁⲛ
ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲉϫⲁϥ ϧⲉⲛ ⲡⲉϥϩⲏⲧ ϫⲉ
ⲡⲉⲧⲉⲥϣⲉ ⲡⲉ ⲉ̀ϯ ⲛ̀ⲛⲓⲁ̀ⲡⲁⲣⲭⲏ ⲙ̀ⲡⲟ̅ⲥ̅ ⲛ̀ϣⲟⲣⲡ ⲁϥⲓ̀ⲣⲓ
ⲛ̀ⲟⲩⲛⲓϣϯ ⲛ̀ⲁ̀ⲣⲓⲥⲧⲟⲛ ⲛ̀ⲛⲓϩⲏⲕⲓ ⲧⲏⲣⲟⲩ ⲛ̀ⲧⲉ ϯⲡⲟⲗⲓⲥ

ⲣ̄ⲁ̄. ⲃ. ⲛⲉⲙ ⲛⲓϫⲱⲃ ⲛⲉⲙ ⲛⲓⲭⲏⲣⲁ ⲛⲉⲙ ⲛⲓⲟⲣⲫⲁⲛⲟⲥ ⲉϥⲟ̀ϩⲓ
ⲉ̀ⲣⲁⲧϥ ⲉϥϣⲉⲙϣⲓ ⲙ̀ⲙⲱⲟⲩ ⲟⲩⲟϩ ⲉϥⲣⲁϣⲓ ⲛⲉⲙⲱⲟⲩ
ⲧⲏⲣⲟⲩ. ⲡⲉϥⲣⲁⲥϯ ⲇⲉ ⲁϥⲑⲱϩⲉⲙ ⲛ̀ⲛⲓⲛⲓϣϯ ⲧⲏⲣⲟⲩ
ⲛ̀ⲧⲉ ϯⲡⲟⲗⲓⲥ ⲁϥⲓ̀ⲣⲓ ⲛ̀ⲕⲉⲛⲓϣϯ ⲛ̀ϣⲁⲓ ⲉ̀ⲣⲱⲟⲩ ϧⲉⲛ
ⲫⲣⲁⲛ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲟⲩⲟϩ ⲁϥⲣⲟⲑⲃⲉϥ
ⲛⲉⲙⲱⲟⲩ ϩⲱⲥ ⲉϥⲣⲁϣⲓ ⲛⲉⲙⲱⲟⲩ ⲉⲑⲃⲉ ⲡⲓⲥⲙⲟⲩ
ⲉ̀ⲧⲁ ⲡ̄ⲟ̄ⲥ̄ ⲑⲁϣϥ ⲉ̀ⲣⲟϥ. ⲉ̀ⲧⲁⲩⲉⲣⲫⲁϣⲓ ⲇⲉ ⲛ̀ⲟⲩⲱⲙ
ⲣ̄ⲃ̄. ⲁ. ⲁϥⲥⲁϫⲓ ⲛⲉⲙⲱⲟⲩ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲛⲁⲥⲛⲏⲟⲩ ϩⲁⲣⲁ
ⲁ̀ ⲫϯ ⲧⲏⲓⲥ ⲉ̀ⲡⲉⲧⲉⲛϩⲏⲧ ⲛ̀ⲧⲉⲧⲉⲛϯ ⲧⲟⲧⲉⲛ ⲑⲏⲛⲟⲩ
ⲛⲉⲙⲏⲓ ⲛ̀ⲧⲉⲧⲉⲛϯ ⲛ̀ⲟⲩⲕⲟⲩϫⲓ ⲉ̀ⲫⲟⲩⲁⲓ ⲕⲁⲧⲁ ⲧⲉϥ-
ϫⲟⲙ ⲛ̀ⲧⲉⲛⲑⲁⲙⲓⲟ̀ ⲙ̀ⲡⲁⲓⲛⲓϣϯ ⲛ̀ⲥⲙⲟⲩ ϧⲉⲛ ⲧⲉⲛ
ⲡⲟⲗⲓⲥ ⲫⲁⲓ ⲉ̀ⲧⲁ ⲫϯ ⲉⲑⲣⲉⲛⲉⲣⲡⲉⲙⲡϣⲁ ⲙ̀ⲙⲟϥ
ϧⲉⲛ ⲧⲉⲛⲅⲉⲛⲉⲁ̀ ⲉⲑⲣⲉⲛⲕⲱⲧ ⲙ̀ⲡⲓⲙⲁⲣⲧⲏⲣⲓⲟⲛ ⲛ̀ⲧⲉ
ⲣ̄ⲃ̄. ⲃ. ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ϧⲉⲛ ⲧⲉⲛⲡⲟⲗⲓⲥ. ⲁⲩⲉⲣⲟⲩⲱ̀
ⲛⲁϥ ⲧⲏⲣⲟⲩ ϧⲉⲛ ⲟⲩϧⲣⲱⲟⲩ ⲛ̀ⲟⲩⲱⲧ ϫⲉ ⲁⲛⲟⲩⲱ̀
ⲉ̀ϫⲟⲥ ⲛⲁⲕ ϫⲉ ⲧⲉⲛⲛⲁⲓ̀ⲣⲓ ⲕⲁⲧⲁ ⲧⲉⲛϫⲟⲙ ⲁⲗⲗⲁ ϧⲉⲛ
ⲫⲟⲩⲱϣ ⲙ̀ⲡ̄ⲟ̄ⲥ̄ ⲧⲉⲛⲛⲁⲓ̀ ϣⲁⲣⲟⲕ ⲫⲏ ⲉ̀ⲧⲉ ⲡⲓⲟⲩⲁⲓ
ⲡⲓⲟⲩⲁⲓ ⲙ̀ⲙⲟⲛ ⲛⲁϫⲉⲙϥ ⲕⲁⲧⲁ ⲧⲉϥϫⲟⲙ. ϥⲛⲁⲉⲣⲥ
ⲛⲁⲕ ⲛ̀ⲑⲱⲟⲩ ⲇⲉ ⲧⲏⲣⲟⲩ ⲓⲥϫⲉⲛ ⲡⲟⲩⲕⲟⲩϫⲓ ϣⲁ
ⲡⲟⲩⲛⲓϣϯ ⲁⲩϭⲓⲏ̀ⲡⲓ ⲙ̀ⲫⲏⲉ̀ⲧⲁϥⲓ̀ ⲉ̀ϧⲟⲩⲛ ϧⲉⲛ ⲫⲣⲁⲛ
ⲣ̄ⲅ̄. ⲁ. ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁⲩϫⲓⲙⲓ ⲛ̀ϣⲟ̄ⲃ̄ ⲛ̀ⲗⲟⲩⲕⲟϫⲓ
ⲛ̀ⲛⲟⲩⲃ ⲛⲉⲙ ⲟⲩϣⲟ ⲛ̀ⲥⲁⲑⲉⲣⲓ ⲛ̀ϩⲁⲧ ⲕⲁⲧⲁ ⲧϫⲟⲙ
ⲙ̀ⲡⲓⲟⲩⲁⲓ ⲡⲓⲟⲩⲁⲓ. ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲁϥⲓ̀ ⲉ̀ⲡⲓⲙⲱⲓⲧ
ⲉ̀ⲧⲟⲩⲛⲁⲕⲱⲧ ⲙ̀ⲡⲓⲧⲟⲡⲟⲥ ⲛ̀ϧⲏⲧϥ ϧⲉⲛ ⲫⲣⲁⲛ ⲙ̀ⲡⲓⲁ̀-
ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁⲩϫⲱ ⲛ̀ϯⲥⲉⲛϯ ⲉ̀ϧⲣⲏⲓ ϧⲉⲛ ⲫⲣⲁⲛ
ⲙ̀ⲫϯ ⲛⲉⲙ ⲫⲣⲁⲛ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲟⲩⲟϩ ⲁⲩ-
ⲕⲟⲧϥ ⲛ̀ⲕⲁⲗⲱⲥ ϣⲁ ⲡϫⲱⲕ ⲛ̀ⲅ̄ ⲛ̀ⲣⲟⲙⲡⲓ ⲟⲩⲟϩ ⲁⲩⲓ̀ⲛⲓ
ⲙ̀ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲉ̀ⲑ ⲟⲩⲁⲃ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲓⲙⲁⲣⲧⲓⲣⲓⲟⲛ
ⲣ̄ⲅ̄. ⲃ. ⲉ̀ⲑⲟⲩⲁⲃ ⲁⲩⲓ̀ⲛⲓ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲛ̀ⲉ̀ⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̀ⲧⲉ ⲓ̀ⲗ̄ⲏ̄ⲙ̄
ⲁϥⲉⲣⲁ̀ⲅⲓⲁ̀ⲍⲓⲛ ⲙ̀ⲡⲓⲧⲟⲡⲟⲥ. ⲱ̀ ϫⲉ ⲁⲩⲟⲩⲏⲣ ⲛ̀ϣⲫⲏⲣⲓ

ϣⲱⲡⲓ ⲙ̀ⲡⲓⲛⲁⲩ ⲉ̀ⲧⲉⲙ̀ⲙⲁⲩ ⲱ̀ ϫⲉ ⲁⲩⲟⲩⲏⲣ ⲛ̀ⲣⲱⲙⲓ ⲟⲩϫⲁⲓ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲛ̀ⲟⲩϣⲱⲛⲓ ⲛⲉⲙ ϩⲁⲛⲕⲉⲙⲏϣ ⲙ̀ⲡⲛ̅ⲁ̅ ⲛ̀ⲁⲕⲁⲑⲁⲣⲧⲟⲛ ⲉⲩⲛⲏⲟⲩ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲫⲣⲁⲛ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲉ̀ⲑ ⲟⲩⲁⲃ ⲛ̀ⲧⲉ ⲡⲉⲛⲟ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲭ̅ⲣ̅ⲥ̅.

ⲣⲇ̅. ⲁ̅. ϯϣⲏⲣⲓ ⲙ̀ⲙⲁϩ ⲃ̅ ⲛ̀ⲧⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ.

ⲁⲥϣⲱⲡⲓ ⲇⲉ ⲉ̀ⲧⲁ ⲡⲓⲉ̀ⲡⲓⲥⲕⲟⲡⲟⲥ ⲉ̀ⲑ ⲟⲩⲁⲃ ⲉⲣⲁ̀ⲅⲓ-
ⲁ̀ⲍⲓⲛ ⲙ̀ⲡⲓⲧⲟⲡⲟⲥ ⲛ̀ⲧⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉ̀ⲣⲉ
ⲡⲓⲉ̀ⲡⲓⲥⲕⲟⲡⲟⲥ ⲓ̀ⲛⲓ ⲉ̀ⲡϣⲱⲓ ⲛ̀ϯⲡⲣⲟⲥⲫⲟⲣⲁ ⲉ̀ⲑ ⲟⲩⲁϥ
(sic) ⲁϥⲓ̀ ⲉ̀ϧⲟⲩⲛ ϩⲱϥ ⲛ̀ϫⲉ ⲟⲩⲣⲱⲙⲓ ⲉ̀ⲣⲉ ⲟⲩⲟⲛ
ⲟⲩⲡⲛ̅ⲁ̅ ⲛ̀ⲁⲕⲁⲑⲁⲣⲧⲟⲛ ⲛⲉⲙⲁϥ ⲓⲥϫⲉⲛ ⲧⲉϥⲙⲉⲧ-
ⲣⲇ̅. ⲃ̅. ⲕⲟⲩϫⲓ ⲁϥⲓ̀ⲛⲓ ⲙ̀ⲙⲟϥ ⲉ̀ⲡⲉⲥⲏⲧ ⲉ̀ⲡⲕⲁϩⲓ ⲉϥϯ ⲛ̀ϩⲁⲛ-
ⲛⲓϣϯ ⲛ̀ϧⲓⲥⲓ ⲛⲁϥ ⲁϥⲥⲕⲉⲣⲕⲉⲣ ⲉ̀ⲣⲟϥ ⲉ̀ⲣⲉ ⲣⲱϥ ϫⲉ
ϣⲥⲫⲉⲓϯ ⲉ̀ⲃⲟⲗ ⲁϥⲓ̀ ϩⲱϥ ⲁϥⲟ̀ϩⲓ ⲉ̀ⲣⲁⲧϥ ϧⲉⲛ ⲑⲙⲏϯ
ⲙ̀ⲡⲓⲗⲁⲟⲥ ⲉϥⲟⲩⲱϣ ⲉ̀ϭⲓⲥⲙⲟⲩ ϩⲱϥ ⲛⲉⲙ ⲡⲓⲙⲏϣ.
ⲁⲥϣⲱⲡⲓ ⲇⲉ ⲉ̀ⲧⲁϥⲧⲁⲗⲟⲩⲟ̀ ⲙ̀ⲡⲓⲑⲣⲓⲥⲁ̀ⲅⲓⲟⲥ ⲁⲩⲓ̀ⲛⲓ
ⲙ̀ⲡⲕⲁϩⲓ ⲁϥⲥⲕⲉⲣⲕⲉⲣ ⲙ̀ⲙⲟϥ ⲉ̀ⲣⲉ ⲣⲱϥ ϫⲉ ϣⲥⲫⲉⲓϯ
ⲉ̀ⲃⲟⲗ ⲁϥⲧⲱⲛϥ ⲁϥⲟ̀ϩⲓ ⲉ̀ⲣⲁⲧϥ ⲙ̀ⲡⲉⲙⲑⲟ ⲙ̀ⲡⲓⲙⲏϣ
ⲣⲉ̅. ⲁ̅. ⲉϥⲱϣ ⲉ̀ⲃⲟⲗ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲁ̀ϧⲟⲕ ⲛⲉⲙⲏⲓ ⲡⲓⲁ̀ⲅⲓⲟⲥ
ⲛ̀ⲧⲉ ⲫϯ ϯⲥⲱⲟⲩⲛ ⲙ̀ⲙⲟⲕ ϫⲉ ⲛ̀ⲑⲟⲕ ⲛⲓⲙ ⲭⲛⲁϣϩⲓⲧ
ⲉ̀ⲃⲟⲗ ⲁⲛ ϧⲉⲛ ⲡⲁⲓⲣⲱⲙⲓ ⲁ̀ⲛⲟⲕ ⲅⲁⲣ ⲁ̀ⲛⲟⲕ ⲟⲩⲡⲉⲣ-
ⲙⲟⲩ ⲭⲛⲁⲉⲣϣϫⲉⲙϫⲟⲙ ⲉ̀ⲣⲟⲓ ⲁⲛ ⲱ̀ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲟⲩⲟϩ ⲁϥⲉⲣϩⲏⲧⲥ ⲛ̀ϫⲉⲟⲩⲁ̀ ⲉ̀ⲫϯ ⲛⲉⲙ ⲡⲓⲁ̀ⲅⲓⲟⲥ
ⲅⲉⲱⲣⲅⲓⲟⲥ. ⲛⲁⲣⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣ[ⲅⲓⲟⲥ] ϯ ⲛ̀ϩⲁⲛ-
ⲛⲓϣϯ ⲛ̀ϧⲓⲥⲓ ⲛⲁϥ ⲡⲉ ⲁϥⲓ̀ ϩⲁ ⲡⲓⲥⲧⲩⲗⲗⲟⲥ ⲡⲁⲗⲓⲛ ⲟⲛ
ⲣⲉ̅. ⲃ̅. ⲁ̀ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲥⲱⲛϩ ⲛ̀ⲛⲉϥϫⲓϫ ϩⲓⲫⲁϩⲟⲩ
ⲙ̀ⲙⲟϥ ⲁϥⲥⲟⲕϥ ⲉ̀ⲡϣⲱⲓ ⲛ̀ⲥⲁ ⲡⲓⲥⲧⲩⲗⲗⲟⲥ ⲉ̀ⲣⲉ ⲛⲉϥ-
ϫⲓϫ ⲥⲟⲛϩ ⲉ̀ⲡϣⲱⲓ ⲛ̀ⲥⲁ ⲡⲉϥⲥⲟⲓ ϣⲁⲧⲉϥⲁ̀ⲫⲉ ⲉⲣ

ⲥⲁ ⲡϣⲱⲓ ⲛ̀ϯⲕⲉⲫⲁⲗⲓⲥ ⲛ̀ⲧⲉ ⲡⲓⲥⲧⲩⲗⲗⲟⲥ ⲉ̀ⲣⲉ ⲟⲩⲟⲛ
ⲛⲓⲃⲉⲛ ⲉⲣⲑⲉⲱ̀ⲣⲓⲛ ⲙ̀ⲙⲟϥ ⲁⲩⲉⲣϣ̀ⲫⲏⲣⲓ ⲧⲏⲣⲟⲩ ⲉⲩϫⲱ
ⲙ̀ⲙⲟⲥ ϫⲉ ⲙ̀ⲡⲉⲛⲛⲁⲩ ⲉ̀ⲟⲩⲟⲛ ⲙ̀ⲡⲁⲓⲣⲏϯ ⲉ̀ⲛⲉϩ
ⲣϛ. ⲁ ϩⲏⲡⲡⲉ ⲅⲁⲣ ⲡⲉϥⲥⲟⲓ ⲅⲁⲣ (sic) ⲧⲟⲙⲓ ⲉ̀ⲡⲓⲥⲧⲩⲗⲗⲟⲥ
ⲛⲉϥϫⲓϫ ⲥⲟⲛϩ ϩⲓⲫⲁϩⲟⲩ ⲙ̀ⲙⲟϥ ⲁϭⲛⲉ ϩⲗⲓ ⲛ̀ⲛⲁⲓ ⲟⲩⲇⲉ
ⲛⲉϥϭⲁⲗⲁⲩϫ ϫⲏ ⲁⲛ ϩⲓϫⲉⲛ ⲡⲓⲕⲁϩⲓ ϩⲏⲡⲡⲉ ⲅⲁⲣ
ⲁϥⲓ̀ϣⲓ ⲙ̀ⲙⲟϥ ⲥⲁⲃⲟⲗ ⲙ̀ⲡⲓⲥⲧⲩⲗⲗⲟⲥ ⲛ̀ⲥⲟⲡ ⲃ̅ ⲙ̀ⲙⲟⲛ
ϩⲗⲓ ⲁ̀ⲙⲟⲛⲓ ⲙ̀ⲙⲟϥ ⲙ̀ⲡⲉⲛⲛⲁⲩ ⲉ̀ϣ̀ⲫⲏⲣⲓ ⲙ̀ⲡⲁⲓⲣⲏϯ
ⲉ̀ⲛⲉϩ ϧⲉⲛ ϩⲗⲓ ⲙ̀ⲙⲁⲣⲧⲩⲣⲟⲥ ⲁⲗⲗⲁ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣ-
ⲅⲓⲟⲥ ⲡⲉⲧⲁ̀ⲙⲟⲛⲓ ⲙ̀ⲡⲥⲱⲙⲁ ⲙ̀ⲡⲁⲓⲣⲱⲙⲓ ⲉ̀ⲁϥⲉⲣⲃⲁ-
ⲥⲁⲛⲓⲍⲓⲛ ⲙ̀ⲙⲟϥ ⲟⲩⲟϩ ⲛⲁⲣⲉ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲣⲑⲉⲱ̀-
ⲣϛ. ⲃ. ⲣⲓⲛ ⲙ̀ⲙⲟϥ ⲟⲩⲟϩ ⲉⲩⲉⲣϣ̀ⲫⲏⲣⲓ ⲙ̀ⲙⲟϥ ⲉⲩϯⲱ̀ⲟⲩ
ⲙ̀ⲫϯ ⲛⲉⲙ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲓϫⲱⲣⲓ ⲙ̀ⲙⲁⲣⲧⲩⲣⲟⲥ
ⲛ̀ⲧⲉ ⲡⲉⲛⲟ̅ⲥ̅ ⲓⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅. ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲇⲉ ⲁ̀ ⲡⲓⲁ̀ⲅⲓⲟⲥ
ⲅⲉⲱⲣⲅⲓⲟⲥ ϫⲁϥ ⲉ̀ⲡⲉⲥⲏⲧ ⲁϥϩⲉⲓ ⲉ̀ⲡϣⲱⲓ ⲛ̀ϯⲕⲉⲫⲁⲗⲓⲥ
ⲛ̀ⲧⲉ ⲡⲓⲥⲧⲩⲗⲗⲟⲥ ⲁϥϩⲉⲓ ϩⲓϫⲉⲛ ⲡⲓⲕⲁϩⲓ ⲁϥⲉⲣⲁⲧⲉ̀ⲙⲓ
ϩⲱⲥⲧⲉ ⲛ̀ⲧⲉ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ϫⲟⲥ ϫⲉ ⲁϥⲙⲟⲩ. ⲉ̀ⲧⲁⲩϯ
ⲣⲍ. ⲁ ⲇⲉ ⲛ̀ϯϩⲩⲣⲏⲛⲏ ⲁ̀ ⲡⲓⲗⲁⲟⲥ ⲧⲏⲣϥ ⲫⲱϧⲧ ⲉ̀ϧⲣⲏⲓ ⲉ̀ϫⲱϥ
ⲉⲩⲉⲣϣ̀ⲫⲏⲣⲓ ⲙ̀ⲙⲟϥ ⲉϥⲟⲓ ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲟⲩⲣⲉϥⲙⲱⲟⲩⲧ.
ⲛⲉ ⲟⲩⲟⲛ ⲟⲩⲣⲱⲙⲓ ⲇⲉ ⲛ̀ϭⲁⲗⲉ ⲓⲥϫⲉⲛ ⲉϥϧⲉⲛ ⲑⲛⲉϫⲓ
ⲛ̀ⲧⲉ ⲧⲉϥⲙⲁⲩ ⲙ̀ⲡⲉϥⲙⲟϣⲓ ⲉ̀ⲛⲉϩ ⲁⲗⲗⲁ ⲉϥϩⲉⲙⲥⲓ
ⲉϥϣⲁⲧⲙⲉⲑⲛⲁⲓ ϩⲓⲣⲉⲛ ⲫⲣⲟ ⲙ̀ⲡⲓⲧⲟⲡⲟⲥ ⲙ̀ⲡⲓⲛⲁⲩ
ⲉ̀ⲧⲉⲙⲙⲁⲩ ⲁϥⲓ̀ ⲉ̀ϧⲟⲩⲛ ⲛⲉⲙ ⲡⲓⲙⲏϣ ⲉϥⲱϣϯ ϩⲓϫⲉⲛ
ⲛⲉϥϫⲓϫ ⲛⲉⲙ ⲛⲉϥϭⲁⲗⲁⲩϫ ⲉ̀ⲣⲉ ⲛⲉϥϭⲁⲗⲁⲩϫ ⲱϣϯ
ⲣⲍ. ⲃ. ⲛ̀ⲥⲱϥ ⲁϥⲓ̀ ⲉ̀ϧⲟⲩⲛ ϧⲁ ⲛⲉⲛϭⲁⲗⲁⲩϫ ⲛ̀ⲛⲓⲣⲱⲙⲓ ϣⲁ-
ⲧⲉϥⲫⲟϩ ⲉ̀ⲡⲓⲣⲱⲙⲓ ⲉⲧⲟⲓ ⲛ̀ⲇⲉⲙⲱⲛ ⲁϥⲥⲟⲩⲧⲉⲛ ⲧⲉϥ-
ϫⲓϫ ⲉ̀ⲃⲟⲗ ⲁϥⲁ̀ⲙⲟⲛⲓ ⲙ̀ⲫⲙⲟ̀ⲩⲧ ⲙ̀ⲡⲓϭⲁⲗⲉ ⲁϥⲥⲟⲕϥ
ⲉϥⲟⲩⲱϣ ⲉ̀ⲱⲗϥ ⲛ̀ⲧⲟⲧϥ ⲁ̀ ⲛⲉϥⲫⲁⲧ ϯ ⲛ̀ⲟⲩⲛⲓϣϯ
ⲛ̀ϣⲕⲁⲡ ⲁⲩⲥⲱⲟⲩⲧⲉⲛ ⲉ̀ⲃⲟⲗ ⲥⲁⲧⲟⲧⲟⲩ ϩⲁⲛⲕⲉⲣⲱⲙⲓ
ⲱ̀ⲗⲓ ⲙ̀ⲡⲉϥⲙⲟⲩⲧ ⲙ̀ⲫⲏⲉⲧⲟⲓ ⲛ̀ⲧⲇⲉⲙⲱⲛ ⲉⲩⲟⲩⲱϣ

ⲉ̀ⲭⲁϥ ⲉ̀ⲃⲟⲗ ⲉⲩϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ϭⲱⲣⲉⲙ ⲙⲁϣⲉ ⲛⲁⲕ
ⲉ̀ⲃⲟⲗ ⲁϥⲧⲱⲛϥ ⲁϥⲟ̀ϩⲓ ⲉ̀ⲣⲁⲧϥ ϧⲉⲛ ⲟⲩϣⲑⲟⲣⲧⲉⲣ
ⲣ̅ⲏ̅. ⲁ̅. ⲁⲩⲧⲁϫⲣⲟ ⲛ̀ϫⲉ ⲛⲉϥⲫⲁⲧ ⲁϥϭⲱⲣⲉⲙ ⲉ̀ⲃⲟⲗ ⲁϥϣⲉ ⲛⲁϥ
ⲛⲏ ⲇⲉ ⲉ̀ⲧⲥⲱⲟⲩⲛ ⲙ̀ⲙⲟϥ ⲁⲩϭⲱⲣⲉⲙ ⲉ̀ⲣⲟϥ ⲙ̀ⲡⲉ ϩⲗⲓ
ϣⲧⲁϩⲟϥ ϣⲁⲧⲉϥⲉⲣ ⲥⲁⲃⲟⲗ ⲛ̀ϯⲡⲗⲁⲧⲓⲁ̀ ⲛ̀ⲧⲉ ⲡⲓⲧⲟ-
ⲡⲟⲥ ⲟⲩⲟϩ ⲁ̀ ⲡⲓⲉ̀ⲡⲓⲥⲕⲟⲡⲟⲥ ⲟⲩⲁϩⲥⲁϩⲛⲓ ⲉⲑⲣⲟⲩⲉⲛϥ
ⲛⲁϥ ⲛⲉⲙ ⲡⲓⲕⲉⲣⲱⲙⲓ ⲉ̀ⲧⲟⲓ ⲛ̀ⲇⲉⲙⲱⲛ. ⲁϥⲉ̀ⲣⲟⲩⲱ̀
ⲛ̀ϫⲉ ⲡⲓⲣⲱⲙⲓ ⲉⲧⲟⲓ ⲛ̀ⲇⲉⲙⲱⲛ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲭⲱ
ⲛⲏⲓ ⲉ̀ⲃⲟⲗ ⲡⲁⲓⲱⲧ ⲉ̀ⲑ ⲟⲩⲁⲃ ⲛ̀ⲧⲁϫⲱ ⲉ̀ⲣⲟⲕ ⲛ̀ⲛⲏⲉ̀ⲧⲁⲓ-
ⲣ̅ⲏ̅. ⲃ̅. ⲛⲁⲩ ⲉ̀ⲣⲱⲟⲩ ⲓⲥϫⲉⲛ ⲧⲁⲙⲉⲧⲁ̀ⲗⲟⲩ ⲟⲩⲟⲛ ⲟⲩⲇⲉⲙⲱⲛ
ⲛⲉⲙⲏⲓ ϣⲁ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲫⲟⲟⲩ ⲟⲩⲟϩ ⲙ̀ⲡⲓⲛⲁⲩ ⲉ̀ⲣⲟϥ
ϧⲉⲛ ⲛⲁⲃⲁⲗ ⲉ̀ⲃⲟⲗ ⲉ̀ⲫⲟⲟⲩ ⲟⲩⲟϩ ⲁϥϣⲁⲛⲟⲩⲓ̀ⲉ̀ⲓ̀ (sic)
ⲉ̀ϫⲱⲓ ⲕⲁⲧⲁ ⲥⲟⲡ ϣⲁⲓⲛⲁⲩ ⲉ̀ⲟⲩⲭⲣⲱⲙ ⲙ̀ⲡⲁⲙ̀ⲑⲟ
ⲉ̀ⲃⲟⲗ ϣⲁⲓϣⲑⲟⲣⲧⲉⲣ ⲛ̀ⲧⲁϩⲉⲓ ⲉ̀ⲡⲉⲥⲏⲧ ϩⲓϫⲉⲛ ⲡⲓⲕⲁϩⲓ
ⲙ̀ⲡ[ⲁ]ⲓⲉ̀ⲙⲓ ⲉ̀ϩⲗⲓ ϣⲁⲧⲉ ⲡⲓⲇⲉⲙⲱⲛ ϣⲉ ⲛⲁϥ ⲉ̀ⲃⲟⲗ ϩⲁ-
ⲣⲟⲓ. ⲛ̀ⲧⲟⲩⲓ̀ ⲛ̀ϫⲉ ⲛⲓⲣⲱⲙⲓ ⲛ̀ⲧⲟⲩⲧⲁϩⲟⲓ ⲉ̀ⲣⲁⲧ ⲁⲥϣⲱⲡⲓ
ⲣ̅ⲑ̅. ⲁ̅. ⲇⲉ ⲙ̀ⲙⲟⲓ ⲉ̀ⲧⲁϥⲓ̀ ⲉ̀ϫⲱⲓ ⲙ̀ⲡⲁⲓⲥⲟⲡ ⲁⲓⲉⲣⲁⲧⲉ̀ⲙⲓ ⲁⲓ-
ⲛⲁⲩ ⲉ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁϥⲓ̀ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲓⲙⲁⲛⲉⲣ-
ϣⲱⲟⲩϣⲓ ⲁϥⲁ̀ⲙⲟⲛⲓ ⲛ̀ⲧⲁϫⲓϫ ⲁϥϯⲛⲟⲙϯ ⲛⲏⲓ ⲁⲓⲛⲁⲩ
ⲉ̀ⲡⲓⲇⲉⲙⲱⲛ ⲉ̀ⲧⲉⲙⲙⲁⲩ ⲙ̀ⲡⲁⲓⲥⲟⲡ ϧⲉⲛ ⲛⲁⲃⲁⲗ ⲉϥⲟⲓ
ⲙ̀ⲡⲥⲙⲟⲧ ⲛ̀ⲟⲩⲣⲱⲙⲓ ⲙ̀ⲡⲁⲙ̀ⲑⲟ ⲉ̀ⲃⲟⲗ ⲉⲣⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ
ⲅⲉⲱⲣⲅⲓⲟⲥ ϯ ⲛ̀ϩⲁⲛⲛⲓϣϯ ⲛ̀ϧⲓⲥⲓ ⲛⲁϥ ⲁϥⲁ̀ⲙⲟⲛⲓ
ⲙ̀ⲙⲟϥ ⲁϥⲥⲟⲕϥ ⲉ̀ⲡϣⲱⲓ ⲉ̀ⲡⲓⲥⲧⲩⲗⲗⲟⲥ ϣⲁⲧⲉϥ-
ⲣ̅ⲑ̅. ⲃ̅. ⲫⲟϩ ⲉ̀ϯⲕⲉⲫⲁⲗⲓⲥ ⲉ̀ⲡϣⲱⲓ ⲟⲩⲟϩ ⲁϥϯ ⲛ̀ϩⲁⲛⲛⲓϣϯ
ⲛ̀ϧⲓⲥⲓ ⲛⲁϥ ⲉⲡϧⲁⲉ̀ ⲇⲉ ⲁ̀ ⲡⲓⲇⲉⲙⲱⲛ ⲱϣ ⲉ̀ⲃⲟⲗ
ⲛ̀ⲟⲩⲛⲓϣϯ ⲛ̀ϧⲣⲱⲟⲩ ⲉϥⲱⲣⲕ ⲛ̀ϩⲁⲛⲁ̀ⲛⲁϣ ⲉϥϫⲱ
ⲙ̀ⲙⲟⲥ ϫⲉ ϯⲛⲁϣⲉ ⲛⲏⲓ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲡⲁⲓⲣⲱⲙⲓ ϯⲛⲁ-
ⲧⲁⲥⲑⲟⲓ ⲉ̀ⲣⲟϥ ⲁⲛ ϣⲁ ⲉ̀ⲛⲉϩ ⲁ̀ⲛⲟⲕ ⲇⲉ ⲁⲓⲛⲁⲩ
ⲉ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁϥⲁ̀ⲙⲟⲛⲓ ⲙ̀ⲙⲟϥ ⲛ̀ⲟⲟϥ ⲡⲓⲇⲉ-
ⲙⲱⲛ ⲁϥϥⲁⲓ̀ ⲙ̀ⲙⲟϥ ⲉ̀ⲡϣⲱⲓ ⲁϥⲥⲁⲧϥ ⲉ̀ⲡⲉⲥⲏⲧ ϩⲓϫⲉⲛ

ⲣ̄ⲓ. ⲁ̄ ⲛⲓⲡⲗⲁⲝ ⲟⲩⲟϩ ⲁ̀ ⲡⲓⲇⲉⲙⲱⲛ ϯ ⲛ̀ⲟⲩⲛⲓϣϯ ⲛ̀ϧⲣⲱⲟⲩ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲡⲉϥϣⲁⲓ ⲁϥⲓ̀ ⲉ̀ⲃⲟⲗ ⲁϥϣⲉ ⲛⲁϥ ⲁ̀ⲛⲟⲕ ϩⲱ ⲁⲓⲉ̀ⲙⲓ ⲉ̀ⲣⲟⲓ ⲉ̀ⲧⲁⲓⲁ̀ⲥⲓⲁⲓ ϧⲉⲛ ⲡⲁⲥⲱⲙⲁ ⲁⲓⲉⲛⲕⲟⲧ ⲟⲩⲟϩ ⲁⲓϩⲱⲣⲡ ⲙ̀ⲡⲓⲛⲁⲩ ⲉ̀ϩⲗⲓ ϣⲁⲧⲉ ⲡ̀ⲁⲓⲣⲱⲙⲓ ⲉ̀ⲧⲟⲓ ⲛ̀ϭⲁⲗⲉ ⲛ̀ⲧⲉϥϫⲟⲩϣⲧ ⲉ̀ϩⲣⲏⲓ ⲉ̀ϫⲱⲓ ⲟⲩⲟϩ ⲉ̀ⲧⲁⲓⲟⲩⲱⲛ ⲛ̀ⲛⲁⲃⲁⲗ ⲁⲓⲛⲁⲩ ⲉ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁϥⲁ̀ⲙⲟⲛⲓ ⲛ̀ⲛⲁϫⲓϫ ⲁϥⲙⲟⲗϫⲟⲩ ⲉ̀ⲫⲙⲟⲩⲧ ⲙ̀ⲡⲓϭⲁⲗⲉ

ⲣ̄ⲓ. ⲃ̄. ⲁϥϭⲱⲣⲉⲙ ⲟⲩⲃⲏⲓ ϫⲉ ⲁ̀ⲙⲟⲛⲓ ⲙ̀ⲙⲟϥ ⲛ̀ⲕⲁⲗⲱⲥ ⲁ̀ⲛⲟⲕ ϩⲱ ⲁⲓⲁ̀ⲙⲟⲛⲓ ⲙ̀ⲡⲉϥⲙⲟⲩⲧ ⲁⲓⲥⲱⲕ ⲉ̀ϫⲱϥ ⲁ̀ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁ̀ⲙⲟⲛⲓ ⲛ̀ⲛⲉϥⲫⲁⲧ ⲁ̀ϥⲥⲱⲕ ⲛ̀ⲛⲉϥⲫⲁⲧ ⲁϥϯ ⲛ̀ⲟⲩⲛⲓϣϯ ⲛ̀ϧⲣⲱⲟⲩ ⲉ̀ⲃⲟⲗ ⲁϥⲭⲁϥ ⲉ̀ⲃⲟⲗ ⲁϥϭⲱⲣⲉⲙ ⲟⲩⲃⲏⲓ ⲁⲓⲭⲱ ⲙ̀ⲡⲉϥⲙⲟⲩⲧ ⲉ̀ⲃⲟⲗ ⲁϥⲧⲱⲛϥ ⲁϥϣⲉ ⲛⲁϥ ⲉϥϭⲟϫⲓ ⲟⲩⲟϩ ⲁ̀ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ϣⲉ ⲛⲁϥ ⲉ̀ⲡϣⲱⲓ ⲉ̀ⲛⲓⲫⲏⲟⲩⲓ̀ ⲉⲓⲥⲟⲙⲥ ⲛ̀ⲥⲱϥ.

ⲣ̄ⲓⲁ̄. ⲁ. ⲛⲁⲓ ⲇⲉ ⲉ̀ⲧⲁϥⲥⲱⲧⲉⲙ ⲉ̀ⲣⲱⲟⲩ ⲛ̀ϫⲉ ⲡⲓⲉ̀ⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲉⲙ ⲡⲓⲙⲏϣ ⲉⲧⲕⲱϯ ⲉ̀ⲣⲟϥ ⲛⲁⲩⲉⲣϣ̀ⲫⲏⲣⲓ ⲉ̀ⲙⲁϣⲱ ϧⲉⲛ ⲟⲩⲛⲓϣϯ ⲛ̀ϣⲫⲏⲣⲓ ⲟⲩⲟϩ ⲛⲁⲩϯⲱ̀ⲟⲩ ⲙ̀ⲫϯ ⲛⲉⲙ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ϫⲉ ⲟⲩⲛⲓϣϯ ⲧⲉ ⲧⲉϥϫⲟⲙ ⲛⲉⲙ ⲛⲓϩⲙⲟⲧ ⲉ̀ⲧⲁ ⲫϯ ⲓ̀ⲣⲓ ⲙ̀ⲙⲱⲟⲩ ⲛⲉⲙⲁϥ ⲟⲩⲟϩ ⲛⲓⲣⲱⲙⲓ ⲉ̀ⲧⲁⲩⲟⲩϫⲁⲓ ⲁⲩϣⲱⲡⲓ ⲙ̀ⲃⲱⲕ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉⲩϣⲉⲙϣⲓ ⲛ̀ϧⲏⲧϥ ⲙ̀ⲡⲓⲉ̀ϩⲟⲟⲩ ⲛⲉⲙ

ⲣ̄ⲓⲁ̄. ⲃ. ⲡⲓⲉ̀ϫⲱⲣϩ ϣⲁ ⲡⲓⲉ̀ϩⲟⲟⲩ ⲛ̀ⲧⲉ ⲡⲟⲩⲙⲟⲩ. ϩⲁⲛⲙⲏϣ ⲇⲉ ⲛ̀ⲣⲱⲙⲓ ⲛⲉⲙ ϩⲁⲛϩⲓⲟ̀ⲙⲓ ⲛⲉⲙ ϩⲁⲛⲕⲟⲩϫⲓ ⲛ̀ⲁⲗⲱⲟⲩⲓ̀ ⲉⲩϣⲱⲛⲓ ⲛ̀ⲟⲩⲙⲏϣ ⲛ̀ⲣⲏϯ ϧⲉⲛ ϩⲁⲛϧⲙⲟⲙ ⲛⲉⲙ ϩⲁⲛⲁ̀ⲣⲟϣ ⲛⲉⲙ ϩⲁⲛⲡ̄ⲛ̄ⲁ̄ ⲉⲩϩⲱⲟⲩ ⲁⲩⲟⲩϫⲁⲓ ϧⲉⲛ ⲡⲓⲉ̀ϩⲟⲟⲩ ⲉ̀ⲧⲉⲙⲙⲁⲩ ϧⲉⲛ ⲡⲧⲟⲡⲟⲥ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉ̀ⲃⲟⲗ ϩⲓⲧⲉⲛ ⲫⲣⲁⲛ ⲙ̀ⲡⲉⲛⲟ̄ⲥ̄ ⲓ̄ⲏ̄ⲥ̄ ⲡⲭ̄ⲥ̄.

ρ̅ι̅β̅. α. ## ϯϣⲫⲏⲣⲓ ⲙ̀ⲙⲁϩⲅ̅ ⲛ̀ⲧⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲛ̀ⲧⲉ ⲓ̅ⲏ̅ⲥ̅ ⲡ̅ⲭ̅ⲥ̅.

ⲁⲥϣⲱⲡⲓ ⲇⲉ ⲉ̀ⲧⲁ ⲡⲓⲉ̀ⲡⲓⲥⲕⲟⲡⲟⲥ ⲉ̀ⲑ ⲟⲩⲁⲃ ϣⲉ ⲛⲁϥ
ⲉ̀ϩⲣⲏⲓ ⲉ̀ⲓ̅ⲗ̅ⲏ̅ⲙ̅ ⲛⲉⲙ ⲛⲏ ⲧⲏⲣⲟⲩ ⲉ̀ⲑ ⲛⲉⲙⲁϥ ⲛⲁⲩ-
ⲥⲁϫⲓ ⲡⲉ ⲛ̀ⲛⲓⲙⲏⲛⲓ ⲛⲉⲙ ⲛⲓϣⲫⲏⲣⲓ ⲉ̀ⲧⲁⲩϣⲱⲡⲓ
ⲉ̀ⲃⲟⲗϩⲓⲧⲉⲛ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ϧⲉⲛ ⲑⲙⲏϯ ⲙ̀ⲡⲓ-
ⲗⲁⲟⲥ ϩⲏⲡⲡⲉ ⲓⲥ ⲟⲩⲣⲱⲙⲓ ⲛ̀ⲁⲭⲱ ⲛ̀ⲓⲟⲩⲇⲁⲓ ⲟⲩⲟϩ
ρ̅ι̅β̅. β. ⲛ̀ⲥⲟⲛⲓ ⲟⲩⲟϩ ⲛ̀ⲣⲉϥⲉⲣϩⲓⲕ ⲛ̀ⲛⲓⲣⲱⲙⲓ ϣⲁⲧⲟⲩⲉⲛ-
ⲕⲟⲧ ⲛ̀ⲧⲉϥⲁ̀ⲗⲓ ⲙ̀ⲡⲉⲧⲉⲛⲧⲱⲟⲩ ⲉ̀ⲧⲁϥⲥⲱⲧⲉⲙ ⲉⲑⲃⲉ
ⲛⲓϫⲟⲙ ⲛⲉⲙ ⲛⲓϣⲫⲏⲣⲓ ⲉ̀ⲧⲉⲣⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲓ̀ⲣⲓ ⲙ̀ⲙⲱⲟⲩ ⲛⲁϥⲧⲉⲛϩⲟⲩⲧ ⲙ̀ⲙⲱⲟⲩ ⲁⲛ ⲡⲉ ⲁⲗⲗⲁ
ⲛⲁϥϫⲱ ⲙ̀ⲙⲟⲥ ⲛ̀ⲛⲓⲙⲏϣ ϫⲉ ⲉⲣⲉ̀ ⲛⲓⲭ̀ⲣⲓⲥⲧⲓⲁ̀ⲛⲟⲥ
ⲥⲱⲣⲉⲙ ⲉⲩϩⲏⲗ ϩⲁ ⲡⲁⲓⲣⲱⲙⲓ ⲛ̀ⲕⲁϩⲓ ⲙ̀ⲡⲉⲛⲣⲏϯ
ρ̅ι̅ⲅ̅. α. ϫⲉ ⲁ̀ⲣⲓⲃⲟⲏⲑⲓⲛ ⲛ̀ⲧⲉⲕⲧⲁⲗϭⲟ ⲛ̀ⲛⲉⲛϣⲱⲛⲓ ⲟⲩⲟϩ
ϣⲁⲣⲉ ⲟⲩⲙⲏϣ ⲛ̀ⲭⲣⲏⲥⲧⲓⲁ̀ⲛⲟⲥ ⲙ̀ⲗⲁϧ ⲛⲉⲙⲁϥ
ⲛ̀ⲟⲩⲙⲏϣ ⲛ̀ⲥⲟⲡ ⲛ̀ⲑⲟϥ ⲇⲉ ⲛⲁϥⲙⲏⲛ ⲉ̀ⲃⲟⲗϧⲉⲛ
ϩⲁⲛⲙⲏϣ ⲙ̀ⲙⲉⲧⲣⲉϥϫⲉⲟⲩⲁ̀ ⲡⲁⲓⲣⲏϯ ⲁϥⲥⲱⲧⲉⲙ
ⲇⲉ ⲉ̀ⲣⲟϥ ⲛ̀ϫⲉ ⲟⲩⲣⲱⲙⲓ ⲛ̀ⲕⲟⲩϫⲓ ⲛ̀ϩⲏⲧ ϧⲉⲛ ⲛⲓ-
ⲭⲣⲏⲥⲧⲓⲁ̀ⲛⲟⲥ ⲁϥϫⲱⲛⲧ ⲉ̀ⲙⲁϣⲱ ⲁϥⲧⲱⲛϥ ⲉϥϯ
ⲛⲉⲙⲁϥ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲫϯ ⲛⲁⲱ̀ⲟⲩⲛ̀ϩⲏⲧ ⲛⲉⲙⲁⲕ
ρ̅ι̅ⲅ̅. β. ⲁⲛ ⲙ̀ⲡⲁⲓⲣⲏϯ ⲉⲕϣⲱϣ ⲛ̀ⲛⲉϥⲙⲁⲣⲧⲩⲣⲟⲥ ⲉ̀ⲑ ⲟⲩⲁⲃ
ⲁⲗⲗⲁ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲛⲁϭⲓ ⲙ̀ⲡϣⲓϣ ⲛⲉⲙⲁⲕ ⲟⲩⲟϩ ⲛ̀ⲧⲉϥ
ϥⲟⲧⲕ ⲉ̀ⲃⲟⲗ ⲟⲩⲟϩ ϯ ⲛ̀ϩⲁⲛⲛⲓϣϯ ϣⲱϣ ⲛ̀ⲛⲟⲩⲉ̀-
ⲣⲏⲟⲩ. ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲁϥⲉⲣⲟⲩⲱ̀ ⲛ̀ϫⲉ ⲡⲓⲣⲱⲙⲓ
ⲛ̀ⲓⲟⲩⲇⲁⲓ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲭⲁ ⲗⲟⲅⲱ̀ⲟⲩ ⲉ̀ϧⲣⲏⲓ
ⲛⲉⲙⲏⲓ ϯⲛⲟⲩ ⲛ̀ⲧⲁϩⲱⲗ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲧⲟⲡⲟⲥ ⲉ̀ⲧⲉⲙ-
ⲙⲁⲩ ⲛ̀ⲧⲁϣⲟⲗϥ ⲛ̀ⲧⲁⲓ̀ⲛⲓ ⲛ̀ⲛⲉϥⲥⲕⲉⲩⲟⲥ ⲙ̀ⲡⲁⲓⲙⲁ
ρ̅ι̅ⲇ̅. α. ⲛ̀ⲧⲉϣⲧⲉⲙϩⲗⲓ ⲉ̀ⲙⲓ ⲛ̀ⲧⲁⲛⲁⲩ ϫⲉ ⲉ̀ⲣⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲛⲁⲉ̀ⲣⲟⲩ ⲛⲏⲓ. ⲁϥⲉⲣⲟⲩⲱ̀ ⲛ̀ϫⲉ ⲡⲓⲭ̀ⲣⲓⲥⲧⲓⲁⲛⲟⲥ ϫⲉ

ϫⲁ ⲗⲟⲩϫⲱ ⲉ̀ϧⲣⲏⲓ ⲛⲉⲙⲏⲓ ϣⲁ ⲅ̄ ⲛ̀ⲗⲟⲩⲕⲟϫⲓ ⲉ̀ϣⲱⲡ
ⲛ̀ⲧⲉⲕⲱ̀ⲗⲓ ⲛ̀ⲟⲩϩⲗⲓ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲡⲧⲟⲡⲟⲥ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ
ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛ̀ⲧⲉⲕⲓⲙ ⲙ̀ⲙⲟϥ ⲙ̀ⲡⲁⲓⲙⲁ ⲛ̀ⲧⲉⲛϩⲱⲗ
ⲉ̀ⲡⲓⲧⲟⲡⲟⲥ ⲛ̀ⲧⲉⲛϣⲓⲛⲓ ⲛ̀ⲧⲉⲛⲉ̀ⲙⲓ ⲉ̀ϯⲙⲉⲑⲙⲏⲓ ϫⲉ
ⲁⲕⲛⲁⲱ̀ⲗⲓ ⲛ̀ⲟⲩϩⲗⲓ ⲛ̀ⲧⲉ ⲡⲓⲧⲟⲡⲟⲥ ⲉ̀ϣⲱⲡ ⲛ̀ⲧⲉⲕⲓ̀ⲣⲓ
ⲣⲓⲁ̅. ⲃ. ⲛ̀ⲟⲩⲁ̀ⲃⲟⲧ ⲛ̀ⲉϩⲟⲟⲩ ⲛ̀ⲧⲉϥϣⲧⲉⲙ ⲡⲉⲧϩⲱⲟⲩ ⲧⲁϩⲟⲕ
ⲓⲉ ϯⲛⲁⲛⲁϩϯ ϩⲱ ⲕⲁⲧⲁ ⲣⲟⲕ ⲟⲩⲟϩ ϯⲛⲁϯ ⲛ̀ⲕⲉⲅ̄
ⲛ̀ⲗⲟⲩⲕⲟϫⲓ ⲛⲁⲕ ⲉ̀ϣⲱⲡ ⲛ̀ⲧⲉⲕϣⲧⲉⲙϣϫⲉⲙϫⲟⲙ
ⲛ̀ⲱ̀ⲗⲓ ⲛ̀ϩⲗⲓ ⲛ̀ⲧⲉ ⲡⲓⲧⲟⲡⲟⲥ ⲛ̀ⲧⲉϩⲗⲓ ⲙ̀ⲡⲉⲧϩⲱⲟⲩ
ϣⲱⲡⲓ ⲙ̀ⲙⲟⲕ ⲁⲕϯ ⲛ̀ϯⲅ̄ ⲛ̀ⲗⲟⲩⲕⲟϫⲓ ⲁⲕϣⲱⲡⲓ
ϩⲱⲕ ⲛ̀ⲭⲣⲏⲥⲧⲓⲁ̀ⲛⲟⲥ ⲟⲩⲟϩ ⲁ̀ ⲡⲓϩⲱⲃ ⲑⲱϣ ⲟⲩⲧⲱⲟⲩ
ⲣⲓⲃ̅. ⲁ. ⲙ̀ⲡⲁⲓⲣⲏϯ ⲁⲩⲧⲁϩⲟ ⲛ̀ⲛⲓⲙⲉⲧⲣⲉⲩ[1]) ⲉ̀ⲣⲁⲧⲟⲩ. ⲁϥ-
ⲧⲱⲛϥ ⲛ̀ϫⲉ ⲡⲓⲣⲱⲙⲓ ⲉⲧⲟⲓ ⲛ̀ⲁ̀ⲭⲱ ⲁϥϣⲉ ⲛⲁϥ
ⲉ̀ⲡⲓⲧⲟⲡⲟⲥ ⲁϥⲱ̀ⲗⲓ ⲛ̀ϩⲁⲛⲥⲕⲉⲩⲟⲥ ⲛ̀ϭⲓⲟⲩⲓ̀ ⲟⲩⲟϩ
ⲁϥⲓ̀ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲑⲙⲏϯ ⲙ̀ⲡⲓⲧⲟⲡⲟⲥ ⲉⲩⲟⲃϣ ⲧⲏⲣⲟⲩ
ⲙ̀ⲡⲉϩⲗⲓ ⲉ̀ⲙⲓ ⲉ̀ⲣⲟϥ ⲉ̀ⲧⲁϥⲉⲣ ⲥⲁⲃⲟⲗ ⲙ̀ⲡⲓⲣⲟ ⲉⲧⲥⲁ-
ⲃⲟⲗ ⲙ̀ⲡⲓⲧⲟⲡⲟⲥ ⲡⲉϫⲁϥ ⲛ̀ϧⲣⲏⲓ ⲛ̀ϧⲏⲧϥ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ
ϫⲉ ϭⲓϣⲓⲡⲓ ⲛⲁⲕ ϯⲛⲟⲩ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛⲉⲙ ⲡⲓⲕⲉⲟⲩⲁⲓ
ⲣⲓⲃ̅. ⲃ. ⲉ̀ⲧⲁϥⲭⲁⲗⲟⲩⲱ ⲉ̀ϧⲣⲏⲓ ⲛⲉⲙⲏⲓ ⲛⲁϥⲥⲟϭⲛⲓ ⲇⲉ ⲛ̀ϧⲣⲏⲓ
ⲛ̀ϧⲏⲧϥ ⲉϥⲙⲟϣⲓ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ϯⲛⲁϯ ⲛ̀ⲛⲁⲓ
ⲉ̀ⲃⲟⲗϧⲁ ⲟⲩⲛⲓϣϯ ⲛ̀ⲧⲓⲙⲏ ⲛ̀ⲧⲁϣⲁⲧ ⲫⲏ ⲉ̀ⲧⲉⲙⲙⲁⲩ
ⲛ̀ϯ ⲕⲉ ⲅ̄ϯ ⲛ̀ⲗⲟⲩⲕⲟϫⲓ ⲛ̀ⲧⲁⲑⲣⲉϥϫⲱ ⲛ̀ⲥⲱϥ ⲙ̀ⲡⲉϥ-
ⲕⲉⲛⲁϩϯ ⲛ̀ⲧⲉϥϫⲱⲗ ⲙ̀ⲡⲉϥⲕⲉⲱⲙⲥ ⲉ̀ⲃⲟⲗ ⲟⲩⲟϩ
ⲛ̀ⲧⲁⲛⲁⲩ ⲉ̀ⲡⲁⲓⲣⲉϥⲙⲱⲟⲩⲧ ϫⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛⲁⲉ̀ⲣⲟⲩ
ⲛⲓⲙ ⲛⲁⲓ ⲇⲉ ⲉϥⲙⲟⲕⲙⲉⲕ ⲉ̀ⲣⲱⲟⲩ ⲉϥⲙⲟϣⲓ ϩⲏⲡⲡⲉ
ⲣⲓⲅ̅. ⲁ. ⲓⲥ ⲡⲓϫⲱⲣⲓ ⲙ̀ⲙⲁⲣⲧⲩⲣⲟⲥ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁϥⲓ̀
ⲉ̀ϧⲟⲩⲛ ⲉ̀ϩⲣⲁϥ ⲉϥϧⲏⲕ ⲙ̀ⲡⲥⲙⲟⲧ ⲛ̀ⲟⲩⲙⲁⲧⲟⲓ ⲉ̀ⲣⲉ
ⲟⲩⲛⲓϣϯ ⲛ̀ⲧⲁⲩⲣⲉⲗⲭⲏ ϧⲉⲛ ⲧⲉϥϫⲓϫ ⲡⲉϫⲁϥ ⲙ̀ⲡⲓ-

[1]) Ms. ⲛⲓⲙⲉⲧⲙⲉⲧⲣⲉⲧ.

ⲣⲱⲙⲓ ϫⲉ ⲡⲓⲥⲟⲛ ⲟⲩ ⲡⲉ ⲫⲁⲓ ⲉ̀ⲧⲧⲁⲗⲏⲟⲩⲧ ⲉ̀ⲣⲟⲕ
ⲙⲁⲧⲁⲙⲟⲓ ⲉⲣⲟϥ ϩⲱ ⲛ̀ⲑⲟϥ ⲇⲉ ⲁ ⲣⲱϥⲑⲱⲙ ⲡⲉϫⲁϥ
ϫⲉ ⲡⲁϣⲫⲏⲣ ϯⲛⲁϩⲏⲡ ϩⲗⲓ ⲉ̀ⲣⲟⲕ ⲁⲛ ϩⲁⲛⲕⲟⲩϫⲓ
ⲛ̀ⲥⲕⲉⲩⲟⲥ ⲁⲓⲱ̀ⲗⲟⲩ ⲛ̀ϭⲓⲟⲩⲓ̀ ⲁⲗⲗⲁ ϩⲟⲥⲟⲛ ⲁ ⲫϯ
ⲣ̅ⲓ̅ⲋ̅. ⲃ. ⲓ̀ⲛⲓ ⲙ̀ⲙⲟⲕ ⲉ̀ϧⲣⲏⲓ ⲛⲁϩⲣⲁⲓ ⲁ̀ⲙⲟⲩ ϭⲓ ⲙ̀ⲡⲉⲕⲙⲉⲣⲟⲥ
ϩⲱⲕ ⲛⲉⲙⲏⲓ ϩⲓⲛⲁ ⲛ̀ⲛⲉⲕⲧⲁⲙⲉ ϩⲗⲓ ⲛ̀ⲣⲱⲙⲓ. ⲡⲉϫⲉ
ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛⲁϥ ϫⲉ ⲓⲥϫⲉ ⲡⲁⲓⲣⲏϯ ⲡⲉ
ⲁ̀ⲙⲟⲩ ⲙⲁⲣⲟⲛ ⲉ̀ⲡⲓⲧⲟⲡⲟⲥ ⲛ̀ⲧⲉⲛⲫⲁϣⲟⲩ ⲉ̀ϫⲱⲛ
ⲕⲁⲧⲁ ⲡⲉⲕⲥⲁϫⲓ ⲉ̀ⲧⲁϥⲫⲟϩ ⲇⲉ ⲉ̀ⲫⲣⲟ ⲙ̀ⲡⲓⲧⲟⲡⲟⲥ
ⲁ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ϯⲛⲟⲩϣⲉ ⲙ̀ⲙⲁⲛⲕⲗⲁⲃⲓ ⲛ̀ϧⲣⲏⲓ
ϧⲉⲛ ⲧⲉϥⲁ̀ⲫⲉ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲁⲕⲥⲟⲩⲱⲛⲧ ϫⲉ ⲁ̀ⲛⲟⲕ
ⲛⲓⲙ ⲛ̀ⲑⲟϥ ⲇⲉ ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ⲙ̀ⲫⲏ ⲡⲁⲟ̅ⲥ̅ ⲁⲓⲙⲟⲩ
ⲣ̅ⲓ̅ⲍ̅. ⲁ. ⲁⲓⲙⲟⲩ ⲟⲩⲟϩ ϯⲥⲱⲟⲩⲛ ⲁⲛ ϫⲉ ⲛ̀ⲑⲟⲕ ⲛⲓⲙ. ⲡⲉϫⲉ
ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛⲁϥ ϫⲉ ⲁ̀ⲛⲟⲕ ⲡⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ.
ⲛ̀ⲑⲟϥ ⲇⲉ ⲉ̀ⲧⲁϥⲥⲱⲧⲉⲙ ⲛⲁϥϣⲑⲟⲣⲧⲉⲣ ⲁϥϩⲉⲓ
ϩⲓϫⲉⲛ ⲡⲓⲕⲁϩⲓ. ⲁ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁ̀ⲙⲟⲛⲓ ⲙ̀ⲙⲟϥ
ⲁϥⲱϣϯ ⲙ̀ⲙⲟϥ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲉⲑⲃⲉⲟⲩ ⲉⲕϫⲱ
ⲙ̀ⲙⲟⲥ ϫⲉ ⲁⲓⲙⲟⲩ ⲁⲓⲙⲟⲩ ⲙ̀ⲡⲁⲧⲉⲕⲙⲟⲩ ϣⲁ ϯⲛⲟⲩ
ⲣ̅ⲓ̅ⲍ̅. ⲃ. ⲁⲗⲗⲁ ⲁ̀ⲙⲟⲩ ϣⲁⲙⲙⲁⲓ ⲛ̀ⲧⲁⲑⲣⲉⲕⲥⲟⲩⲱⲛⲧ ϫⲉ
ⲁ̀ⲛⲟⲕ ⲛⲓⲙ ⲁϥⲥⲛⲟϩϥ ϧⲉⲛ ⲑⲙⲏϯ ⲙ̀ⲡⲓⲧⲟⲡⲟⲥ
ⲁϥⲓ̀ϣⲓ ⲙ̀ⲙⲟϥ ⲉ̀ⲟⲩⲛⲓϣϯ ⲛ̀ϫⲱⲧ ⲉⲥⲁ̀ϣⲓ ⲁϥⲙⲟⲩⲣ
ⲛ̀ⲛⲏⲉ̀ⲧⲁϥⲕⲟⲗⲡⲟⲩ ⲉ̀ϧⲏⲧϥ ⲁϥⲓ̀ϣⲓ ⲙ̀ⲙⲟϥ ⲥⲁ ⲡϣⲱⲓ
ⲙ̀ⲡⲓⲕⲁϩⲓ ⲛ̀ⲅ̅ ⲙ̀ⲙⲁϩⲓ ⲟⲩⲟϩ ⲁϥϯ ⲛ̀ϩⲁⲛⲛⲓϣϯ
ⲛ̀ϣⲗⲁϣ ⲛⲁϥ ϧⲉⲛ ⲡⲓⲙⲁⲛⲕⲗⲁⲃⲓ ⲉ̀ⲧϫⲏ ⲛ̀ⲧⲟⲧϥ
ⲱ̀ ϫⲉ ⲁⲩⲟⲩⲏⲣ ⲛ̀ϣⲫⲏⲣⲓ ϣⲱⲡⲓ ϧⲉⲛ ⲡⲓⲛⲁⲩ ⲉⲧⲉ-
ⲣ̅ⲓ̅ⲏ̅. ⲁ. ⲙ̀ⲙⲁⲩ ⲱ̀ ϫⲉ ⲁϥⲉϣ ⲟⲩⲏⲣ ⲛ̀ϧⲣⲱⲟⲩ ⲉ̀ⲃⲟⲗ ϣⲁⲧⲉ
ⲛⲏⲉ̀ⲧⲉⲛⲕⲟⲧ ⲧⲏⲣⲟⲩ ⲣⲱⲥ ⲉ̀ⲃⲟⲗ ⲛ̀ⲥⲉⲧⲱⲟⲩⲛⲟⲩ
ⲛ̀ⲥⲉⲓ̀ ϩⲁⲣⲟϥ ⲉⲩⲉⲣϣⲫⲏⲣⲓ ⲙ̀ⲫⲏⲉ̀ⲧⲁϥϣⲱⲡⲓ ⲟⲩⲟϩ
ⲛⲁⲩϣⲓⲛⲓ ⲡⲉ ⲛⲉⲙ ⲛⲟⲩⲉ̀ⲣⲏⲟⲩ ϫⲉ ⲛⲓⲙ ϩⲁⲣⲁ ⲡⲉ
ⲉ̀ⲧⲁϥⲓ̀ϣⲓ ⲙ̀ⲫⲁⲓ ⲉ̀ⲡϣⲱⲓ ⲟⲩⲟϩ ⲛⲁⲩϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ

ⲉ̀ϧⲣⲏⲓ ⲛⲉⲙⲁϥ ⲉ̀ⲧⲁϥⲥⲱⲧⲉⲙ ⲁϥⲣⲁϣⲓ ⲉ̀ⲙⲁϣⲱ
ⲁϥⲙⲟϣⲓ ⲉϥϩⲓⲱⲓϣ ϧⲉⲛ ⲓ̀ⲗ̅ⲏ̅ⲙ̅ ⲧⲏⲣⲥ ⲛ̀ⲛⲏⲉ̀ⲧⲁⲩ-
ⲣ̅ⲕ̅. ⲃ. ϣⲱⲡⲓ ⲙ̀ⲡⲓⲣⲱⲙⲓ ⲛ̀ⲓⲟⲩⲇⲁⲓ ϧⲉⲛ ⲡⲧⲟⲡⲟⲥ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ
ⲅⲉⲱⲣⲅⲓⲟⲥ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉ̀ⲧⲁⲩⲥⲱⲧⲉⲙ ⲛⲁⲩϯⲱ̀ⲟⲩ
ⲙ̀ⲫ︦ϯ︦ ⲁⲩⲧⲱⲟⲩⲛⲟⲩ ⲧⲏⲣⲟⲩ ⲛ̀ϫⲉ ⲛⲉϥⲥⲛⲏⲟⲩ ⲛⲉⲙ
ⲧⲉϥⲥϩⲓⲙⲓ ⲛⲉⲙ ⲛⲉϥϣⲏⲣⲓ [ⲛⲉⲙ] ⲛⲉϥϣⲫⲏⲣ ⲛⲉⲙ
ϩⲁⲛⲕⲉⲙⲏϣ ⲛ̀ⲓⲟⲩⲇⲁⲓ ⲁⲩⲓ̀ ϣⲁⲣⲟϥ ⲁϥϫⲱ ⲉ̀ⲣⲱⲟⲩ
ⲛ̀ϩⲱⲃ ⲛⲓⲃⲉⲛ ⲉ̀ⲧⲁⲩϣⲱⲡⲓ ⲙ̀ⲙⲟϥ ⲟⲩⲟϩ ⲛ̀ⲑⲱⲟⲩ
ϩⲱⲟⲩ ⲁⲩⲉⲣϩⲟϯ ⲉ̀ⲙⲁϣⲱ ⲟⲩⲟϩ ⲁⲩϭⲓ ⲱⲙⲥ ⲧⲏⲣⲟⲩ
ⲣ̅ⲕ̅ⲁ̅. ⲁ. ϧⲉⲛ ⲡⲓⲉ̀ϩⲟⲟⲩ ⲉ̀ⲧⲉⲙⲙⲁⲩ ϧⲉⲛ ⲡⲧⲟⲡⲟⲥ ⲙ̀ⲡⲓⲁ̀-
ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ϧⲉⲛ ⲫⲣⲁⲛ ⲙ̀ⲫⲓⲱⲧ ⲛⲉⲙ ⲡϣⲏⲣⲓ
ⲛⲉⲙ ⲡⲓⲡ︦ⲛ︦ⲁ︦ ⲉ̀ⲑ ⲟⲩⲁⲃ ⲉⲩⲱ̀ⲟⲩ ⲙ̀ⲫ︦ϯ︦ ϣⲁ ⲉ̀ⲛⲉϩ.

ϯϣⲫⲏⲣⲓ ⲙ̀ⲙⲁϩ ⲋ̄ ⲛ̀ⲧⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ.

ⲁ̀ ⲫⲣⲁⲛ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲟⲩⲟϩ ⲁ̀ ⲡⲉϥϣⲓⲛⲓ
ⲥⲱⲣ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲙⲁⲓ ⲛⲓⲃⲉⲛ ϫⲉ ϥⲓ̀ⲣⲓ ⲛ̀ϩⲁⲛⲛⲓϣϯ
ⲣ̅ⲕ̅ⲁ̅. ⲃ. ⲛ̀ϫⲟⲙ ⲛⲉⲙ ϩⲁⲛⲙⲏⲓⲛⲓ ⲛⲉⲙ ϩⲁⲛ ϣⲫⲏⲣⲓ ⲛⲉⲙ
ϩⲁⲛⲧⲁⲗϭⲟ ⲉⲩⲟϣ ⲉϥϩⲓⲟⲩⲓ̀ ⲛ̀ⲛⲓⲇⲉⲙⲱⲛ ⲉ̀ⲃⲟⲗ. ⲛⲉ
ⲟⲩⲟⲛ ⲟⲩⲣⲱⲙⲓ ⲇⲉ ϧⲉⲛ ⲧⲭⲱⲣⲁ ⲛ̀ⲛⲓⲡⲉⲣⲥⲓⲥ ⲉ̀ⲡⲉϥ-
ⲣⲁⲛ ⲡⲉ ⲛⲓⲕⲁⲛⲟⲣ ⲉϥⲟⲓ ⲛ̀ⲁⲣⲭⲱⲛ ⲉ̀ϫⲉⲛ ϯⲧⲉⲣⲉ
ⲅ̅ ⲛ̀ⲧⲉ ⲛⲓⲡⲉⲣⲥⲓⲥ ⲉ̀ⲣⲉ ⲟⲩⲟⲛ ϣⲏⲣⲓ ⲛ̀ⲧⲁϥ ϫⲉ
ⲁ̀ⲛⲁⲧⲟⲗⲓⲟⲥ ⲉ̀ⲣⲉ ⲟⲩⲟⲛ ⲟⲩⲥⲉϩⲧ ⲭⲏ ϧⲉⲛ ⲡⲉϥ-
ⲥⲱⲙⲁ ⲉ̀ⲣⲉ ⲟⲩⲟⲛ ϩⲁⲛⲕⲉⲭⲱⲟⲩⲛⲓ ϧⲉⲛ ⲡⲉϥϩⲟ
ⲁϥⲥⲱⲧⲉⲙ ⲉⲑⲃⲉ ⲛⲓϫⲟⲙ ⲛⲉⲙ ⲛⲓϣⲫⲏⲣⲓ ⲉ̀ⲧⲁ ⲫ︦ϯ︦
ⲣ̅ⲕ̅ⲃ̅. ⲁ. ⲁⲓⲧⲟⲩ ⲉ̀ⲃⲟⲗϩⲓⲧⲟⲧϥ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁϥⲱϣ
ⲙ̀ⲙⲟϥ ⲛ̀ⲟⲩⲱϣ ⲙ̀ⲡⲁⲓⲣⲏϯ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲉ̀ϣⲱⲡ
ⲛ̀ⲧⲉ ⲫ︦ϯ︦ ⲛⲉⲙ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲧⲁⲗϭⲟ ⲙ̀ⲡⲁⲓ-
ⲕⲱⲕ ⲛ̀ⲥⲉϩⲧ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲡϩⲟ ⲙ̀ⲡⲁϣⲏⲣⲓ ϯⲛⲁϯ

ⲛ̀ⲟⲩⲕⲩⲛⲇⲓⲛⲁⲣⲓⲟⲛ ⲛ̀ⲛⲟⲩⲃ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲉϥⲧⲟⲡⲟⲥ
ⲛ̀ⲧⲁϣⲱⲡⲓ ⲛ̀ⲭⲣⲏⲥⲧⲩⲁ̀ⲛⲟⲥ ⲛⲉⲙ ⲡⲁⲏⲓ ⲧⲏⲣϥ. ⲁⲥ-
ⲣⲕⲃ. ⲃ. ϣⲱⲡⲓ ⲇⲉ ⲉ̀ⲧⲁϥϯⲣⲱϥ ⲙ̀ⲡⲁⲓⲣⲏϯ ⲟⲩⲟϩ ⲉ̀ⲧⲁϥⲧⲱⲛϥ
ⲛ̀ϩⲁⲛⲁ̀ⲧⲟⲟⲩⲓ̀ ⲉ̀ⲡⲉϥⲣⲁⲥϯ ⲁ̀ ⲡϩⲟ ⲙ̀ⲡⲉϥϣⲏⲣⲓ
ⲟⲩϫⲁⲓ ⲟⲩⲟϩ ⲙ̀ⲡⲉϩⲗⲓ ⲙ̀ⲙⲏⲓⲛⲓ ⲛ̀ⲧⲉ ⲡⲓⲥⲉϩⲧ ϣⲱⲡⲓ
ϧⲉⲛ ⲡⲉϥϩⲟ ⲟⲩⲟϩ ⲛⲓⲕⲁⲛⲱⲣ ⲡⲓⲛⲓϣϯ ⲛ̀ⲁⲣⲭⲱⲛ
ⲛ̀ⲧⲉ ⲛⲓⲡⲉⲣⲥⲓⲥ ⲉ̀ⲧⲁϥⲛⲁⲩ ⲉ̀ⲧⲁⲓⲛⲓϣϯ ⲛ̀ϣⲫⲏⲣⲓ
ⲉ̀ⲧⲁⲥϣⲱⲡⲓ ⲙ̀ⲡⲉϥϣⲏⲣⲓ ⲁϥⲧⲱⲛϥ ⲁϥϭⲓ ⲛ̀ⲛⲓⲇⲱⲣⲟⲛ
ⲉ̀ⲧⲁϥⲱϣ ⲙ̀ⲙⲱⲟⲩ ⲛⲉⲙ ϩⲁⲛⲕⲉⲙⲏϣ ⲛ̀ⲥⲕⲉⲩⲟⲥ
ⲛⲉⲙ ⲁ̀ⲛⲁⲧⲟⲗⲓⲟⲥ ⲡⲉϥϣⲏⲣⲓ̀ ⲛⲉⲙ ⲛⲉϥⲥⲛⲏⲟⲩ ⲛⲉⲙ
ⲣⲕⲅ. ⲁ. ϩⲁⲛⲕⲉⲙⲏϣ ⲛ̀ⲧⲉ ⲛⲓⲡⲉⲣⲥⲓⲥ ⲉ̀ⲧⲁⲩⲓ̀ ⲛⲉⲙⲁϥ ⲁⲩ-
ⲧⲱⲟⲩⲛⲟⲩ ⲁⲩⲧⲁⲗⲱⲟⲩ ⲉ̀ϩⲁⲛⲉ̀ϫⲏⲟⲩ ⲁⲩⲓ̀ ⲉ̀ⲡⲧⲟⲡⲟⲥ
ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁⲩϫⲱⲕⲉⲙ ⲙ̀ⲡⲉϥϣⲏⲣⲓ ϧⲉⲛ
ⲡⲓⲗⲟⲩⲧⲏⲣ ⲁⲩⲑⲁϩⲥϥ ⲛ̀ⲛⲉϩ ϧⲉⲛ ⲡⲓⲫⲁⲛⲟⲥ ⲁ̀
ⲡⲉϥⲥⲱⲙⲁ ⲧⲏⲣϥ ⲟⲩϫⲁⲓ ⲥⲁⲧⲟⲧϥ ⲁ̀ϥϯ ⲙ̀ⲡⲉϥ-
ⲇⲱⲣⲟⲛ ⲉ̀ϧⲟⲩⲛ ⲁϥϭⲓ ⲱⲙⲥ ⲛⲉⲙ ⲛⲏ ⲉⲑ ⲛⲉⲙⲁϥ
ⲉ̀ⲫⲣⲁⲛ ⲙ̀ⲫⲓⲱⲧ ⲛⲉⲙ ⲡϣⲏⲣⲓ ⲛⲉⲙ ⲡⲓⲡⲛ̅ⲁ̅ ⲉ̀ⲑⲟⲩⲁⲃ
ⲣⲕⲅ. ⲃ. ⲉⲩⲱ̀ⲟⲩ ⲙ̀ⲫϯ ⲛⲉⲙ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉ̀ϫⲉⲛ
ⲡⲓϩⲙⲟⲧ ⲉ̀ⲧⲁϥϣⲱⲡⲓ ⲛⲱⲟⲩ ⲁⲥϣⲱⲡⲓ ⲇⲉ ⲉ̀ⲧⲁⲩⲓ̀
ⲉ̀ⲧⲟⲩⲭⲱⲣⲁ ⲁⲩⲕⲱⲧ ⲛ̀ⲟⲩⲛⲓϣϯ ⲛ̀ⲉⲕⲕⲗⲏⲥⲓⲁ̀ ⲁⲩ-
ⲙⲟⲩϯ ⲉ̀ⲫⲣⲁⲛ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉ̀ϩⲣⲏⲓ ⲉ̀ϫⲱⲥ
ⲟⲩⲟϩ ⲁϥⲟⲩⲱⲣⲡ ⲉ̀ⲁⲛⲧⲓⲟ̀ⲭⲓⲁ̀ ⲁϥⲓ̀ⲛⲓ ⲛ̀ⲟⲩⲉ̀ⲡⲓⲥ-
ⲕⲟⲡⲟⲥ ⲙ̀ⲙⲁⲓⲛⲟⲩϯ ⲁϥⲉⲣⲁ̀ⲅⲓⲁ̀ⲍⲓⲛ ⲙ̀ⲡⲓⲧⲟⲡⲟⲥ ϧⲉⲛ
ⲫⲣⲁⲛ ⲙ̀ⲫⲓⲱⲧ ⲛⲉⲙ ⲡϣⲏⲣⲓ ⲛⲉⲙ ⲡⲓⲡⲛ̅ⲁ̅ ⲉ̀ⲑⲟⲩⲁⲃ.
ⲣⲕⲇ. ⲁ. ⲛⲉⲙ ⲫⲣⲁⲛ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲟⲩⲟϩ ⲁ̀ ⲟⲩⲙⲏϣ
ⲛ̀ⲧⲉ ⲛⲓⲡⲉⲣⲥⲓⲥ ϭⲓ ⲙ̀ⲡⲓⲱⲙⲥ ⲉ̀ⲑⲟⲩⲁⲃ ⲙ̀ⲡⲓⲉ̀ϩⲟⲟⲩ
ⲉ̀ⲧⲉⲙⲙⲁⲩ ⲓ̀ⲧⲉ ⲣⲱⲙⲓ ⲓ̀ⲧⲉ ⲥϩⲓⲙⲓ ⲓ̀ⲧⲉ ⲕⲟⲩϫⲓ ⲛ̀ⲁ̀ⲗⲟⲩ.
ⲉ̀ⲧⲁⲩⲛⲁⲩ ⲉ̀ⲡⲓⲁ̀ⲗⲟⲩ ⲉ̀ⲧⲁϥⲟⲩϫⲁⲓ ⲉ̀ⲃⲟⲗϩⲁ ⲡⲓⲕⲱⲕ
ⲛ̀ⲥⲉϩⲧ ϧⲉⲛ ⲡⲧⲟⲡⲟⲥ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲟⲩⲙⲏϣ
ⲉⲩϣⲱⲛⲓ ⲛ̀ⲧⲉ ⲛⲓⲡⲉⲣⲥⲓⲥ ⲁⲩⲛⲁϩϯ ⲁⲩϣⲁⲛⲓ̀ ⲉ̀ϧⲟⲩⲛ.

ⲉ̀ⲡⲓⲧⲟⲡⲟⲥ ⲉ̀ⲧⲉⲙ̀ⲙⲁⲩ ϣⲁⲩⲟⲩϫⲁⲓ ⲥⲁⲧⲟⲧⲟⲩ
ⲣ̅ⲕ̅ⲇ̅. ⲃ. ⲉⲩⲱ̀ⲟⲩ ⲙ̀ⲫϯ ⲛⲉⲙ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ϣⲁ ⲉ̀ⲛⲉϩ.

ϯϣⲫⲏⲣⲓ ⲙ̀ⲙⲁϩ ⲉ̀ ⲛ̀ⲧⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ.

ⲛⲉ ⲟⲩⲟⲛ ⲟⲩⲣⲱⲙⲓ ⲃ̅ ⲛ̀ⲥⲁⲙⲁⲣⲓⲧⲏⲥ ⲉⲩⲟⲓ ⲛ̀ϣⲫⲏⲣ
ⲛⲉⲙ ⲛⲟⲩⲉ̀ⲣⲏⲟⲩ ϧⲉⲛ ⲟⲩⲙⲉⲧϣⲱⲧ ⲉⲩϣⲓϯ ϧⲉⲛ
ⲣ̅ ⲛ̀ⲗⲟⲩⲕⲟϫⲓ ⲁⲩⲧⲱⲟⲩⲛⲟⲩ ⲁⲩϧⲱⲕ ⲛ̀ⲛⲟⲩⲧⲉⲃ-
ⲛⲱⲟⲩⲓ̀ ⲁⲩϭⲓ ⲛ̀ⲛⲟⲩⲛⲟⲩⲃ ⲛⲉⲙⲱⲟⲩ ⲁⲩⲧⲁⲗⲱⲟⲩ
ⲣ̅ⲕ̅ⲉ̅. ⲁ. ⲉⲩⲟⲩⲱϣ ⲉ̀ϩⲱⲗ ⲉ̀ⲧⲁⲙⲁⲥⲕⲟⲥ ⲉ̀ϣⲱⲡ ⲛ̀ⲧⲟⲩⲡⲣⲁⲅ-
ⲙⲁⲧⲓⲁ̀ ⲁ̀ ⲣⲟⲩϩⲓ ϣⲱⲡⲓ ⲉ̀ⲣⲱⲟⲩ ⲉⲩⲙⲟϣⲓ ϩⲓ ⲫⲙⲱⲓⲧ
ⲛⲁⲩⲥⲁϫⲓ ⲛⲉⲙ ⲛⲟⲩⲉ̀ⲣⲏⲟⲩ ϩⲓ ⲡⲓⲙⲱⲓⲧ ⲉⲑⲃⲉ ⲛⲓϫⲟⲙ
ⲛⲉⲙ ⲛⲓϣⲫⲏⲣⲓ ⲉ̀ⲧⲉⲣⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲓ̀ⲣⲓ
ⲙ̀ⲙⲱⲟⲩ ⲟⲩⲟϩ ⲁⲥϣⲱⲡⲓ ⲉⲩⲥⲁϫⲓ ⲛⲉⲙ ⲛⲟⲩⲉ̀ⲣⲏⲟⲩ
ⲁⲩϧⲱⲛⲧ ⲉ̀ⲟⲩⲧⲓⲙⲓ ϣⲁⲧⲉⲛⲙⲩⲗⲓⲟⲛ ⲃ̅ ⲓ̅ⲉ̅ ⲅ̅ ϩⲏⲡⲡⲏ
ⲁⲩⲓ̀ ⲉ̀ϧⲟⲩⲛ ⲉ̀ϩⲣⲁⲩ ⲛ̀ϫⲉ ⲙⲟⲩⲓ̀ ⲃ̅ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲛⲓⲓⲁϩ
ⲣ̅ⲕ̅ⲉ̅. ⲃ. ϣϣⲏⲛ ⲉⲩϩⲟⲕⲉⲣ ⲉⲩϩⲉⲙϩⲉⲙ ⲉⲩϩⲱⲗⲉⲙ ⲕⲁⲧⲁ
ⲫⲣⲏϯ ⲉⲧⲥϧⲏⲟⲩⲧ ϫⲉ ⲁϥⲭⲱ ⲛ̀ⲟⲩⲭⲁⲕⲓ ⲁϥϣⲱⲡⲓ
ⲛ̀ϫⲉ ⲟⲩⲉ̀ϫⲱⲣϩ ⲉⲩⲉ̀ⲥⲓⲛⲓ ⲛ̀ϧⲏⲧϥ ⲛ̀ϫⲉ ⲛⲓⲑⲏⲣⲓⲟⲛ
ⲧⲏⲣⲟⲩ ⲛ̀ⲧⲉ ⲡⲕⲁϩⲓ ϩⲁⲛⲙⲁ̈ⲥ ⲙ̀ⲙⲟⲩⲓ̀ ⲉⲩϩⲉⲙϩⲉⲙ
ⲉⲩϩⲱⲗⲉⲙ ⲉⲩⲕⲱϯ ⲛ̀ⲥⲁ ⲧⲟⲩϧⲣⲉ ⲉ̀ⲧⲁ ⲛⲓⲉ̀ⲱ̀ ⲛⲁⲩ
ⲉ̀ⲛⲓⲑⲏⲣⲓⲟⲛ ⲉ̀ⲧⲁⲩⲓ̀ ⲉ̀ϧⲟⲩⲛ ⲉ̀ϩⲣⲁⲩ ⲁⲩⲛⲟϣⲡ ⲁⲩϩⲉⲓ̀
ⲉ̀ⲡⲉⲥⲏⲧ ⲛ̀ϫⲉ ⲛⲓⲣⲱⲙⲓ ⲁⲩⲉⲣⲫⲁϣⲙⲟⲩ ⲟⲩⲇⲉ ⲙ̀ⲡⲟⲩ-
ⲣ̅ⲕ̅ⲋ̅. ⲁ. ϣⲉⲛⲱⲟⲩ ⲛⲉⲙ ⲛⲓⲧⲉⲃⲛⲱⲟⲩⲓ ⲟⲩⲇⲉ ⲙ̀ⲡⲟⲩϭⲟϩ
ⲉ̀ⲣⲱⲟⲩ ⲁⲗⲗⲁ ⲁⲩⲟ̀ϩⲓ ⲉ̀ⲣⲁⲧⲟⲩ ⲉ̀ⲣⲱⲟⲩ ⲉⲩⲑⲱⲣϣ
ⲉ̀ϩⲣⲏⲓ ⲉ̀ϫⲱⲟⲩ ⲛⲓⲣⲱⲙⲓ ⲇⲉ ⲛⲁⲩⲥⲁϫⲓ ⲛⲉⲙ ⲛⲟⲩ-
ⲉ̀ⲣⲏⲟⲩ ⲉⲩϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲉ̀ϣⲱⲡ ⲛ̀ⲧⲉ ⲫϯ ⲛⲉⲙ
ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛⲟϩⲉⲙ ⲙ̀ⲙⲟⲛ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲣⲱⲟⲩ
ⲛ̀ⲛⲁⲓⲑⲏⲣⲓⲟⲛ ⲧⲉⲛⲛⲁϯ ⲙ̀ⲡⲁⲓ ϣⲉ ⲛ̀ⲗⲟⲩⲕⲟϫⲓ ⲉ̀ϧⲟⲩⲛ
ⲉⲡⲉϥⲧⲟⲡⲟⲥ ⲛ̀ⲧⲉⲛϣⲱⲡⲓ ⲛ̀ⲭⲣⲏⲥⲧⲓⲁ̀ⲛⲟⲥ ⲁⲥϣⲱⲡⲓ

ⲉ̀ϫⲁϥ ⲉ̀ⲃⲟⲗ ⲉⲩϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ϭⲱⲣⲉⲙ ⲙⲁϣⲉ ⲛⲁⲕ
ⲉ̀ⲃⲟⲗ ⲁϥⲧⲱⲛϥ ⲁϥⲟ̀ϩⲓ ⲉ̀ⲣⲁⲧϥ ϧⲉⲛ ⲟⲩϣⲑⲟⲣⲧⲉⲣ
ⲣⲏ. ⲁ. ⲁⲩⲧⲁϫⲣⲟ ⲛ̀ϫⲉ ⲛⲉϥⲫⲁⲧ ⲁϥϭⲱⲣⲉⲙ ⲉ̀ⲃⲟⲗ ⲁϥϣⲉ ⲛⲁϥ
ⲛⲏ ⲇⲉ ⲉ̀ⲧⲥⲱⲟⲩⲛ ⲙ̀ⲙⲟϥ ⲁⲩϭⲱⲣⲉⲙ ⲉ̀ⲣⲟϥ ⲙ̀ⲡⲉ ϩⲗⲓ
ϣⲧⲁϩⲟϥ ϣⲁⲧⲉϥⲉⲣ ⲥⲁⲃⲟⲗ ⲛ̀ϯⲡⲗⲁⲧⲓⲁ̀ ⲛ̀ⲧⲉ ⲡⲓⲧⲟ-
ⲡⲟⲥ ⲟⲩⲟϩ ⲁ̀ ⲡⲓⲉ̀ⲡⲓⲥⲕⲟⲡⲟⲥ ⲟⲩⲁϩⲥⲁϩⲛⲓ ⲉⲑⲣⲟⲩⲉⲛϥ
ⲛⲁϥ ⲛⲉⲙ ⲡⲓⲕⲉⲣⲱⲙⲓ ⲉ̀ⲧⲟⲓ ⲛ̀ⲇⲉⲙⲱⲛ. ⲁϥⲉ̀ⲣⲟⲩⲱ̀
ⲛ̀ϫⲉ ⲡⲓⲣⲱⲙⲓ ⲉⲧⲟⲓ ⲛ̀ⲇⲉⲙⲱⲛ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲭⲱ
ⲛⲏⲓ ⲉ̀ⲃⲟⲗ ⲡⲁⲓⲱⲧ ⲉ̀ⲑ ⲟⲩⲁⲃ ⲛ̀ⲧⲁϫⲱ ⲉ̀ⲣⲟⲕ ⲛ̀ⲛⲏⲉ̀ⲧⲁⲓ-
ⲣⲏ. ⲃ. ⲛⲁⲩ ⲉ̀ⲣⲱⲟⲩ ⲓⲥϫⲉⲛ ⲧⲁⲙⲉⲧⲁ̀ⲗⲟⲩ ⲟⲩⲟⲛ ⲟⲩⲇⲉⲙⲱⲛ
ⲛⲉⲙⲏⲓ ϣⲁ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲫⲟⲟⲩ ⲟⲩⲟϩ ⲙ̀ⲡⲓⲛⲁⲩ ⲉ̀ⲣⲟϥ
ϧⲉⲛ ⲛⲁⲃⲁⲗ ⲉ̀ⲃⲟⲗ ⲉ̀ⲫⲟⲟⲩ ⲟⲩⲟϩ ⲁϥϣⲁⲛⲟⲩⲓ̀ⲉ̀ⲓ̀ (sic)
ⲉ̀ϫⲱⲓ ⲕⲁⲧⲁ ⲥⲟⲡ ϣⲁⲓⲛⲁⲩ ⲉ̀ⲟⲩⲭⲣⲱⲙ ⲙ̀ⲡⲁⲙ̀ⲑⲟ
ⲉ̀ⲃⲟⲗ ϣⲁⲓϣⲑⲟⲣⲧⲉⲣ ⲛ̀ⲧⲁϩⲉⲓ ⲉ̀ⲡⲉⲥⲏⲧ ϩⲓϫⲉⲛ ⲡⲓⲕⲁϩⲓ
ⲙ̀ⲡ[ⲁ]ⲓⲉ̀ⲙⲓ ⲉ̀ϩⲗⲓ ϣⲁⲧⲉ ⲡⲓⲇⲉⲙⲱⲛ ϣⲉ ⲛⲁϥ ⲉ̀ⲃⲟⲗ ϩⲁ-
ⲣⲟⲓ. ⲛ̀ⲧⲟⲩⲓ̀ ⲛ̀ϫⲉ ⲛⲓⲣⲱⲙⲓ ⲛ̀ⲧⲟⲩⲧⲁϩⲟⲓ ⲉ̀ⲣⲁⲧ ⲁⲥϣⲱⲡⲓ
ⲣⲑ. ⲁ. ⲇⲉ ⲙ̀ⲙⲟⲓ ⲉ̀ⲧⲁϥⲓ̀ ⲉ̀ϫⲱⲓ ⲙ̀ⲡⲁⲓⲥⲟⲡ ⲁⲓⲉⲣⲁⲧⲉ̀ⲙⲓ ⲁⲓ-
ⲛⲁⲩ ⲉ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁϥⲓ̀ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲓⲙⲁⲛⲉⲣ-
ϣⲱⲟⲩϣⲓ ⲁϥⲁ̀ⲙⲟⲛⲓ ⲛ̀ⲧⲁϫⲓϫ ⲁϥϯⲛⲟⲙϯ ⲛⲏⲓ ⲁⲓⲛⲁⲩ
ⲉ̀ⲡⲓⲇⲉⲙⲱⲛ ⲉ̀ⲧⲉⲙⲙⲁⲩ ⲙ̀ⲡⲁⲓⲥⲟⲡ ϧⲉⲛ ⲛⲁⲃⲁⲗ ⲉϥⲟⲓ
ⲙ̀ⲡⲥⲙⲟⲧ ⲛ̀ⲟⲩⲣⲱⲙⲓ ⲙ̀ⲡⲁⲙ̀ⲑⲟ ⲉ̀ⲃⲟⲗ ⲉⲣⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ
ⲅⲉⲱⲣⲅⲓⲟⲥ ϯ ⲛ̀ϩⲁⲛⲛⲓϣϯ ⲛ̀ϧⲓⲥⲓ ⲛⲁϥ ⲁϥⲁ̀ⲙⲟⲛⲓ
ⲙ̀ⲙⲟϥ ⲁϥⲥⲟⲕϥ ⲉ̀ⲡϣⲱⲓ ⲉ̀ⲡⲓⲥⲧⲩⲗⲗⲟⲥ ϣⲁⲧⲉϥ-
ⲣⲑ. ⲃ. ⲫⲟϩ ⲉ̀ϯⲕⲉⲫⲁⲗⲓⲥ ⲉ̀ⲡϣⲱⲓ ⲟⲩⲟϩ ⲁϥϯ ⲛ̀ϩⲁⲛⲛⲓϣϯ
ⲛ̀ϧⲓⲥⲓ ⲛⲁϥ ⲉⲡϧⲁⲉ̀ ⲇⲉ ⲁ̀ ⲡⲓⲇⲉⲙⲱⲛ ⲱϣ ⲉ̀ⲃⲟⲗ
ⲛ̀ⲟⲩⲛⲓϣϯ ⲛ̀ϧⲣⲱⲟⲩ ⲉϥⲱⲣⲕ ⲛ̀ϩⲁⲛⲁ̀ⲛⲁϣ ⲉϥϫⲱ
ⲙ̀ⲙⲟⲥ ϫⲉ ϯⲛⲁϣⲉ ⲛⲏⲓ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲡⲁⲓⲣⲱⲙⲓ ϯⲛⲁ-
ⲧⲁⲥⲟⲟⲓ ⲉ̀ⲣⲟϥ ⲁⲛ ϣⲁ ⲉ̀ⲛⲉϩ ⲁ̀ⲛⲟⲕ ⲇⲉ ⲁⲓⲛⲁⲩ
ⲉ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁϥⲁ̀ⲙⲟⲛⲓ ⲙ̀ⲙⲟϥ ⲛ̀ⲑⲟϥ ⲡⲓⲇⲉ-
ⲙⲱⲛ ⲁϥϥⲁⲓ̀ ⲙ̀ⲙⲟϥ ⲉ̀ⲡϣⲱⲓ ⲁϥⲥⲁⲧϥ ⲉ̀ⲡⲉⲥⲏⲧ ϩⲓϫⲉⲛ

ⲣ̄ⲓ. ⲁ̄ ⲛⲓⲡⲗⲁⲝ ⲟⲩⲟϩ ⲁ̀ ⲡⲓⲇⲉⲙⲱⲛ ϯ ⲛ̀ⲟⲩⲛⲓϣϯ ⲛ̀ϧⲣⲱⲟⲩ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲡⲉϥϣⲁⲓ ⲁϥⲓ̀ ⲉ̀ⲃⲟⲗ ⲁϥϣⲉ ⲛⲁϥ ⲁ̀ⲛⲟⲕ ϩⲱ ⲁⲓⲉ̀ⲙⲓ ⲉ̀ⲣⲟⲓ ⲉ̀ⲧⲁⲓⲁ̀ⲥⲓⲁⲓ ϧⲉⲛ ⲡⲁⲥⲱⲙⲁ ⲁⲓⲉⲛⲕⲟⲧ ⲟⲩⲟϩ ⲁⲓϩⲱⲣⲡ ⲙ̀ⲡⲓⲛⲁⲩ ⲉ̀ϩⲗⲓ ϣⲁⲧⲉ ⲡ̀ⲁⲓⲣⲱⲙⲓ ⲉ̀ⲧⲟⲓ ⲛ̀ϭⲁⲗⲉ ⲛ̀ⲧⲉϥϫⲟⲩϣⲧ ⲉ̀ϩⲣⲏⲓ ⲉ̀ϫⲱⲓ ⲟⲩⲟϩ ⲉ̀ⲧⲁⲓⲟⲩⲱⲛ ⲛ̀ⲛⲁⲃⲁⲗ ⲁⲓⲛⲁⲩ ⲉ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁϥⲁ̀ⲙⲟⲛⲓ ⲛ̀ⲛⲁϫⲓϫ ⲁϥⲙⲟⲗϫⲟⲩ ⲉ̀ⲫⲙⲟⲩⲧ ⲙ̀ⲡⲓϭⲁⲗⲉ

ⲣ̄ⲓ. ⲃ̄. ⲁϥϭⲱⲣⲉⲙ ⲟⲩⲃⲏⲓ ϫⲉ ⲁ̀ⲙⲟⲛⲓ ⲙ̀ⲙⲟϥ ⲛ̀ⲕⲁⲗⲱⲥ ⲁ̀ⲛⲟⲕ ϩⲱ ⲁⲓⲁ̀ⲙⲟⲛⲓ ⲙ̀ⲡⲉϥⲙⲟⲩⲧ ⲁⲓⲥⲱⲕ ⲉ̀ϫⲱϥ ⲁ̀ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁ̀ⲙⲟⲛⲓ ⲛ̀ⲛⲉϥⲫⲁⲧ ⲁ̀ϥⲥⲱⲕ ⲛ̀ⲛⲉϥⲫⲁⲧ ⲁϥϯ ⲛ̀ⲟⲩⲛⲓϣϯ ⲛ̀ϧⲣⲱⲟⲩ ⲉ̀ⲃⲟⲗ ⲁϥϫⲁϥ ⲉ̀ⲃⲟⲗ ⲁϥϭⲱⲣⲉⲙ ⲟⲩⲃⲏⲓ ⲁⲓϫⲱ ⲙ̀ⲡⲉϥⲙⲟⲩⲧ ⲉ̀ⲃⲟⲗ ⲁϥⲧⲱⲛϥ ⲁϥϣⲉ ⲛⲁϥ ⲉϥϭⲟϫⲓ ⲟⲩⲟϩ ⲁ̀ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ϣⲉ ⲛⲁϥ ⲉ̀ⲡϣⲱⲓ ⲉ̀ⲛⲓⲫⲏⲟⲩⲓ̀ ⲉⲓⲥⲟⲙⲥ ⲛ̀ⲥⲱϥ.

ⲣ̄ⲓ̄ⲗ. ⲁ. ⲛⲁⲓ ⲇⲉ ⲉ̀ⲧⲁϥⲥⲱⲧⲉⲙ ⲉ̀ⲣⲱⲟⲩ ⲛ̀ϫⲉ ⲡⲓⲉ̀ⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲉⲙ ⲡⲓⲙⲏϣ ⲉⲧⲕⲱϯ ⲉ̀ⲣⲟϥ ⲛⲁⲩⲉⲣϣⲫⲏⲣⲓ ⲉ̀ⲙⲁϣⲱ ϧⲉⲛ ⲟⲩⲛⲓϣϯ ⲛ̀ϣⲫⲏⲣⲓ ⲟⲩⲟϩ ⲛⲁⲩϯⲱ̀ⲟⲩ ⲙ̀ⲫϯ ⲛⲉⲙ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ϫⲉ ⲟⲩⲛⲓϣϯ ⲧⲉ ⲧⲉϥϫⲟⲙ ⲛⲉⲙ ⲛⲓϩⲙⲟⲧ ⲉ̀ⲧⲁ ⲫϯ ⲓ̀ⲣⲓ ⲙ̀ⲙⲱⲟⲩ ⲛⲉⲙⲁϥ ⲟⲩⲟϩ ⲛⲓⲣⲱⲙⲓ ⲉ̀ⲧⲁⲩⲟⲩϫⲁⲓ ⲁⲩϣⲱⲡⲓ ⲙ̀ⲃⲱⲕ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉⲩϣⲉⲙϣⲓ ⲛ̀ϧⲏⲧϥ ⲙ̀ⲡⲓⲉ̀ϩⲟⲟⲩ ⲛⲉⲙ

ⲣ̄ⲓ̄ⲗ. ⲃ. ⲡⲓⲉ̀ϫⲱⲣϩ ϣⲁ ⲡⲓⲉ̀ϩⲟⲟⲩ ⲛ̀ⲧⲉ ⲡⲟⲩⲙⲟⲩ. ϩⲁⲛⲙⲏϣ ⲇⲉ ⲛ̀ⲣⲱⲙⲓ ⲛⲉⲙ ϩⲁⲛϩⲓⲟ̀ⲙⲓ ⲛⲉⲙ ϩⲁⲛ̀ⲕⲟⲩϫⲓ ⲛ̀ⲁⲗⲱⲟⲩⲓ̀ ⲉⲩϣⲱⲛⲓ ⲛ̀ⲟⲩⲙⲏϣ ⲛ̀ⲣⲏϯ ϧⲉⲛ ϩⲁⲛϧⲙⲟⲙ ⲛⲉⲙ ϩⲁⲛ̀ⲁ̀ⲣⲟϣ ⲛⲉⲙ ϩⲁⲛ̀ⲡ̅ⲛ̅ⲁ̅ ⲉⲩϩⲱⲟⲩ ⲁⲩⲟⲩϫⲁⲓ ϧⲉⲛ ⲡⲓⲉ̀ϩⲟⲟⲩ ⲉ̀ⲧⲉⲙⲙⲁⲩ ϧⲉⲛ ⲡⲧⲟⲡⲟⲥ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉ̀ⲃⲟⲗ ϩⲓⲧⲉⲛ ⲫⲣⲁⲛ ⲙ̀ⲡⲉⲛ̅ⲟ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡ̅ⲭ̅ⲥ̅.

ρ̅ι̅β̅. ⲁ. ϯϣⲫⲏⲣⲓ ⲙ̀ⲙⲁϩ̅ⲅ̅ ⲛ̀ⲧⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲛ̀ⲧⲉ ⲓ̅ⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅.

ⲁⲥϣⲱⲡⲓ ⲇⲉ ⲉ̀ⲧⲁ ⲡⲓⲉ̀ⲡⲓⲥⲕⲟⲡⲟⲥ ⲉ̀ⲑⲟⲩⲁⲃ ϣⲉ ⲛⲁϥ
ⲉ̀ϩⲣⲏⲓ ⲉ̀ⲓ̀ⲗⲏⲙ ⲛⲉⲙ ⲛⲏ ⲧⲏⲣⲟⲩ ⲉ̀ⲑ ⲛⲉⲙⲁϥ ⲛⲁⲩ-
ⲥⲁϫⲓ ⲡⲉ ⲛ̀ⲛⲓⲙⲏⲛⲓ ⲛⲉⲙ ⲛⲓϣⲫⲏⲣⲓ ⲉ̀ⲧⲁⲩϣⲱⲡⲓ
ⲉ̀ⲃⲟⲗϩⲓⲧⲉⲛ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ϧⲉⲛ ⲑⲙⲏϯ ⲙ̀ⲡⲓ-
ⲗⲁⲟⲥ ϩⲏⲡⲡⲉ ⲓⲥ ⲟⲩⲣⲱⲙⲓ ⲛ̀ⲁⲭⲱ ⲛ̀ⲓⲟⲩⲇⲁⲓ ⲟⲩⲟϩ
ρ̅ι̅β̅. ⲃ. ⲛ̀ⲥⲟⲛⲓ ⲟⲩⲟϩ ⲛ̀ⲣⲉϥⲉⲣϩⲓⲕ ⲛ̀ⲛⲓⲣⲱⲙⲓ ϣⲁⲧⲟⲩⲉⲛ-
ⲕⲟⲧ ⲛ̀ⲧⲉϥⲱ̀ⲗⲓ ⲙ̀ⲡⲉⲧⲉⲛⲧⲱⲟⲩ ⲉ̀ⲧⲁϥⲥⲱⲧⲉⲙ ⲉⲑⲃⲉ
ⲛⲓϫⲟⲙ ⲛⲉⲙ ⲛⲓϣⲫⲏⲣⲓ ⲉ̀ⲧⲉⲣⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲓ̀ⲣⲓ ⲙ̀ⲙⲱⲟⲩ ⲛⲁϥⲧⲉⲛϩⲟⲩⲧ ⲙ̀ⲙⲱⲟⲩ ⲁⲛ ⲡⲉ ⲁⲗⲗⲁ
ⲛⲁϥϫⲱ ⲙ̀ⲙⲟⲥ ⲛ̀ⲛⲓⲙⲏϣ ϫⲉ ⲉⲣⲉ̀ ⲛⲓⲭⲣⲓⲥⲧⲓⲁ̀ⲛⲟⲥ
ⲥⲱⲣⲉⲙ ⲉⲩϩⲏⲗ ϩⲁ ⲡⲁⲓⲣⲱⲙⲓ ⲛ̀ⲕⲁϩⲓ ⲙ̀ⲡⲉⲛⲣⲏϯ
ρ̅ι̅γ̅. ⲁ. ϫⲉ ⲁ̀ⲣⲓⲃⲟⲏⲑⲓⲛ ⲛ̀ⲧⲉⲕⲧⲁⲗϭⲟ ⲛ̀ⲛⲉⲛϣⲱⲛⲓ ⲟⲩⲟϩ
ϣⲁⲣⲉ ⲟⲩⲙⲏϣ ⲛ̀ⲭⲣⲏⲥⲧⲓⲁ̀ⲛⲟⲥ ⲙ̀ⲗⲁϧ ⲛⲉⲙⲁϥ
ⲛ̀ⲟⲩⲙⲏϣ ⲛ̀ⲥⲟⲡ ⲛ̀ⲑⲟϥ ⲇⲉ ⲛⲁϥⲙⲏⲛ ⲉ̀ⲃⲟⲗϧⲉⲛ
ϩⲁⲛⲙⲏϣ ⲙ̀ⲙⲉⲧⲣⲉϥϫⲉⲟⲩⲁ̀ ⲡⲁⲓⲣⲏϯ ⲁϥⲥⲱⲧⲉⲙ
ⲇⲉ ⲉ̀ⲣⲟϥ ⲛ̀ϫⲉ ⲟⲩⲣⲱⲙⲓ ⲛ̀ⲕⲟⲩϫⲓ ⲛ̀ϩⲏⲧ ϧⲉⲛ ⲛⲓ-
ⲭⲣⲏⲥⲧⲓⲁ̀ⲛⲟⲥ ⲁϥϫⲱⲛⲧ ⲉ̀ⲙⲁϣⲱ ⲁϥⲧⲱⲛϥ ⲉϥϯ
ⲛⲉⲙⲁϥ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲫϯ ⲛⲁⲱ̀ⲟⲩⲛ̀ϩⲏⲧ ⲛⲉⲙⲁⲕ
ρ̅ι̅γ̅. ⲃ. ⲁⲛ ⲙ̀ⲡⲁⲓⲣⲏϯ ⲉⲕϣⲱϣ ⲛ̀ⲛⲉϥⲙⲁⲣⲧⲩⲣⲟⲥ ⲉ̀ⲑⲟⲩⲁⲃ
ⲁⲗⲗⲁ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲛⲁϭⲓ ⲙ̀ⲡϣⲓϣ ⲛⲉⲙⲁⲕ ⲟⲩⲟϩ ⲛ̀ⲧⲉϥ
ϥⲟⲧⲕ ⲉ̀ⲃⲟⲗ ⲟⲩⲟϩ ϯ ⲛ̀ϩⲁⲛⲛⲓϣϯ ϣⲱϣ ⲛ̀ⲛⲟⲩⲉ̀-
ⲣⲏⲟⲩ. ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲁϥⲉⲣⲟⲩⲱ̀ ⲛ̀ϫⲉ ⲡⲓⲣⲱⲙⲓ
ⲛ̀ⲓⲟⲩⲇⲁⲓ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲭⲁ ⲗⲟⲩⲱ̀ⲟⲩ ⲉ̀ϧⲣⲏⲓ
ⲛⲉⲙⲏⲓ ϯⲛⲟⲩ ⲛ̀ⲧⲁϩⲱⲗ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲧⲟⲡⲟⲥ ⲉ̀ⲧⲉⲙ-
ⲙⲁⲩ ⲛ̀ⲧⲁϣⲟⲗϥ ⲛ̀ⲧⲁⲓ̀ⲛⲓ ⲛ̀ⲛⲉϥⲥⲕⲉⲩⲟⲥ ⲙ̀ⲡⲁⲓⲙⲁ
ρ̅ι̅δ̅. ⲁ. ⲛ̀ⲧⲉϣⲧⲉⲙϩⲗⲓ ⲉ̀ⲙⲓ ⲛ̀ⲧⲁⲛⲁⲩ ϫⲉ ⲉ̀ⲣⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲛⲁⲉ̀ⲣⲟⲩ ⲛⲏⲓ. ⲁϥⲉⲣⲟⲩⲱ̀ ⲛ̀ϫⲉ ⲡⲓⲭⲣⲓⲥⲧⲓⲁⲛⲟⲥ ϫⲉ

ⲭⲁ ⲗⲟⲅⲱ̀ ⲉ̀ϧⲣⲏⲓ ⲛⲉⲙⲏⲓ ϣⲁ ⲅ̅ ⲛ̀ⲗⲟⲩⲕⲟϫⲓ ⲉ̀ϣⲱⲡ
ⲛ̀ⲧⲉⲕⲱ̀ⲗⲓ ⲛ̀ⲟⲩϩⲗⲓ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲡⲧⲟⲡⲟⲥ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ
ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛ̀ⲧⲉⲕⲓ̀ⲛⲓ ⲙ̀ⲙⲟϥ ⲙ̀ⲡⲁⲓⲙⲁ ⲛ̀ⲧⲉⲛϩⲱⲗ
ⲉ̀ⲡⲓⲧⲟⲡⲟⲥ ⲛ̀ⲧⲉⲛϣⲓⲛⲓ ⲛ̀ⲧⲉⲛⲉ̀ⲙⲓ ⲉ̀ϯⲙⲉⲑⲙⲏⲓ ϫⲉ
ⲁⲕⲛⲁⲱ̀ⲗⲓ ⲛ̀ⲟⲩϩⲗⲓ ⲛ̀ⲧⲉ ⲡⲓⲧⲟⲡⲟⲥ ⲉ̀ϣⲱⲡ ⲛ̀ⲧⲉⲕⲓ̀ⲣⲓ
ⲣⲓⲇ̅. ⲃ. ⲛ̀ⲟⲩⲁ̀ⲃⲟⲧ ⲛ̀ⲉϩⲟⲟⲩ ⲛ̀ⲧⲉϣⲧⲉⲙ ⲡⲉⲧϩⲱⲟⲩ ⲧⲁϩⲟⲕ
ⲓ̀ⲉ ϯⲛⲁⲛⲁϩϯ ϩⲱ ⲕⲁⲧⲁ ⲣⲟⲕ ⲟⲩⲟϩ ϯⲛⲁϯ ⲛ̀ⲕⲉⲅ̅
ⲛ̀ⲗⲟⲩⲕⲟϫⲓ ⲛⲁⲕ ⲉ̀ϣⲱⲡ ⲛ̀ⲧⲉⲕϣⲧⲉⲙϣϫⲉⲙϫⲟⲙ
ⲛ̀ⲱ̀ⲗⲓ ⲛ̀ϩⲗⲓ ⲛ̀ⲧⲉ ⲡⲓⲧⲟⲡⲟⲥ ⲛ̀ⲧⲉϩⲗⲓ ⲙ̀ⲡⲉⲧϩⲱⲟⲩ
ϣⲱⲡⲓ ⲙ̀ⲙⲟⲕ ⲁⲕϯ ⲛ̀ϯⲅ̅ϯ ⲛ̀ⲗⲟⲩⲕⲟϫⲓ ⲁⲕϣⲱⲡⲓ
ϩⲱⲕ ⲛ̀ⲭⲣⲏⲥⲧⲓⲁ̀ⲛⲟⲥ ⲟⲩⲟϩ ⲁ̀ ⲡⲓϩⲱⲃ ⲑⲱϣ ⲟⲩⲧⲱⲟⲩ
ⲣⲓⲉ̅. ⲁ. ⲙ̀ⲡⲁⲓⲣⲏϯ ⲁⲩⲧⲁϩⲟ ⲛ̀ⲛⲓⲙⲉⲧⲣⲉⲩ[1]) ⲉ̀ⲣⲁⲧⲟⲩ. ⲁϥ-
ⲧⲱⲛϥ ⲛ̀ϫⲉ ⲡⲓⲣⲱⲙⲓ ⲉⲧⲟⲓ ⲛ̀ⲁ̀ⲭⲱ ⲁϥϣⲉ ⲛⲁϥ
ⲉ̀ⲡⲓⲧⲟⲡⲟⲥ ⲁϥⲱ̀ⲗⲓ ⲛ̀ϩⲁⲛⲥⲕⲉⲩⲟⲥ ⲛ̀ϭⲓⲟⲩⲓ̀ ⲟⲩⲟϩ
ⲁϥⲓ̀ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲑⲙⲏϯ ⲙⲡⲓⲧⲟⲡⲟⲥ ⲉⲩⲟⲃϣ ⲧⲏⲣⲟⲩ
ⲙ̀ⲡⲉϩⲗⲓ ⲉ̀ⲙⲓ ⲉ̀ⲣⲟϥ ⲉ̀ⲧⲁϥⲉⲣ ⲥⲁⲃⲟⲗ ⲙ̀ⲡⲓⲣⲟ ⲉⲧⲥⲁ-
ⲃⲟⲗ ⲙ̀ⲡⲓⲧⲟⲡⲟⲥ ⲡⲉϫⲁϥ ⲛ̀ϧⲣⲏⲓ ⲛ̀ϧⲏⲧϥ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ
ϫⲉ ϭⲓϣⲓⲡⲓ ⲛⲁⲕ ϯⲛⲟⲩ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛⲉⲙ ⲡⲓⲕⲉⲟⲩⲁⲓ
ⲣⲓⲉ̅. ⲃ. ⲉ̀ⲧⲁϥⲭⲁⲗⲟⲅⲱ ⲉ̀ϧⲣⲏⲓ ⲛⲉⲙⲏⲓ ⲛⲁϥⲥⲟϭⲛⲓ ⲇⲉ ⲛ̀ϧⲣⲏⲓ
ⲛ̀ϧⲏⲧϥ ⲉϥⲙⲟϣⲓ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ϯⲛⲁϯ ⲛ̀ⲛⲁⲓ
ⲉ̀ⲃⲟⲗϧⲁ ⲟⲩⲛⲓϣϯ ⲛ̀ⲧⲓⲙⲏ ⲛ̀ⲧⲁϣⲁⲧ ⲫⲏ ⲉ̀ⲧⲉⲙⲙⲁⲩ
ⲛ̀ϯ ⲕⲉ ⲅ̅ϯ ⲛ̀ⲗⲟⲩⲕⲟϫⲓ ⲛ̀ⲧⲁⲑⲣⲉϥⲭⲱ ⲛ̀ⲥⲱϥ ⲙ̀ⲡⲉϥ-
ⲕⲉⲛⲁϩϯ ⲛ̀ⲧⲉϥϫⲱⲗ ⲙ̀ⲡⲉϥⲕⲉⲱⲙⲥ ⲉ̀ⲃⲟⲗ ⲟⲩⲟϩ
ⲛ̀ⲧⲁⲛⲁⲩ ⲉ̀ⲡⲁⲓⲣⲉϥⲙⲱⲟⲩⲧ ϫⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛⲁⲉ̀ⲣⲟⲩ
ⲛⲏⲓ ⲛⲁⲓ ⲇⲉ ⲉϥⲙⲟⲕⲙⲉⲕ ⲉ̀ⲣⲱⲟⲩ ⲉϥⲙⲟϣⲓ ϩⲏⲡⲡⲉ
ⲣⲓⲋ̅. ⲁ. ⲓⲥ ⲡⲓϫⲱⲣⲓ ⲙ̀ⲙⲁⲣⲧⲩⲣⲟⲥ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁϥⲓ̀
ⲉ̀ϧⲟⲩⲛ ⲉ̀ϩⲣⲁϥ ⲉϥϧⲏⲕ ⲙ̀ⲡⲥⲙⲟⲧ ⲛ̀ⲟⲩⲙⲁⲧⲟⲓ ⲉ̀ⲣⲉ
ⲟⲩⲛⲓϣϯ ⲛ̀ⲧⲁⲩⲣⲉⲗ̀ⲭⲏ ϧⲉⲛ ⲧⲉϥϫⲓϫ ⲡⲉϫⲁϥ ⲙ̀ⲡⲓ-

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1) Ms. ⲛⲓⲙⲉⲧⲙⲉⲧⲣⲉⲧ.

ⲣⲱⲙⲓ ϫⲉ ⲡⲓⲥⲟⲛ ⲟⲩ ⲡⲉ ⲫⲁⲓ ⲉ̀ⲧⲧⲁⲗⲏⲟⲩⲧ ⲉ̀ⲣⲟⲕ
ⲙⲁⲧⲁⲙⲟⲓ ⲉⲣⲟϥ ϩⲱ ⲛ̀ⲑⲟϥ ⲇⲉ ⲁ̀ ⲣⲱϥⲑⲱⲙ ⲡⲉϫⲁϥ
ϫⲉ ⲡⲁϣⲫⲏⲣ ϯⲛⲁϩⲏⲡ ϩⲗⲓ ⲉ̀ⲣⲟⲕ ⲁⲛ ϩⲁⲛⲕⲟⲩϫⲓ
ⲛ̀ⲥⲕⲉⲩⲟⲥ ⲁⲓⲱ̀ⲗⲟⲩ ⲛ̀ϭⲓⲟⲩⲓ̀ ⲁⲗⲗⲁ ϩⲟⲥⲟⲛ ⲁ̀ ⲫϯ
ⲣⲓⲋ. ⲃ. ⲓ̀ⲛⲓ ⲙ̀ⲙⲟⲕ ⲉ̀ϧⲣⲏⲓ ⲛⲁϩⲣⲁⲓ ⲁ̀ⲙⲟⲩ ϭⲓ ⲙ̀ⲡⲉⲕⲙⲉⲣⲟⲥ
ϩⲱⲕ ⲛⲉⲙⲏⲓ ϩⲓⲛⲁ ⲛ̀ⲛⲉⲕⲧⲁⲙⲉ ϩⲗⲓ ⲛ̀ⲣⲱⲙⲓ. ⲡⲉϫⲉ
ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛⲁϥ ϫⲉ ⲓⲥϫⲉ ⲡⲁⲓⲣⲏϯ ⲡⲉ
ⲁ̀ⲙⲟⲩ ⲙⲁⲣⲟⲛ ⲉ̀ⲡⲓⲧⲟⲡⲟⲥ ⲛ̀ⲧⲉⲛⲫⲁϣⲟⲩ ⲉ̀ϫⲱⲛ
ⲕⲁⲧⲁ ⲡⲉⲕⲥⲁϫⲓ ⲉ̀ⲧⲁϥⲫⲟϩ ⲇⲉ ⲉ̀ⲫⲣⲟ ⲙ̀ⲡⲓⲧⲟⲡⲟⲥ
ⲁ̀ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ϯⲛⲟⲩϣⲉ ⲛ̀ⲙⲁⲛⲕⲗⲁⲃⲓ ⲛ̀ϧⲣⲏⲓ
ϧⲉⲛ ⲧⲉϥⲗⲫⲉ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲁⲕⲥⲟⲩⲱⲛⲧ ϫⲉ ⲁ̀ⲛⲟⲕ
ⲛⲓⲙ ⲛ̀ⲑⲟϥ ⲇⲉ ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ⲙ̀ⲫⲏ ⲡⲁⲟ̅ⲥ̅ ⲁⲓⲙⲟⲩ
ⲣⲓⲍ. ⲁ. ⲁⲓⲙⲟⲩ ⲟⲩⲟϩ ϯⲥⲱⲟⲩⲛ ⲁⲛ ϫⲉ ⲛ̀ⲑⲟⲕ ⲛⲓⲙ. ⲡⲉϫⲉ
ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛⲁϥ ϫⲉ ⲁ̀ⲛⲟⲕ ⲡⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ.
ⲛ̀ⲑⲟϥ ⲇⲉ ⲉ̀ⲧⲁϥⲥⲱⲧⲉⲙ ⲛⲁϥϣⲑⲟⲣⲧⲉⲣ ⲁϥϩⲉⲓ
ϩⲓϫⲉⲛ ⲡⲓⲕⲁϩⲓ. ⲁ̀ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁ̀ⲙⲟⲛⲓ ⲙ̀ⲙⲟϥ
ⲁϥⲱϣϯ ⲙ̀ⲙⲟϥ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲉⲑⲃⲉⲟⲩ ⲉⲕϫⲱ
ⲙ̀ⲙⲟⲥ ϫⲉ ⲁⲓⲙⲟⲩ ⲁⲓⲙⲟⲩ ⲙ̀ⲡⲁⲧⲉⲕⲙⲟⲩ ϣⲁ ϯⲛⲟⲩ
ⲣⲓⲍ. ⲃ. ⲁⲗⲗⲁ ⲁ̀ⲙⲟⲩ ϣⲁⲙⲛⲁⲓ ⲛ̀ⲧⲁⲑⲣⲉⲕⲥⲟⲩⲱⲛⲧ ϫⲉ
ⲁ̀ⲛⲟⲕ ⲛⲓⲙ ⲁϥⲥⲛⲟϩϥ ϧⲉⲛ ⲑⲙⲏϯ ⲙ̀ⲡⲓⲧⲟⲡⲟⲥ
ⲁϥⲓ̀ϣⲓ ⲙ̀ⲙⲟϥ ⲉ̀ⲟⲩⲛⲓϣϯ ⲛ̀ϫⲱⲧ ⲉⲥⲁ̀ϣⲓ ⲁϥⲙⲟⲩⲣ
ⲛ̀ⲛⲏⲉ̀ⲧⲁϥⲕⲟⲗⲡⲟⲩ ⲉ̀ϧⲏⲧϥ ⲁϥⲓ̀ϣⲓ ⲙ̀ⲙⲟϥ ⲥⲁ ⲡϣⲱⲓ
ⲙ̀ⲡⲓⲕⲁϩⲓ ⲛ̀ⲅ̅ ⲙ̀ⲙⲁϩⲓ ⲟⲩⲟϩ ⲁϥϯ ⲛ̀ϩⲁⲛ̀ⲛⲓϣϯ
ⲛ̀ϣⲁϣ ⲛⲁϥ ϧⲉⲛ ⲡⲓⲙⲁⲛⲕⲗⲁⲃⲓ ⲉ̀ⲧⲭⲏ ⲛ̀ⲧⲟⲧϥ
ⲱ̀ ϫⲉ ⲁⲩⲟⲩⲏⲣ ⲛ̀ϣⲫⲏⲣⲓ ϣⲱⲡⲓ ϧⲉⲛ ⲡⲓⲙⲁⲩ ⲉⲧⲉ-
ⲣⲓⲏ. ⲁ. ⲙ̀ⲙⲁⲩ ⲱ̀ ϫⲉ ⲁϥⲉϣ ⲟⲩⲏⲣ ⲛ̀ϧⲣⲱⲟⲩ ⲉ̀ⲃⲟⲗ ϣⲁⲧⲉ
ⲛⲏⲉ̀ⲧⲉⲛⲕⲟⲧ ⲧⲏⲣⲟⲩ ⲣⲱⲥ ⲉ̀ⲃⲟⲗ ⲛ̀ⲥⲉⲧⲱⲟⲩⲛⲟⲩ
ⲛ̀ⲥⲉⲓ̀ ϩⲁⲣⲟϥ ⲉⲩⲉⲣϣⲫⲏⲣⲓ ⲙ̀ⲫⲏⲉ̀ⲧⲁϥϣⲱⲡⲓ ⲟⲩⲟϩ
ⲛⲁⲩϣⲓⲛⲓ ⲡⲉ ⲛⲉⲙ ⲛ̀ⲟⲩⲉ̀ⲣⲏⲟⲩ ϫⲉ ⲛⲓⲙ ϩⲁⲣⲁ ⲡⲉ
ⲉ̀ⲧⲁϥⲓ̀ϣⲓ ⲙ̀ⲫⲁⲓ ⲉ̀ⲡϣⲱⲓ ⲟⲩⲟϩ ⲛⲁⲩϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ

νιμ ϩαρα ὲθναϣϕοϩ ὲπϣωι ὲϕαι εϥουὴου
ὲπκαϩι ὴπαιρηϯ ǹθοϥ δε αϥερὸμολογιν ὴϕη-
ρι̅η̅. β. ὲταϥαιϥ ναϥταμο ǹουον νιβεν ὲνηὲταυϣωπι
ὴμοϥ. ǹθωου δε ναυερϣϕηρι ευϫω ὴμος
ϫε ὰνιουὶ ǹουμουκι ναν ǹτενϫαϥ ὲϧρηι.
αϥερουὼ ǹϫε πιοικονομος ϫε ϥωνϧ ǹϫε πο̅ς̅
ὴμον ϩλι ναϫαϥ ὲπεσητ ϣατε ϕηὲταϥαϣϥ
ὲπϣωι ϫαϥ ὲπεσητ αυϫαϥ εϥὰϣι ὴπαιρηϯ
ϣατε πιουωινι ϣαι ǹτε ουον νιβεν ερθεὸριν
ρι̅θ̅. α. ὴμοϥ. ǹθοϥ δε αϥερὸμολογιν ὴπαιρηϯ ϫε
αϥϫαουὼ ὲϧρηι νεμ πιρωμι ǹχρηστιὰνος ϧεν
ι̅λ̅η̅μ̅ ναϥριμι πε εϥωϣ ὲβολ ϫε ναι νηι παο̅ς̅
γεωργιος ϯναουαϩτοτ αν ϫε ὲκωλπ ǹσα ϩλι
ǹρωμι ισϫεν παιναυ αλλα ϯναϣωπι ǹχρισ-
τιὰνος ισϫεν ϯνου ουδε ϯνακοττ αν ϫε
ὲερϕαρμαγος ὴϕρηϯ ǹϣορπ. ǹθοϥ δε αϥ-
ριμι πε ὴπιὲϩοου τηρϥ εϥὰϣι ὲπϣωι ϣατε
ρι̅θ̅. β. ϣωρπ ϣωπι ὲρεουον νιβεν ερθεὸριν ὴμοϥ
ὲτὰ πιὰγιος γεωργιος ναυ ὲπταϫρο ὴπεϥϩητ
αϥϣενϩητ ϧαροϥ αϥὶ ϧεν πιὲϫωρϩ αϥϫαϥ
ὲϧρηι ǹθοϥ δε αϥϯ ǹνισκευος ὲτοτϥ ὴπιοι-
κονομος. ασϣωπι δε ὲπεϥρασϯ αϥσϧαι ǹου-
ὲπιστολη ὰϥτηις ὲτοτϥ ǹουβωκ ǹτε πιτοπος
αϥουορπϥ ε̅ι̅λ̅η̅μ̅ ǹνεϥρωμι νεμ τεϥσϩιμι
ρκ̅. α. εϥταμο ὴμωου ὴπιρηϯ ὲτασϣωπι ὴμοϥ
ουοϩ ον ϫε ϥουωϣ ὲϣωπι ǹχρηστυὰνος (sic)
ὴπε πιϣϕιτ ϫαϥ ὲϩωλ ε̅ι̅λ̅η̅μ̅. ὲταυϭι δε
ǹϯὲπιστολη ǹϫε νεϥρωμι αυοϣς αυερϣϕηρι
ǹνινιϣϯ ǹϫομ ὲτϣοπ ὲβολϩιτεν πιὰγιος
γεωργιος ουοϩ πιχρηστιὰνος ὲταϥϫα ὰουὼ

ⲉ̀ϧⲣⲏⲓ ⲛⲉⲙⲁϥ ⲉ̀ⲧⲁϥⲥⲱⲧⲉⲙ ⲁϥⲣⲁϣⲓ ⲉ̀ⲙⲁϣⲱ
ⲁϥⲙⲟϣⲓ ⲉϥϩⲓⲱⲓϣ ϧⲉⲛ ⲓⲗ̅ⲏ̅ⲙ̅ ⲧⲏⲣⲥ ⲛ̀ⲛⲏⲉ̀ⲧⲁⲩ-
ⲣⲕ̄. ⲃ. ϣⲱⲡⲓ ⲙ̀ⲡⲓⲣⲱⲙⲓ ⲛ̀ⲓⲟⲩⲇⲁⲓ ϧⲉⲛ ⲡⲧⲟⲡⲟⲥ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ
ⲅⲉⲱⲣⲅⲓⲟⲥ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉ̀ⲧⲁⲩⲥⲱⲧⲉⲙ ⲛⲁⲩϯⲱ̀ⲟⲩ
ⲙ̀ⲫϯ ⲁⲩⲧⲱⲟⲩⲛⲟⲩ ⲧⲏⲣⲟⲩ ⲛ̀ϫⲉ ⲛⲉϥⲥⲛⲏⲟⲩ ⲛⲉⲙ
ⲧⲉϥⲥϩⲓⲙⲓ ⲛⲉⲙ ⲛⲉϥϣⲏⲣⲓ [ⲛⲉⲙ] ⲛⲉϥϣⲫⲏⲣ ⲛⲉⲙ
ϩⲁⲛⲕⲉⲙⲏϣ ⲛ̀ⲓⲟⲩⲇⲁⲓ ⲁⲩⲓ̀ ϣⲁⲣⲟϥ ⲁϥϫⲱ ⲉ̀ⲣⲱⲟⲩ
ⲛ̀ϩⲱⲃ ⲛⲓⲃⲉⲛ ⲉ̀ⲧⲁⲩϣⲱⲡⲓ ⲙ̀ⲙⲟϥ ⲟⲩⲟϩ ⲛ̀ⲑⲱⲟⲩ
ϩⲱⲟⲩ ⲁⲩⲉⲣϩⲟϯ ⲉ̀ⲙⲁϣⲱ ⲟⲩⲟϩ ⲁⲩϭⲓ ⲱⲙⲥ ⲧⲏⲣⲟⲩ
ⲣⲕ̄ⲁ̄. ⲁ. ϧⲉⲛ ⲡⲓⲉ̀ϩⲟⲟⲩ ⲉ̀ⲧⲉⲙⲙⲁⲩ ϧⲉⲛ ⲡⲧⲟⲡⲟⲥ ⲙ̀ⲡⲓⲁ̀-
ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ϧⲉⲛ ⲫⲣⲁⲛ ⲙ̀ⲫⲓⲱⲧ ⲛⲉⲙ ⲡϣⲏⲣⲓ
ⲛⲉⲙ ⲡⲓⲡ̅ⲛ̅ⲁ̅ ⲉ̀ⲑ ⲟⲩⲁⲃ ⲉⲩⲱ̀ⲟⲩ ⲙ̀ⲫϯ ϣⲁ ⲉ̀ⲛⲉϩ.

ϯϣⲫⲏⲣⲓ ⲙ̀ⲙⲁϩ ⲇ̄ ⲛ̀ⲧⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ.

ⲁ̀ ⲫⲣⲁⲛ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲟⲩⲟϩ ⲁ̀ ⲡⲉϥϣⲓⲛⲓ
ⲥⲱⲣ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲙⲁⲓ ⲛⲓⲃⲉⲛ ϫⲉ ϥⲓ̀ⲣⲓ ⲛ̀ϩⲁⲛⲛⲓϣϯ
ⲣⲕ̄ⲁ̄. ⲃ. ⲛ̀ϫⲟⲙ ⲛⲉⲙ ϩⲁⲛⲙⲏⲓⲛⲓ ⲛⲉⲙ ϩⲁⲛ ϣⲫⲏⲣⲓ ⲛⲉⲙ
ϩⲁⲛⲧⲁⲗϭⲟ ⲉⲩⲟϣ ⲉϥϩⲓⲟⲩⲓ̀ ⲙ̀ⲛⲓⲇⲉⲙⲱⲛ ⲉ̀ⲃⲟⲗ. ⲛⲉ
ⲟⲩⲟⲛ ⲟⲩⲣⲱⲙⲓ ⲇⲉ ϧⲉⲛ ⲧⲭⲱⲣⲁ ⲛ̀ⲛⲓⲡⲉⲣⲥⲓⲥ ⲉ̀ⲡⲉϥ-
ⲣⲁⲛ ⲡⲉ ⲛⲓⲕⲁⲛⲟⲣ ⲉϥⲟⲓ ⲛ̀ⲁⲣⲭⲱⲛ ⲉ̀ϫⲉⲛ ϯⲧⲉⲣⲉ
ⲅ̄ ⲛ̀ⲧⲉ ⲛⲓⲡⲉⲣⲥⲓⲥ ⲉ̀ⲣⲉ ⲟⲩⲟⲛ ϣⲏⲣⲓ ⲛ̀ⲧⲁϥ ϫⲉ
ⲁ̀ⲛⲁⲧⲟⲗⲓⲟⲥ ⲉ̀ⲣⲉ ⲟⲩⲟⲛ ⲟⲩⲥⲉϩⲧ ⲭⲏ ϧⲉⲛ ⲡⲉϥ-
ⲥⲱⲙⲁ ⲉ̀ⲣⲉ ⲟⲩⲟⲛ ϩⲁⲛⲕⲉⲭⲱⲟⲩⲛⲓ ϧⲉⲛ ⲡⲉϥϩⲟ
ⲁϥⲥⲱⲧⲉⲙ ⲉⲑⲃⲉ ⲛⲓϫⲟⲙ ⲛⲉⲙ ⲛⲓϣⲫⲏⲣⲓ ⲉ̀ⲧⲁ ⲫϯ
ⲣⲕ̄ⲃ̄. ⲁ. ⲁⲓⲧⲟⲩ ⲉ̀ⲃⲟⲗϩⲓⲧⲟⲧϥ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁϥⲱϣ
ⲙ̀ⲙⲟϥ ⲛ̀ⲟⲩⲱϣ ⲙ̀ⲡⲁⲓⲣⲏϯ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲉ̀ϣⲱⲡ
ⲛ̀ⲧⲉ ⲫϯ ⲛⲉⲙ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲧⲁⲗϭⲟ ⲙ̀ⲡⲁⲓ-
ⲕⲱⲕ ⲛ̀ⲥⲉϩⲧ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲡϩⲟ ⲙ̀ⲡⲁϣⲏⲣⲓ ϯⲛⲁϯ

ⲛ̀ⲟⲩⲕⲩⲛⲁⲓⲛⲁⲣⲓⲟⲛ ⲛ̀ⲛⲟⲩⲃ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲉϥⲧⲟⲡⲟⲥ
ⲛ̀ⲧⲁϣⲱⲡⲓ ⲛ̀ⲭⲣⲏⲥⲧⲩⲁ̀ⲛⲟⲥ ⲛⲉⲙ ⲡⲁⲏⲓ ⲧⲏⲣϥ. ⲁⲥ-
ρ̅κ̅β̅. β. ϣⲱⲡⲓ ⲇⲉ ⲉ̀ⲧⲁϥϯⲣⲱϥ ⲙ̀ⲡⲁⲓⲣⲏϯ ⲟⲩⲟϩ ⲉ̀ⲧⲁϥⲧⲱⲛϥ
ⲛ̀ϩⲁⲛⲁ̀ⲧⲟⲟⲩⲓ̀ ⲉ̀ⲡⲉϥⲣⲁⲥϯ ⲁ̀ ⲡϩⲟ ⲙ̀ⲡⲉϥϣⲏⲣⲓ
ⲟⲩⲭⲁⲓ ⲟⲩⲟϩ ⲙ̀ⲡⲉϩⲗⲓ ⲙ̀ⲙⲏⲛⲓ ⲛ̀ⲧⲉ ⲡⲓⲥⲉϩⲧ ϣⲱⲡⲓ
ϧⲉⲛ ⲡⲉϥϩⲟ ⲟⲩⲟϩ ⲛⲓⲕⲁⲛⲱⲣ ⲡⲓⲛⲓϣϯ ⲛ̀ⲁⲣⲭⲱⲛ
ⲛ̀ⲧⲉ ⲛⲓⲡⲉⲣⲥⲓⲥ ⲉ̀ⲧⲁϥⲛⲁⲩ ⲉ̀ⲧⲁⲓⲛⲓϣϯ ⲛ̀ϣⲫⲏⲣⲓ
ⲉ̀ⲧⲁⲥϣⲱⲡⲓ ⲙ̀ⲡⲉϥϣⲏⲣⲓ ⲁϥⲧⲱⲛϥ ⲁϥϭⲓ ⲛ̀ⲛⲓⲇⲱⲣⲟⲛ
ⲉ̀ⲧⲁϥⲱϣ ⲙ̀ⲙⲱⲟⲩ ⲛⲉⲙ ϩⲁⲛⲕⲉⲙⲏϣ ⲛ̀ⲥⲕⲉⲩⲟⲥ
ⲛⲉⲙ ⲁ̀ⲛⲁⲧⲟⲗⲓⲟⲥ ⲡⲉϥϣⲏⲣⲓ̀ ⲛⲉⲙ ⲛⲉϥⲥⲛⲏⲟⲩ ⲛⲉⲙ
ρ̅κ̅γ̅. α. ϩⲁⲛⲕⲉⲙⲏϣ ⲛ̀ⲧⲉ ⲛⲓⲡⲉⲣⲥⲓⲥ ⲉ̀ⲧⲁⲩⲓ̀ ⲛⲉⲙⲁϥ ⲁⲩ-
ⲧⲱⲟⲩⲛⲟⲩ ⲁⲩⲧⲁⲗⲱⲟⲩ ⲉ̀ϩⲁⲛⲉ̀ϫⲛⲟⲩ ⲁⲩⲓ̀ ⲉ̀ⲡⲧⲟⲡⲟⲥ
ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁⲩϫⲱⲕⲉⲙ ⲙ̀ⲡⲉϥϣⲏⲣⲓ ϧⲉⲛ
ⲡⲓⲗⲟⲩⲧⲏⲣ ⲁⲩⲑⲁϩⲥϥ ⲛ̀ⲛⲉϩ ϧⲉⲛ ⲡⲓⲫⲁⲛⲟⲥ ⲁ̀
ⲡⲉϥⲥⲱⲙⲁ ⲧⲏⲣϥ ⲟⲩⲭⲁⲓ ⲥⲁⲧⲟⲧϥ ⲁ̀ϥϯ ⲙ̀ⲡⲉϥ-
ⲇⲱⲣⲟⲛ ⲉ̀ϧⲟⲩⲛ ⲁϥϭⲓ ⲱⲙⲥ ⲛⲉⲙ ⲛⲏ ⲉⲑ ⲛⲉⲙⲁϥ
ⲉ̀ⲫⲣⲁⲛ ⲙ̀ⲫⲓⲱⲧ ⲛⲉⲙ ⲡϣⲏⲣⲓ ⲛⲉⲙ ⲡⲓⲡ̅ⲛ̅ⲁ̅ ⲉ̀ⲑⲟⲩⲁⲃ
ρ̅κ̅γ̅. β. ⲉⲩⲱ̀ⲟⲩ ⲙ̀ⲫϯ ⲛⲉⲙ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉ̀ϫⲉⲛ
ⲡⲓϩⲙⲟⲧ ⲉ̀ⲧⲁϥϣⲱⲡⲓ ⲛⲱⲟⲩ ⲁⲥϣⲱⲡⲓ ⲇⲉ ⲉ̀ⲧⲁⲩⲓ̀
ⲉ̀ⲧⲟⲩⲭⲱⲣⲁ ⲁⲩⲕⲱⲧ ⲛ̀ⲟⲩⲛⲓϣϯ ⲛ̀ⲉⲕⲕⲗⲏⲥⲓⲁ̀ ⲁⲩ-
ⲙⲟⲩϯ ⲉ̀ⲫⲣⲁⲛ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉ̀ϩⲣⲏⲓ ⲉ̀ϫⲱⲥ
ⲟⲩⲟϩ ⲁϥⲟⲩⲱⲣⲡ ⲉ̀ⲁⲛⲧⲓⲟ̀ⲭⲓⲁ̀ ⲁϥⲓ̀ⲛⲓ ⲛ̀ⲟⲩⲉ̀ⲡⲓⲥ-
ⲕⲟⲡⲟⲥ ⲙ̀ⲙⲁⲓⲛⲟⲩϯ ⲁϥⲉⲣⲁ̀ⲅⲓⲁ̀ⲍⲓⲛ ⲙ̀ⲡⲓⲧⲟⲡⲟⲥ ϧⲉⲛ
ⲫⲣⲁⲛ ⲙ̀ⲫⲓⲱⲧ ⲛⲉⲙ ⲡϣⲏⲣⲓ ⲛⲉⲙ ⲡⲓⲡ̅ⲛ̅ⲁ̅ ⲉ̀ⲑⲟⲩⲁⲃ.
ρ̅κ̅δ̅. α. ⲛⲉⲙ ⲫⲣⲁⲛ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲟⲩⲟϩ ⲁ̀ ⲟⲩⲙⲏϣ
ⲛ̀ⲧⲉ ⲛⲓⲡⲉⲣⲥⲓⲥ ϭⲓ ⲙ̀ⲡⲓⲱⲙⲥ ⲉ̀ⲑⲟⲩⲁⲃ ⲙ̀ⲡⲓⲉ̀ϩⲟⲟⲩ
ⲉ̀ⲧⲉⲙⲙⲁⲩ ⲓ̀ⲧⲉ ⲣⲱⲙⲓ ⲓ̀ⲧⲉ ⲥϩⲓⲙⲓ ⲓ̀ⲧⲉ ⲕⲟⲩϫⲓ ⲛ̀ⲁ̀ⲗⲟⲩ.
ⲉ̀ⲧⲁⲩⲛⲁⲩ ⲉ̀ⲡⲓⲁ̀ⲗⲟⲩ ⲉ̀ⲧⲁϥⲟⲩϫⲁⲓ ⲉ̀ⲃⲟⲗϩⲁ ⲡⲓⲕⲱⲕ
ⲛ̀ⲥⲉϩⲧ ϧⲉⲛ ⲡⲧⲟⲡⲟⲥ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲟⲩⲙⲏϣ
ⲉⲩϣⲱⲛⲓ ⲛ̀ⲧⲉ ⲛⲓⲡⲉⲣⲥⲓⲥ ⲁⲩⲛⲁϩϯ ⲁⲩϣⲁⲛⲓ̀ ⲉ̀ϧⲟⲩⲛ.

ⲉ̀ⲡⲓⲧⲟⲡⲟⲥ ⲉ̀ⲧⲉⲙ̀ⲙⲁⲩ ϣⲁⲩⲟⲩϫⲁⲓ ⲥⲁⲧⲟⲧⲟⲩ
ⲣ̅ⲕ̅ⲇ̅. ⲃ. ⲉⲩⲱ̀ⲟⲩ ⲙ̀ⲫϯ ⲛⲉⲙ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ϣⲁ ⲉ̀ⲛⲉϩ.

ϯϣⲫⲏⲣⲓ ⲙ̀ⲙⲁϩ ⲉ̅ ⲛ̀ⲧⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ.

ⲛⲉ ⲟⲩⲟⲛ ⲟⲩⲣⲱⲙⲓ ⲃ̅ ⲛ̀ⲥⲁⲙⲁⲣⲓⲧⲏⲥ ⲉⲩⲟⲓ ⲛ̀ϣⲫⲏⲣ
ⲛⲉⲙ ⲛⲟⲩⲉ̀ⲣⲏⲟ̀ⲩ ϧⲉⲛ ⲟⲩⲙⲉⲧϣⲱⲧ ⲉⲩϣⲓϯ ϧⲉⲛ
ⲣ̅ ⲛ̀ⲗⲟⲩⲕⲟϫⲓ ⲁⲩⲧⲱⲟⲩⲛⲟⲩ ⲁⲩϧⲱⲕ ⲛ̀ⲛⲟⲩⲧⲉⲃ-
ⲛⲱⲟⲩⲓ̀ ⲁⲩϭⲓ ⲛ̀ⲛⲟⲩⲛⲟⲩⲃ ⲛⲉⲙⲱⲟⲩ ⲁⲩⲧⲁⲗⲱⲟⲩ
ⲣ̅ⲕ̅ⲉ̅. ⲁ. ⲉⲩⲟⲩⲱϣ ⲉ̀ϩⲱⲗ ⲉ̀ⲧⲁⲙⲁⲥⲕⲟⲥ ⲉ̀ϣⲱⲡ ⲛ̀ⲧⲟⲩⲡⲣⲁⲅ-
ⲙⲁⲧⲓⲁ̀ ⲁ̀ ⲣⲟⲩϩⲓ ϣⲱⲡⲓ ⲉ̀ⲣⲱⲟⲩ ⲉⲩⲙⲟϣⲓ ϩⲓ ⲫⲙⲱⲓⲧ
ⲛⲁⲩⲥⲁϫⲓ ⲛⲉⲙ ⲛⲟⲩⲉ̀ⲣⲏⲟⲩ ϩⲓ ⲡⲓⲙⲱⲓⲧ ⲉⲑⲃⲉ ⲛⲓϫⲟⲙ
ⲛⲉⲙ ⲛⲓϣⲫⲏⲣⲓ ⲉ̀ⲧⲉⲣⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲓ̀ⲣⲓ
ⲙ̀ⲙⲱⲟⲩ ⲟⲩⲟϩ ⲁⲥϣⲱⲡⲓ ⲉⲩⲥⲁϫⲓ ⲛⲉⲙ ⲛⲟ̀ⲩⲉ̀ⲣⲏⲟⲩ
ⲁⲩϧⲱⲛⲧ ⲉ̀ⲟⲩⲧⲓⲙⲓ ϣⲁⲧⲉⲛⲙⲩⲗⲓⲟⲛ ⲃ̅ ⲓ̅ⲉ̅ ⲅ̅ ϩⲏⲡⲡⲏ
ⲁⲩⲓ̀ ⲉ̀ϧⲟⲩⲛ ⲉ̀ϩⲣⲁⲩ ⲛ̀ϫⲉ ⲙⲟⲩⲓ̀ ⲃ̅ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲛⲓⲓⲁϩ
ⲣ̅ⲕ̅ⲉ̅. ⲃ. ϣϣⲏⲛ ⲉⲩϩⲟⲕⲉⲣ ⲉⲩϩⲉⲙϩⲉⲙ ⲉⲩϩⲱⲗⲉⲙ ⲕⲁⲧⲁ
ⲫⲣⲏϯ ⲉⲧⲥϧⲏⲟⲩⲧ ϫⲉ ⲁϥϫⲱ ⲛ̀ⲟⲩϫⲁⲕⲓ ⲁϥϣⲱⲡⲓ
ⲛ̀ϫⲉ ⲟⲩⲉ̀ϫⲱⲣϩ ⲉⲩⲉ̀ⲥⲓⲛⲓ ⲛ̀ϧⲏⲧϥ ⲛ̀ϫⲉ ⲛⲓⲑⲏⲣⲓⲟⲛ
ⲧⲏⲣⲟⲩ ⲛ̀ⲧⲉ ⲡⲕⲁϩⲓ ϩⲁⲛⲙⲁⲥ ⲙ̀ⲙⲟⲩⲓ̀ ⲉⲩϩⲉⲙϩⲉⲙ
ⲉⲩϩⲱⲗⲉⲙ ⲉⲩⲕⲱϯ ⲛ̀ⲥⲁ ⲧⲟⲩϧⲣⲉ ⲉ̀ⲧⲁ ⲛⲓⲉ̀ⲱ̀ ⲛⲁⲩ
ⲉ̀ⲛⲓⲑⲏⲣⲓⲟⲛ ⲉ̀ⲧⲁⲩⲓ̀ ⲉ̀ϧⲟⲩⲛ ⲉ̀ϩⲣⲁⲩ ⲁⲩⲛⲟϣⲡ ⲁⲩϩⲉⲓ̀
ⲉ̀ⲡⲉⲥⲏⲧ ⲛ̀ϫⲉ ⲛⲓⲣⲱⲙⲓ ⲁⲩⲉⲣⲫⲁϣⲙⲟⲩ ⲟⲩⲇⲉ ⲙ̀ⲡⲟⲩ-
ⲣ̅ⲕ̅ⲋ̅. ⲁ. ϣⲉⲙⲱⲟⲩ ⲛⲉⲙ ⲛⲓⲧⲉⲃⲛⲱⲟⲩⲓ ⲟⲩⲇⲉ ⲙ̀ⲡⲟⲩϭⲟϩ
ⲉ̀ⲣⲱⲟⲩ ⲁⲗⲗⲁ ⲁⲩⲟ̀ϩⲓ ⲉ̀ⲣⲁⲧⲟⲩ ⲉ̀ⲣⲱⲟⲩ ⲉⲩⲑⲱⲣϣ
ⲉ̀ϩⲣⲏⲓ ⲉ̀ϫⲱⲟⲩ ⲛⲓⲣⲱⲙⲓ ⲇⲉ ⲛⲁⲩⲥⲁϫⲓ ⲛⲉⲙ ⲛⲟⲩ-
ⲉ̀ⲣⲏⲟⲩ ⲉⲩϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲉ̀ϣⲱⲡ ⲛ̀ⲧⲉ ⲫϯ ⲛⲉⲙ
ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛⲟϩⲉⲙ ⲙ̀ⲙⲟⲛ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲣⲱⲟⲩ
ⲛ̀ⲛⲁⲓⲑⲏⲣⲓⲟⲛ ⲧⲉⲛⲛⲁϯ ⲙ̀ⲡⲁⲓ ϣⲉ ⲛ̀ⲗⲟⲩⲕⲟϫⲓ ⲉ̀ϧⲟⲩⲛ
ⲉⲡⲉϥⲧⲟⲡⲟⲥ ⲛ̀ⲧⲉⲛϣⲱⲡⲓ ⲛ̀ⲭⲣⲏⲥⲧⲓⲁ̀ⲛⲟⲥ ⲁⲥϣⲱⲡⲓ

ⲣⲕⲋ. ⲃ. ⲇⲉ ⲉ̀ⲧⲁⲩϯ ⲣⲱⲟⲩ ⲙ̀ⲫϯ ⲙ̀ⲡⲁⲓⲣⲏϯ ⲁ̀ ⲡⲓⲁ̀ⲅⲁⲑⲟⲥ
ⲫϯ ⲫⲏⲉ̀ⲑⲟⲩⲱϣ ⲫⲛⲟϩⲉⲙ ⲛ̀ⲣⲱⲙⲓ ⲛⲓⲃⲉⲛ ⲫⲏ-
ⲉ̀ⲧⲁϥⲑⲣⲉ ⲛⲓⲙⲟⲩⲓ̀ ⲉⲣ ϩⲓⲣⲏⲛⲏ ⲛⲉⲙ ⲇⲁⲛⲓⲏⲗ ⲡⲓⲡⲣⲟ-
ⲫⲏⲧⲏⲥ ⲁϥⲧⲏⲓⲥ ⲉ̀ⲡϩⲏⲧ ⲛ̀ⲛⲁⲓⲕⲉⲭⲱⲟⲩⲛⲓ ⲁⲩϫⲱⲃⲥ
ⲛ̀ϫⲱⲟⲩ ⲉⲡⲉⲥ[ⲏⲧ] ⲟⲩⲟϩ ⲁⲩϯϫⲱⲟⲩ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲓⲁϩ
ϣϣⲏⲛ ⲁⲩϣⲉⲛⲱⲟⲩ ⲛⲓⲣⲱⲙⲓ ⲇⲉ ⲉ̀ⲧⲁ ⲡⲟⲩϩⲏⲧ
ⲥⲉⲙⲛⲓ ⲉ̀ⲣⲱⲟⲩ ⲁⲩⲉ̀ⲙⲓ ⲉ̀ϯⲇⲱⲣⲉⲁ̀ ⲉ̀ⲧⲁⲥⲧⲁϩⲱⲟⲩ
ⲣⲕⲍ. ⲁ. ϫⲉ ⲑⲁ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲇⲉ ⲁⲩϯⲱ̀ⲟⲩ ⲙ̀ⲫϯ ⲛⲉⲙ
[ⲡⲉϥ]ⲙⲁⲣⲧⲩⲣⲟⲥ ⲉ̀ⲑⲟⲩⲁⲃ ⲟⲩⲟϩ ⲉ̀ⲧⲁⲩⲙⲟϣⲓ ϩⲓⲧϩⲏ
ⲛ̀ⲟⲩⲕⲟⲩϫⲓ ⲁⲩϫⲓⲙⲓ ⲛ̀ⲛⲓⲧⲉⲃⲛⲱⲟⲩⲓ̀ ⲉⲩⲙⲟⲛⲓ ⲙ̀ⲡⲉϩⲗⲓ
ⲙ̀ⲡⲉⲧϩⲱⲟⲩ ϣⲱⲡⲓ ⲙ̀ⲙⲱⲟⲩ ⲛ̀ⲑⲱⲟⲩ ⲇⲉ ⲁⲩⲧⲁ-
ⲗⲱⲟⲩ ⲁⲩⲓ̀ ⲉ̀ϩⲣⲏⲓ ⲉ̀ⲡⲓⲇⲓⲙⲓ (sic) ⲛⲁⲩⲥⲁϫⲓ ⲛⲉⲙ
ⲛⲟⲩⲉ̀ⲣⲏⲟⲩ ⲛⲉⲙ ⲛⲓⲣⲱⲙⲓ ⲛ̀ϩⲱⲃ ⲛⲓⲃⲉⲛ ⲉ̀ⲧⲁⲩϣⲱⲡⲓ
ⲙ̀ⲙⲱⲟⲩ ⲟⲩⲟϩ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉ̀ⲧⲁⲩⲥⲱⲧⲉⲙ ⲁⲩⲉⲣ-
ϣⲫⲏⲣⲓ ⲛ̀ⲛⲓϫⲟⲙ ⲛⲉⲙ ⲛⲓϣⲫⲏⲣⲓ ⲛ̀ⲧⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣ-
ⲣⲕⲍ. ⲃ. ⲅⲓⲟⲥ ⲛⲓⲣⲱⲙⲓ ⲇⲉ ⲛ̀ⲧⲉ ⲡⲓϯⲙⲓ ⲛⲁⲩⲥⲁϫⲓ ϧⲁⲧⲟⲧⲟⲩ
ⲡⲉ ⲉⲩϫⲱ ⲙⲙⲟⲥ ϫⲉ ⲁ̀ ⲛⲓⲑⲏⲣⲓⲟⲛ ⲉ̀ⲧⲉⲙⲙⲁⲩ ⲧⲁⲕⲟ
ⲛ̀ϩⲁⲛⲙⲏϣ ⲛ̀ⲣⲱⲙⲓ ⲛⲉⲙ ϩⲁⲛⲕⲉⲙⲏϣ ⲛ̀ⲧⲉⲃⲛⲱⲟⲩⲓ̀
ⲛ̀ⲧⲉ ⲧⲁⲓⲭⲱⲣⲁ ⲁⲗⲗⲁ ⲡⲧⲁⲓⲟ̀ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲡⲉ ⲉ̀ⲧⲁϥⲛⲁϩⲉⲙ ⲑⲏⲛⲟⲩ ⲉ̀ⲧⲁⲓⲟⲣⲅⲏ ⲙⲉⲛⲉⲛⲥⲁ
ⲛⲁⲓ ⲁⲩⲥⲟϭⲛⲓ ⲛⲉⲙ ⲛⲟⲩⲉ̀ⲣⲏⲟⲩ ⲉⲩϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ
ⲫⲏⲉ̀ⲧⲁⲛϫⲟϥ ⲧⲉⲛⲛⲁⲓϥ ⲉ̀ⲡⲧⲟⲡⲟⲥ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣ-
ⲣⲕⲏ. ⲁ. ⲅⲓⲟⲥ ϧⲉⲛ ⲟⲩϣⲉⲡϩⲙⲟⲧ ⲉⲩⲱ̀ⲟⲩ ⲙ̀ⲫϯ ⲛ̀ⲧⲉⲛϣⲱⲡⲓ
ⲛ̀ⲭⲣⲏⲥⲧⲓⲁ̀ⲛⲟⲥ ϧⲉⲛ ⲟⲩⲙⲉⲑⲙⲏⲓ ⲁⲗⲗⲁ ⲙ̀ⲡⲉⲛⲑⲣⲉⲛ-
ⲧⲁⲥⲑⲟⲛ ⲉ̀ⲫⲁϩⲟⲩ ϩⲟⲥ ⲁⲛⲓ̀ ϣⲁ ⲡⲁⲓⲙⲁ ⲙⲁⲣⲉⲛ-
ϩⲱⲗ ϣⲁ ⲇⲁⲙⲁⲥⲕⲟⲥ ⲛ̀ⲧⲉⲛϣⲱⲡⲓ ⲛ̀ⲧⲉⲛⲡⲣⲁⲅⲙⲁⲧⲓⲁ̀
ϩⲓⲛⲁ ⲛ̀ⲧⲉⲛϫⲓⲙⲓ ⲛ̀ⲟⲩⲕⲟⲩϫⲓ ⲛ̀ⲧⲉⲛϯ ϧⲉⲛ ⲟⲩⲥⲱⲟⲩ-
ⲧⲉⲛ ⲉ̀ⲧⲁⲩⲓ̀ ⲇⲉ ⲉ̀ⲡ[ⲇ]ⲁⲙⲁⲥⲕⲟⲥ ⲁⲩϫⲓⲙⲓ ⲛ̀ϩⲁⲛⲱ̀ⲛⲓ
ⲛ̀ⲁ̀ⲛⲁⲙⲏⲓ ⲉⲩϯ ⲙ̀ⲙⲱⲟⲩ ⲉ̀ⲃⲟⲗ ⲛⲏⲉ̀ⲧⲟⲩⲙⲟⲩϯ
ⲣⲕⲏ. ⲃ. ⲉⲣⲱⲟⲩ ϫⲉ ⲁ̀ⲇⲁⲙⲁⲥ ⲁⲩϣⲟⲡⲟⲩ ϧⲉⲛ ⲡⲓⲃ̅ ⲛ̀ⲗⲟⲩⲕⲟϫⲓ.

ⲉ̀ⲧⲁⲩⲓ̀ ⲉ̀ϩⲣⲏⲓ ⲉⲓⲗ̅ⲏ̅ⲙ̅ ⲁⲩⲧⲏⲓⲧⲟⲩ ϧⲁ ⲥ̅ ⲛ̀ⲗⲟⲩⲕⲟϫⲓ
ⲙ̀ⲡⲁⲧⲟⲩⲫⲟϩ ⲣⲱ ⲉ̀ⲧⲟⲩⲃⲁⲕⲓ ⲧⲥⲁⲙⲁⲣⲓⲁ̀ ⲁⲩⲥⲁϫⲓ
ⲛ̀ϫⲉ ⲛⲓⲣⲱⲙⲓ ⲛⲉⲙ ⲛⲟⲩⲉ̀ⲣⲏⲟⲩ ⲉⲩϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ
ⲡϩⲙⲟⲧ ⲙ̀ⲫϯ ϣⲏⲡ ϫⲉ ⲁ̀ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲉⲑⲣⲉⲛⲉⲣⲡⲉⲙⲡϣⲁ ⲙ̀ⲡⲁⲓⲛⲓϣϯ ⲛ̀ϩⲙⲟⲧ ⲁⲥϣⲱⲡⲓ
ⲇⲉ ⲉ̀ⲧⲁⲩⲓ̀ ⲉ̀ⲧⲟⲩⲃⲁⲕⲓ ⲁⲩⲧⲁⲙⲉ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲛⲉⲙ
ⲣ̅ⲕ̅ⲑ̅. ⲁ. ⲛⲟⲩⲥⲩⲛⲅⲉⲛⲏⲥ ⲉ̀ⲛⲓϫⲟⲙ ⲛⲉⲙ ⲛⲓϣⲫⲏⲣⲓ ⲉ̀ⲧⲁ ⲫϯ
ⲁⲓⲧⲟⲩ ⲛⲉⲙⲱⲟⲩ ⲟⲩⲟϩ ⲁⲩⲧⲱⲟⲩⲛⲟⲩ ⲁⲩϭⲓ ⲙ̀ⲡⲓⲣ̅
ⲛ̀ⲗⲟⲩⲕⲟϫⲓ ⲉ̀ⲧⲁⲩⲱϣ ⲙ̀ⲙⲱⲟⲩ ⲉ̀ⲧⲏⲓⲧⲟⲩ ⲙ̀ⲡⲧⲟⲡⲟⲥ
ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲟⲩⲟϩ ⲁⲩϩⲓⲱϣ ϧⲉⲛ ϯⲃⲁⲕⲓ
ⲧⲏⲣⲥ ⲉⲩϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲫⲏⲉ̀ⲑⲟⲩⲱϣ ⲫϯ ⲙⲁⲣⲉϥⲓ̀
ⲉ̀ⲡⲧⲟⲡⲟⲥ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛⲉⲙⲁⲛ ϩⲁⲛⲙⲏϣ
ⲛ̀ⲣⲱⲙⲓ ⲛⲉⲙ ϩⲁⲛⲥϩⲓⲙⲓ ⲁⲩⲓ̀ ⲉ̀ⲃⲟⲗ ⲛⲉⲙⲱⲟⲩ ϧⲉⲛ
ⲧⲥⲁⲙⲁⲣⲓⲁ̀ ⲉ̀ⲧⲁⲩⲓ̀ ⲇⲉ ⲉⲡⲓⲧⲟⲡⲟⲥ ⲉ̀ⲑⲟⲩⲁⲃ ⲁⲩϯ
ⲣ̅ⲕ̅ⲑ̅. ⲃ. ⲛ̀ⲛⲟⲩⲇⲱⲣⲟⲛ ⲉ̀ϧⲟⲩⲛ ⲁⲩⲛⲁⲩ ⲉ̀ϩⲁⲛⲛⲓϣϯ ⲛ̀ϣⲫⲏⲣⲓ
ⲛⲉⲙ ϩⲁⲛⲧⲁⲗϭⲟ ⲉⲩⲟϣ ⲛ̀ⲛⲏⲉ̀ⲧϣⲱⲛⲓ ⲟⲩⲙⲏϣ
ⲛ̀ⲇⲉⲙⲱⲛ ⲁϥϩⲓⲧⲟⲩ ⲉ̀ⲃⲟⲗ ⲁⲩⲧⲱⲟⲩⲛⲟⲩ ⲧⲏⲣⲟⲩ
ⲁⲩϭⲓ ⲱⲙⲥ ⲉ̀ⲫⲣⲁⲛ ⲙ̀ⲫⲓⲱⲧ ⲛⲉⲙ ⲡϣⲏⲣⲓ ⲛⲉⲙ
ⲡⲓⲡ̅ⲛ̅ⲁ̅ ⲉ̀ⲑⲟⲩⲁⲃ ⲁⲩϣⲱⲡⲓ ⲛ̀ⲭⲣⲏⲥⲧⲓⲁ̀ⲛⲟⲥ ⲛ̀ϫⲉ ⲣ̅ⲛ̅ⲅ̅
ⲙ̀ⲯⲩⲭⲏ ϧⲉⲛ ⲡⲓⲉ̀ϩⲟⲟⲩ ⲉ̀ⲧⲉⲙⲙⲁⲩ ϧⲉⲛ ⲡⲧⲟⲡⲟⲥ
ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ϧⲉⲛ ⲟⲩϩⲓⲣⲏⲛⲏ ⲛ̀ⲧⲉ ⲫϯ
ⲁ̀ⲙⲏⲛ.

ⲣ̅ⲗ̅. ⲁ. ϯϣⲫⲏⲣⲓ ⲙ̀ⲙⲁϩ ⲋ̅ ⲛ̀ⲧⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲛ̀ⲧⲉ ⲡⲭ̅ⲥ̅.

ⲛⲉ ⲟⲩⲟⲛ ⲟⲩⲣⲱⲙⲓ ⲛ̀ⲭⲣⲏⲥⲧⲓⲁ̀ⲛⲟⲥ ϧⲉⲛ ⲓ̅ⲗ̅ⲏ̅ⲙ̅
ⲉ̀ⲡⲉϥⲣⲁⲛ ⲡⲉ ⲍⲱⲅⲣⲁⲧⲱⲣ ⲛⲉ ⲟⲩⲟⲛ ⲛ̀ⲧⲁϥ ⲛ̀ⲟⲩ-
ϣⲏⲣⲓ ⲙ̀ⲙⲁⲩ ⲉϥⲟⲓ ⲙ̀ⲡⲉⲣⲙⲟⲩ ⲟⲩⲟϩ ⲛ̀ⲑⲟϥ ϩⲱϥ
ⲛⲁϥⲟⲓ ⲛ̀ⲁ̀ⲡⲟⲧⲁⲕⲣⲟⲥ ⲡⲁⲓ ⲣⲱⲙⲓ ⲇⲉ ⲛⲉ ⲟⲩⲣⲁⲙⲁⲟ̀

ⲡⲉ ⲉ̀ⲙⲁϣⲱ ⲉ̀ⲟⲩⲟⲛⲧⲁϥ ⲙ̀ⲙⲁⲩ ⲛ̀ϩⲁⲛⲛⲓϣϯ ⲛ̀ϩⲩ-
ρλ. β. ⲡⲁⲣⲭⲟⲛⲧⲁ ϧⲉⲛ ⲡⲓⲛⲟⲩⲃ ⲛⲉⲙ ⲡⲓϩⲁⲧ ⲛⲉⲙ ϩⲁⲛ-
ⲧⲉⲃⲛⲱⲟⲩⲓ̀ ⲉⲩⲟϣ ⲁⲥϣⲱⲡⲓ ⲇⲉ ⲁϥⲥⲱⲧⲉⲙ ⲉⲑⲃⲉ
ⲛⲓϫⲟⲙ ⲛⲉⲙ ⲛⲓϣⲫⲏⲣⲓ ⲛ̀ⲧⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲁϥⲱϣ ⲙ̀ⲙⲟϥ ⲙ̀ⲡⲁⲓⲣⲏϯ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲉ̀ϣⲱⲡ
ⲛ̀ⲧⲉ ⲫϯ ⲛⲉⲙ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ϯ ⲙ̀ⲡⲓⲟⲩϫⲁⲓ
ⲛ̀ⲛⲁⲫⲁⲧ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲡⲁⲓϧⲓϯ ϯⲛⲁϯ ⲙ̀ⲡⲥⲟⲩⲉⲛ ⲅ̅
ⲙ̀ⲡⲣⲟⲥⲫⲟⲣⲁ ⲉ̀ⲡⲉϥⲧⲟⲡⲟⲥ ⲛⲉⲙ ⲅ̅ ⲛ̀ⲝⲉⲥⲧⲏⲥ ⲛ̀ⲏⲣⲡ
ρλα. α. ⲉ̀ⲡⲉϥⲧⲟⲡⲟⲥ ⲕⲁⲧⲁ ⲁ̀ⲃⲟⲧ ⲉ̀ϣⲱⲡ ⲛ̀ⲧⲁⲙⲟϣⲓ ϩⲟⲗⲟⲥ
ⲉϫⲉⲛ ⲛⲁϭⲁⲗⲁⲩϫ ⲗⲓϣⲁⲛⲓ̀ ⲛ̀ⲥⲟⲩ ⲕ̅ⲅ̅ ⲙ̀ⲫⲁⲣⲙⲟⲩⲑⲓ
ⲉ̀ⲧⲉ ⲡⲉϥⲛⲓϣϯ ⲛ̀ⲉ̀ϩⲟⲟⲩ ⲡⲉ ϯⲛⲁⲙⲟϣⲓ ⲛ̀ⲛⲁⲫⲁⲧ
ⲛ̀ⲧⲁϯ ⲛ̀ⲟⲩⲕⲩⲛⲁⲓⲛⲁⲣⲓⲟⲛ ⲛ̀ⲛⲟⲩⲃ ⲉ̀ⲡⲉϥⲧⲟⲡⲟⲥ
ⲉ̀ⲧⲁϥϯ ⲣⲟϥ ⲙ̀ⲡⲁⲓⲣⲏϯ ⲁ̀ ⲛⲉϥⲫⲁⲧⲓ̀ ⲉ̀ⲧϩⲏ ⲛ̀ⲟⲩ-
ⲕⲟⲩϫⲓ ⲕⲟⲩϫⲓ (sic) ⲁ̀ ⲡⲉϥⲥⲱⲙⲁ ⲁ̀ⲥⲓⲁⲓ ⲉ̀ⲣⲟϥ ϧⲉⲛ
ⲡϫⲱⲕ ⲛ̀ϩⲁⲛⲉ̀ϩⲟⲟⲩ ⲁϥⲙⲟϣⲓ ⲁϥϩⲱⲗ ⲉ̀ⲡⲉϥⲏⲓ
ρλα. β. ⲛⲉⲙ ϯⲉⲕⲕⲗⲏⲥⲓⲁ̀ ⲁϥϣⲗⲏⲗ ⲉ̀ⲡϣⲱⲓ ϩⲁ ⲫϯ ⲉϥϫⲱ
ⲙ̀ⲙⲟⲥ ϫⲉ ϯϣⲉⲡ ϩⲙⲟⲧ ⲛ̀ⲧⲟⲧⲕ ⲫϯ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ
ⲅⲉⲱⲣⲅⲓⲟⲥ ⲙⲉⲛⲉⲛⲥⲁ ⲉ̀ϩⲟⲟⲩ ⲃ̅ ⲁ̀ ⲡⲉϥⲥⲱⲙⲁ ⲧⲏⲣϥ
ⲟⲩϫⲁⲓ ⲉ̀ⲧⲁϥϧⲱⲛⲧ ⲉ̀ϧⲟⲩⲛ ⲛ̀ϫⲉ ⲡⲉ̀ϩⲟⲟⲩ ⲙ̀ⲡⲓ-
ⲙⲁⲣⲧⲩⲣⲟⲥ ⲉ̀ⲑⲟⲩⲁⲃ ⲉ̀ⲧⲉ ⲫⲁⲓ ⲡⲉ ⲥⲟⲩⲕ̅ⲅ̅ ⲙ̀ⲫⲁⲣ-
ⲙⲟⲩⲑⲓ ⲁϥⲥⲟⲃϯ ⲛ̀ⲛⲏⲉ̀ⲧⲉϥⲛⲁϭⲓⲧⲟⲩ ⲧⲏⲣⲟⲩ ⲛⲉⲙⲁϥ
ⲟⲩⲟϩ ⲁⲩⲓ̀ ϩⲁⲣⲟϥ ⲛ̀ϫⲉ ⲛⲉϥⲁ̀ⲗⲱⲟⲩⲓ ⲉⲩϫⲱ ⲙ̀ⲙⲟⲥ
ρλβ. α. ϫⲉ ⲁⲕⲟⲩⲱϣ ⲛ̀ⲧⲉⲛⲥⲟⲃϯ ⲛⲁⲕ ⲛ̀ⲁϣ ⲛ̀ⲧⲉⲃⲛⲏ
ⲛ̀ⲧⲉⲕⲁ̀ⲗⲏⲓ ⲉ̀ⲣⲟⲥ ⲁϥⲉⲣⲟⲩⲱ̀ ⲛ̀ϫⲉ ⲍⲱⲅⲣⲁⲧⲱⲣ
ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ϥⲱⲛϧ ⲛ̀ϫⲉ ⲫϯ ϫⲉ ϯⲛⲁⲙⲟϣⲓ
ⲛ̀ⲛⲁⲫⲁⲧ ⲓⲥϫⲉⲛ ⲓ̀ⲗ̅ⲏ̅ⲙ̅ ϣⲁ ⲡⲧⲟⲡⲟⲥ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ
ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲉ̀ⲑⲟⲩⲁⲃ ⲁⲩⲧⲱⲟⲩⲛⲁⲩ
ⲁⲩϣⲉⲛⲱⲟⲩ ⲉ̀ⲡⲧⲟⲡⲟⲥ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁⲩ-
ϫⲓⲙⲓ ⲛ̀ϩⲁⲛⲕⲉⲙⲏϣ ⲉⲩⲑⲟⲩⲏⲧ ⲉⲩⲉⲣϣⲫⲏⲣⲓ ⲛ̀ⲛⲓϫⲟⲙ
ρλβ. β. ⲛⲉⲙ ⲛⲓϩⲙⲟⲧ ⲛ̀ⲧⲁⲗϭⲟ ⲉⲧϣⲟⲡ ⲉ̀ⲃⲟⲗϩⲓⲧⲉⲛ ⲡⲓⲁ̀-

ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ϩⲱⲥⲧⲉ ⲛ̀ⲧⲉϥⲉⲣ ϣⲫⲏⲣⲓ ⲛ̀ϫⲉ
ⲍⲱⲅⲣⲁⲧⲱⲣ ⲉϥⲛⲁⲩ ⲉ̀ⲛⲓϣϯ ⲛ̀ϣⲫⲏⲣⲓ ⲛⲉⲙ ⲛⲓⲧⲁⲗϭⲟ
ⲉ̀ⲧϣⲟⲡ ⲉⲃⲟⲗϩⲓⲧⲉⲛ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲟⲩⲟϩ
ⲁϥϯ ⲛ̀ⲛⲉϥⲇⲱⲣⲟⲛ ⲉ̀ϧⲟⲩⲛ ϧⲉⲛ ⲣⲱⲟⲩⲧϥ ⲛ̀ϩⲏⲧ
ⲛⲓⲃⲉⲛ ⲁⲥϣⲱⲡⲓ ⲇⲉ ⲉ̀ⲧⲁ ⲡⲓⲟⲓⲕⲟⲛⲟⲙⲟⲥ ⲛⲁⲩ
ⲉ̀ⲛⲓⲛⲓϣϯ ⲛ̀ϣⲫⲏⲣⲓ ⲉ̀ⲧⲁ ⲍⲱⲅⲣⲁⲧⲱⲣ ⲧⲏⲓⲧⲟⲩ ⲉ̀ϧⲟⲩⲛ
ⲣ̅ⲗ̅ⲅ̅. ⲁ. ⲁϥⲁ̀ⲙⲟⲛⲓ ⲙ̀ⲙⲟϥ ϧⲁⲧⲟⲧϥ ⲛ̀ⲁ̀ⲃⲟⲧ ⲃ̅ ⲉϥⲟⲩⲱⲙ
ⲟⲩⲟϩ ⲉϥⲥⲟ ⲛⲉⲙⲁϥ ϧⲉⲛ ⲟⲩⲣⲁϣⲓ ϧⲉⲛ ⲡⲓⲁ̀ⲃⲟⲧ
ⲙ̀ⲙⲁϩ ⲅ̅ ⲕⲁⲧⲁ ⲟⲩϯⲙⲁϯ ⲛ̀ⲧⲉ ⲫϯ ⲁ̀ ⲡϣⲏⲣⲓ
ⲛ̀ⲍⲱⲅⲣⲁⲧⲱⲣ ⲧⲱⲛϥ ⲁϥⲓ̀ ϩⲓⲛⲁ ⲛ̀ⲧⲉϥⲉ̀ⲙⲓ ϫⲉ ⲟⲩ-
ⲡⲉⲧϣⲟⲡ ⲙ̀ⲡⲉϥⲓⲱⲧ ⲉ̀ⲧⲉⲙ̀ⲡⲉϥϩⲱⲗ ⲛ̀ⲑⲟϥ ⲛⲉⲙ
ⲛⲏⲉ̀ⲑⲛⲏⲟⲩ ⲉⲡϣⲁⲓ ϩⲱⲥ ⲧⲉ ⲉ̀ⲣⲉ ⲍⲱⲅⲣⲁⲧⲱⲣ ⲥⲁ-
ϧⲟⲩⲛ ⲉϥⲥⲁϫⲓ ⲛⲉⲙ ⲡⲓⲟⲓⲕⲟⲛⲟⲙⲟⲥ ⲉⲑⲃⲉ ⲡⲉϥ-
ϣⲏⲣⲓ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲟⲩⲟⲛ ⲟⲩϣⲏⲣⲓ ⲛ̀ⲧⲏⲓ ⲉ̀ⲣⲉ
ⲣ̅ⲗ̅ⲅ̅. ⲃ. ⲟⲩⲇⲉⲙⲱⲛ ⲛⲉⲙⲁϥ ⲉϥϩⲱⲟⲩ ⲉ̀ⲙⲁϣⲱ ⲉϥϯ ⲛ̀ϩⲁⲛ-
ⲛⲓϣϯ ⲛ̀ϧⲓⲥⲓ ⲛⲁϥⲧⲱⲛⲟ ϩⲱⲥ ⲧⲉ ⲛ̀ⲧⲟⲩϫⲟⲥ ⲛ̀ⲟⲩ-
ⲙⲏϣ ⲛ̀ⲥⲟⲡ ϫⲉ ⲛⲁⲛⲉⲥ ⲛⲁϥ ⲛ̀ⲧⲉϥⲙⲟⲩ ⲉ̀ϩⲟⲧⲉ
ⲉ̀ⲱⲛϧ ⲉϥⲭⲏ ϧⲉⲛ ⲛⲁⲓⲃⲁⲥⲁⲍⲁⲛⲟⲥ ⲉ̀ϣⲱⲡ ⲛ̀ⲧⲉ ⲫϯ
ⲛⲉⲙ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ϯ ⲙ̀ⲡⲓⲟⲩϫⲁⲓ ⲛⲁϥ ϣⲁ
ⲡⲁⲓⲥⲛⲟⲩ ⲛ̀ⲕⲉⲣⲟⲙⲡⲓ ϯⲛⲁⲉⲛϥ ⲛⲁⲕ ⲛ̀ⲧⲁⲓ̀ ϣⲁⲣⲟⲕ
ⲉ̀ⲡⲁⲓⲙⲁ ⲛ̀ⲧⲁϯ ⲛ̀ϩⲁⲛⲛⲓϣϯ ⲛⲧⲁⲓⲟ̀ ⲉ̀ⲡⲉϥⲧⲟⲡⲟⲥ
ⲣ̅ⲗ̅ⲇ̅. ⲁ. ⲉ̀ϩⲟⲧⲉ ⲫⲁⲓ ⲡⲉϫⲉ ⲡⲓⲟⲓⲕⲟⲛⲟⲙⲟⲥ ⲛⲁϥ ϫⲉ ⲭⲛⲁϩϯ
ϫⲉ ⲟⲩⲟⲛϣϫⲟⲙ ⲙ̀ⲫϯ ϧⲉⲛ ϩⲱⲃ ⲛⲓⲃⲉⲛ ⲟⲩⲟϩ
ϯⲛⲁϩϯ ϫⲉ ϩⲱⲃ ⲛⲓⲃⲉⲛ ⲉⲣⲉ ⲛⲏⲉ̀ⲑⲟⲩⲁⲃ ⲛⲁⲉⲣⲉⲧⲓⲛ
ⲙ̀ⲙⲱⲟⲩ ⲉⲩⲉ̀ϭⲓⲧⲟⲩ ⲟⲩⲟϩ ⲛ̀ⲛⲉϩⲗⲓ ⲉⲣⲁⲧϫⲟⲙ
ϧⲁⲧⲟⲧⲟⲩ ϧⲉⲛ ⲡⲉϥⲣⲁⲛ ⲡⲁⲗⲓⲛ ⲥⲥϧⲏⲟⲩⲧ ϧⲉⲛ
ⲡⲓⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ ⲕⲁⲧⲁ ⲓⲱⲁⲛⲛⲏⲛ ϫⲉ ⲫⲏⲉ̀ⲟⲛⲁϩϯ
ⲉ̀ⲣⲟⲓ ⲛⲓϩⲃⲏⲟⲩⲓ̀ ⲁ̀ⲛⲟⲕ ⲉ̀ⲧⲓ̀ⲣⲓ ⲙ̀ⲙⲱⲟⲩ ⲉϥⲉ̀ⲁⲓⲧⲟⲩ
ⲣ̅ⲗ̅ⲇ̅. ⲃ. ϩⲱϥ ϩⲁⲛⲛⲓϣϯ ⲉ̀ⲛⲁⲓ ⲉϥⲉ̀ⲁⲓⲧⲟⲩ ⲁⲥϣⲱⲡⲓ ⲇⲉ
ⲉⲩⲥⲁϫⲓ ⲛⲉⲙ ⲛⲟⲩⲉ̀ⲣⲏⲟⲩ ϩⲏⲡⲡⲉ ⲓⲥ ⲡϣⲏⲣⲓ ⲛ̀ⲍⲱ-

ⲅⲣⲁⲧⲱⲣ ⲛⲉⲙ ϩⲁⲛⲕⲉⲙⲏϣ ⲙ̀ⲃⲱⲕ ⲁⲩ̀ⲓ ⲉⲩⲧⲁⲗⲏⲟⲩⲧ ⲉ̀ⲛⲓϩⲑⲟⲣ ⲁⲩⲟ̀ϩⲓ ⲉ̀ⲣⲁⲧⲟⲩ ϩⲓⲣⲉⲛ ⲫⲣⲟ̀ ⲙ̀ⲡⲓⲧⲟⲡⲟⲥ ⲁϥϣⲓⲛⲓ ⲛ̀ⲥⲁ ⲡⲉϥⲓⲱⲧ ⲁϥϫⲉⲙϥ ϧⲁⲧⲉⲛ ⲡⲓⲟⲓⲕⲟⲛⲟⲙⲟⲥ ⲁϥⲓ̀ ϩⲁ ⲡⲉϥⲓⲱⲧ ⲁⲩⲥⲁϫⲓ ⲛⲉⲙ ⲛⲟⲩⲉ̀ⲣⲏⲟⲩ ϩⲟⲥⲟⲛ ⲉⲩⲥⲁϫⲓ̀ ⲛⲉⲙ ⲛⲟⲩⲉ̀ⲣⲏⲟⲩ ⲓⲥ

. ⲁ. ⲡⲓⲇⲉⲙⲱⲛ ⲁϥⲓ̀ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲓⲁ̀ⲗⲗⲟⲩ ⲛ̀ⲟⲩϩⲟϯ ϧⲉⲛ ⲟⲩϩⲟϯ ⲁϥϧⲣϯ ⲙ̀ⲙⲟϥ ⲛ̀ⲟⲩⲛⲓϣϯ ⲛ̀ⲛⲁⲩ ⲉ̀ⲣⲉⲣⲱϥ ϫⲉϣⲥⲫⲏⲓϯ ⲉ̀ⲃⲟⲗ ⲟⲩⲟϩ ⲁϥⲧⲱⲛϥ ⲁϥⲱϣ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲟⲩⲛⲓϣϯ ⲛ̀ⲥⲙⲏ ϫⲉ ⲁ̀ϧⲟⲕ ⲛⲉⲙⲏⲓ ϩⲱⲕ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉⲕϯ ⲙ̀ⲕⲁϩ ⲛⲏⲓ ⲉ̀ⲙⲁϣⲱ ⲱ̀ ⲃⲓⲁ̀ ⲁ̀ⲛⲟⲕ ⲅⲁⲣ ⲁ̀ⲛⲟⲕ ⲟⲩⲡⲉⲣⲉⲙⲟⲩ ⲙ̀ⲙⲟⲛ ϩⲗⲓ ⲛⲁϣϩⲓⲧ ⲉ̀ⲃⲟⲗ ⲟⲩⲟϩ ⲁϥϫⲱ̀ ⲛ̀ϩⲁⲛⲛⲓϣϯ ⲛ̀ϫⲉⲟⲩⲁ̀ ϫⲉ ⲱ̀ ⲃⲓⲁ̀ ϫⲛⲁϣϩⲓⲧ ⲉ̀ⲃⲟⲗ ⲁⲛ ⲱ̀ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁ̀ ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ

'. ⲃ. ϯⲛ̀ϩⲁⲛⲛⲓϣϯ ⲛ̀ϣⲁϣ ⲛⲁϥ ⲡⲁⲗⲓⲛ ⲟⲛ ⲁϥⲱϣ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ϩⲁⲛⲛⲓϣϯ ⲛ̀ϧⲣⲱⲟⲩ ϫⲉ ⲱ̀ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁⲕϯϧⲓⲥⲓ ⲛⲏⲓ ⲟⲩⲟϩ ⲁϥⲱⲣⲕ ⲛ̀ϩⲁⲛⲛⲓϣϯ ⲛ̀ⲁ̀ⲛⲁϣ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲁⲕϣⲁⲛⲭⲁⲧ ⲉ̀ⲃⲟⲗ ϯⲛⲁⲕⲟⲧⲧ ⲉ̀ⲣⲟϥ ⲁⲛ ϣⲁ ⲉ̀ⲛⲉϩ ⲉⲧⲁ ⲡⲓⲇⲉⲙⲱⲛ ⲥⲁⲧϥ ⲉ̀ⲑⲙⲏϯ ⲁϥⲓ̀ ⲉ̀ⲃⲟⲗ ⲛ̀ϧⲏⲧϥ ⲟⲩⲟϩ ⲙ̀ⲡⲉϥⲧⲁⲥⲑⲟϥ ⲉ̀ⲣⲟϥ ϫⲉ ϣⲁ ⲉ̀ⲛⲉϩ ⲡⲁⲓⲣⲏϯ ⲁϥⲟⲩϫⲁⲓ ⲥⲁⲧⲟⲧϥ ⲁⲥϣⲱⲡⲓ ⲇⲉ

'. ⲁ. ⲉ̀ⲧⲁ ⲍⲱⲅⲣⲁⲧⲱⲣ ⲛⲁⲩ ⲉⲡⲉϥϣⲏⲣⲓ ⲉ̀ⲧⲁ ⲡⲓⲇⲉⲙⲱⲛ ⲓ̀ ⲉ̀ⲃⲟⲗ ⲛ̀ϧⲏⲧϥ ⲁϥϯ ⲛ̀ϩⲁⲛⲕⲉⲙⲏϣ ⲛ̀ⲇⲱⲣⲟⲛ ⲉ̀ϧⲟⲩⲛ̀ ⲉ̀ⲡⲧⲟⲡⲟⲥ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉϥϣⲉⲡ ϩⲙⲟⲧ ⲛ̀ⲧⲟⲧϥ ⲙ̀ⲫϯ ⲁϥϣⲁⲛⲓ̀ ⲉ̀ⲡⲉϩⲟⲟⲩ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲕⲁⲧⲁ ⲣⲟⲙⲡⲓ ϣⲁϥⲓ̀ⲣⲓ ⲛ̀ⲟⲩⲛⲓϣϯ ⲛ̀ⲁ̀ⲣⲓⲥⲧⲟⲛ ⲉ̀ⲛⲓϩⲏⲕⲓ ⲛⲉⲙ ⲛⲓⲭⲏⲣⲁ ⲛⲉⲙ ⲛⲓⲟⲣⲫⲁⲛⲟⲥ ⲉ̀ⲣⲉ ⲡⲉϥϣⲏⲣⲓ ⲟ̀ϩⲓ ⲉ̀ⲣⲁⲧϥ ⲉ̀ⲣⲱⲟⲩ ϧⲉⲛ ⲟⲩⲣⲁϣⲓ ⲉⲩⲱ̀ⲟ̀ⲩ ⲙ̀ⲫϯ ⲛⲉⲙ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ϣⲁ ⲡⲉϩⲟⲟⲩ ⲛ̀ⲧⲉ ⲡⲉϥⲙⲟⲩ.

ⲣ̅ⲗ̅ⲋ̅. ⲃ. ϯϣⲫⲏⲣⲓ ⲙ̀ⲙⲁϩ ⲍ̅ ⲛ̀ⲧⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ.

ⲁⲥϣⲱⲡⲓ ⲇⲉ ⲉ̀ⲧⲁⲩⲁ̀ϣⲁⲓ ⲛ̀ϫⲉ ⲛⲓⲃⲱⲕ ⲛ̀ⲧⲉ ⲡⲧⲟⲡⲟⲥ
ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁ̀ ⲡⲓⲟⲓⲕⲟⲛⲟⲙⲟⲥ ⲉⲑⲣⲟⲩⲥⲱⲣ
ⲉ̀ⲃⲟⲗ ϩⲓⲛⲁ ⲛ̀ⲥⲉⲑⲱⲟⲩϯ ⲉ̀ϧⲟⲩⲛ ⲛ̀ⲛⲓⲁ̀ⲡⲁⲣⲭⲏ ⲛⲉⲙ
ⲛⲓⲇⲱⲣⲟⲛ ⲉ̀ⲧⲟⲩϯ ⲙ̀ⲙⲱⲟⲩ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲧⲟⲡⲟⲥ
ⲉ̀ⲑⲟⲩⲁⲃ ⲛ̀ⲧⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉ̀ⲡⲓ ⲇⲉ ϣⲁⲣⲉ
ⲟⲩⲙⲏϣ ϧⲁⲛⲟⲩϣⲏⲣⲓ ⲛ̀ϩⲁⲛⲇⲱⲣⲟⲛ ⲓⲉ ϩⲁⲛϣⲉⲣⲓ
ⲣ̅ⲗ̅ⲍ̅. ⲁ. ⲓⲉ ⲛ̀ⲟⲩⲧⲉⲃⲛⲱⲟⲩⲓ̀ ⲉ̀ⲃⲟⲗϩⲉⲛ ⲧⲟⲩⲭⲱⲣⲁ ⲉⲩϯ
ⲙ̀ⲙⲱⲟⲩ ⲉ̀ⲡⲧⲟⲡⲟⲥ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉⲑⲃⲉ
ⲛⲓϫⲟⲙ ⲛⲉⲙ ⲛⲓϣⲫⲏⲣⲓ ⲉ̀ⲛⲁϥⲓ̀ⲣⲓ ⲙ̀ⲙⲱⲟⲩ ⲟⲩⲟϩ
ⲟⲩⲙⲏϣ ⲛ̀ⲥϩⲓⲙⲓ ⲛ̀ⲁϭⲣⲏⲛ ⲉ̀ϣⲱⲡ ⲛ̀ⲧⲟⲩⲱϣ ⲙ̀ⲙⲱⲟⲩ
ⲛⲉⲙ ϩⲁⲛⲧⲉⲃⲛⲱⲟⲩⲓ̀ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲓⲧⲟⲡⲟⲥ ϣⲁⲩⲙⲓⲥⲓ
ⲟⲩⲟϩ ⲟⲩⲙⲏϣ ⲛ̀ϫⲟⲓ ⲉⲩⲉⲣϩⲱⲧ ϧⲉⲛ ⲫⲓⲟⲙ ⲁ̀ⲣⲉ-
ϣⲁⲛⲟⲩⲭⲓⲙⲱⲛ ⲧⲱⲛϥ ⲉ̀ϫⲱⲟ̀ⲩ ⲛ̀ⲧⲟⲩⲉⲣⲕⲩⲛⲧⲓ-
ⲣ̅ⲗ̅ⲍ̅. ⲃ. ⲛⲉⲩⲓⲛ (sic) ϧⲉⲛ ϯⲟⲩⲛⲟⲩ ϣⲁⲣⲉ ϯⲃⲟⲏⲑⲓⲁ̀ ⲛ̀ⲧⲉ
ⲫϯ ⲧⲁϩⲱⲟⲩ ⲛ̀ⲭⲱⲗⲉⲙ ⲛ̀ⲧⲉ ⲡⲟⲩϫⲟⲓ ⲛⲟϩⲉⲙ
ϣⲁⲧⲟⲩⲙⲟⲛⲓ ⲉ̀ⲡⲓⲗⲩⲙⲏⲛ ⲟⲩⲟϩ ⲟⲩⲙⲏϣ ⲛ̀ⲧⲉⲃⲛⲏ
ⲉ̀ϣⲱⲡ ⲛ̀ⲧⲉ ⲡⲟⲩⲛⲏⲃ ⲱϣ ⲙ̀ⲙⲱⲟⲩ ⲛ̀ⲧⲉϥϣⲧⲉⲙ-
ⲧⲏⲓⲧⲟⲩ ϣⲁⲣⲉ ⲛⲓⲧⲉⲃⲛⲱⲟⲩⲓ̀ ⲙⲟϣⲓ ⲙ̀ⲙⲁⲩⲁ̀ⲧⲟⲩ
ϣⲁⲧⲟⲩϣⲉ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲉϥⲧⲟⲡⲟⲥ ⲉⲑⲃⲉⲟⲩ ϯⲫⲓⲣⲓ
ⲉⲑⲃⲉ ⲛⲓⲧⲉⲃⲛⲱⲟⲩⲓ̀ ⲙ̀ⲙⲁⲩⲁ̀ⲧⲟⲩ ⲛⲁⲓ ⲉⲑⲙⲟϣⲓ
ⲣ̅ⲗ̅ⲏ̅. ⲁ. ⲙ̀ⲙⲁⲩⲁⲧⲟⲩ ⲉⲩϩⲉⲗ ⲉ̀ⲡⲓⲧⲟⲡⲟⲥ ⲛ̀ⲧⲁⲭⲱ ⲛ̀ⲥⲱⲓ
ⲛ̀ⲛⲁⲓⲛⲓϣϯ ⲛ̀ϣⲫⲏⲣⲓ ⲛⲁⲓϣⲉ ⲛ̀ⲁⲧⲯⲩⲭⲏ ⲛⲉⲙ ⲛⲁⲓ
ⲱ̀ⲛⲓ ⲛⲉⲙ ⲛⲁⲓϫⲟⲙ ⲛⲉⲙ ⲛⲁⲓⲛⲟⲩⲃ ⲛⲁⲓ ⲉ̀ϣⲁⲩⲙⲟϣⲓ
ⲙ̀ⲙⲁⲩⲁ̀ⲧⲟⲩ ϧⲉⲛ ⲡⲓⲁ̀ⲏⲣ ⲙ̀ⲫ[ⲣ]ⲏϯ ⲛ̀ⲛⲓϩⲁⲗⲁϯ
ϣⲁⲧⲟⲩϩⲱⲗ ⲉ̀ⲡⲧⲟⲡⲟⲥ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ϧⲉⲛ
ϯⲃⲟⲏⲑⲓⲁ ⲛ̀ⲧⲉ ⲫϯ ⲉ̀ⲧⲱⲛϧ ϩⲱⲥ ⲧⲉ ⲉ̀ⲣⲉ ⲟⲩϫⲟⲓ
ⲉⲣⲕⲩⲛⲇⲓⲛⲉⲩⲓⲛ ⲓⲉ ϩⲁⲛϣⲉ ⲓⲉ ϧⲁⲛⲥϧⲁⲓ ⲓⲉ ϩⲁⲛ-
ⲛⲟⲩⲃ ⲓ̀ⲉ ϩⲁⲛⲓⲧⲟⲥ ⲉ̀ⲧⲟⲩⲥⲓϯ ⲙ̀ⲙⲱⲟⲩ ⲉ̀ⲫⲓⲟⲙ ϧⲉⲛ

πλη. β. ⲟⲩⲛⲁϩϯ ϧⲉⲛ ⲫⲣⲁⲛ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ
ϣⲁⲩϣⲉⲛⲱⲟⲩ ⲙ̀ⲙⲁⲩⲁ̀ⲧⲟⲩ ϧⲉⲛ ⲡⲓⲁ̀ⲏⲣ ϣⲁⲧ-
ⲟⲩϣⲉ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲉϥⲧⲟⲡⲟⲥ ⲛⲁⲓ ⲛ̀ⲛⲓϣϯ ⲛ̀ϫⲟⲙ ⲛⲉⲙ
ⲛⲁⲓϣⲫⲏⲣⲓ ⲉⲧⲟϣ ⲉ̀ⲣⲉ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲛⲁϩϯ ⲉ̀ⲣⲱⲟⲩ
ⲟⲩⲟϩ ⲉ̀ⲣⲉ ϩⲁⲛⲕⲉⲭⲱⲟⲩⲛⲓ ⲟⲓ ⲛ̀ⲁⲑⲛⲁϩϯ ⲉ̀ⲣⲱⲟⲩ
ⲟⲩⲁⲓ ⲇⲉ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲛⲓⲃⲟⲕ ⲛ̀ⲧⲉ ⲡⲓⲧⲟⲡⲟⲥ ⲁϥδϩⲓ
ⲉϥⲕⲱⲗⲡ ⲛ̀ⲛⲓⲉⲛⲭⲁⲓ ⲛ̀ⲧⲉ ⲡⲓⲧⲟⲡⲟⲥ ⲉϥϭⲓ ⲙ̀ⲙⲱⲟⲩ
ρλθ. α. ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲉϥⲏⲓ ⲁ̀ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲉ̀ⲑⲟⲩⲁⲃ ⲱ̀ⲟⲩ
ⲛ̀ϩⲏⲧ ⲉ̀ⲭⲱϥ ϣⲁ ⲡϫⲱⲕ ⲛ̀ⲉ̅ ⲛ̀ⲣⲟⲙⲡⲓ ϫⲉ ⲡⲁⲛⲧⲟⲥ
ϥⲛⲁⲉⲣⲙⲉⲧⲁ̀ⲛⲟⲓⲛ ⲉ̀ϫⲉⲛ ⲛⲉϥⲛⲟⲃⲓ ⲛ̀ⲧⲁⲭⲱ ⲛⲁϥ
ⲉ̀ⲃⲟⲗ ⲛ̀ⲑⲟϥ ⲇⲉ ⲙ̀ⲡⲁϥⲭⲁ ⲧⲟⲧϥ ⲉ̀ⲃⲟⲗ[1]) ⲉϥⲓ̀ⲣⲓ
ⲙ̀ⲡⲁⲓⲣⲏϯ ⲁⲗⲗⲁ ⲫⲏ ⲛⲓⲃⲉⲛ ⲉ̀ⲧⲟⲩⲛⲁϯ ⲙ̀ⲙⲱⲟⲩ
ⲛⲁϥ ϫⲉ ϭⲓⲧⲟⲩ ⲉ̀ⲡⲓⲧⲟⲡⲟⲥ ϣⲁϥϭⲓⲧⲟⲩ ⲉ̀ⲡⲉϥⲏⲓ
ⲛ̀ⲧⲉϥⲥϩⲓⲙⲓ ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲓⲟⲩⲇⲁⲥ ⲙ̀ⲡⲓⲥⲛⲟⲩ ⲉϥⲕⲱⲗⲡ
ⲛ̀ⲥⲁ ⲡⲓⲥⲱⲧⲏⲣ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲡⲓⲕⲗⲟⲥⲟⲕⲟⲙⲱⲛ ⲉϥϭⲓ
ρλθ. β. ⲙ̀ⲙⲱⲟⲩ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲧⲉϥⲥϩⲓⲙⲓ ⲉ̀ⲧϩⲱⲟⲩ ⲛⲏ ⲧⲏⲣⲟⲩ
ⲉ̀ⲧⲟⲩϯ ⲙ̀ⲙⲱⲟⲩ ⲙ̀ⲡⲓⲥⲱⲧⲏⲣ ϣⲁϥⲧⲏⲓⲧⲟⲩ ⲉ̀ⲡⲓ-
ⲕⲗⲟⲥⲟⲕⲟⲙⲟⲛ ⲉ̀ⲧⲟⲧϥ ⲛ̀ⲓⲟⲩⲇⲁⲥ ⲛ̀ⲑⲟϥ ϩⲱϥ ϣⲁϥ-
ⲕⲟⲗⲡⲟⲩ ⲛ̀ⲧⲉϥⲧⲏⲓⲧⲟⲩ ⲉ̀ⲧⲉϥⲥϩⲓⲙⲓ ⲉ̀ⲧϩⲱⲟⲩ ⲉⲑⲃⲉ
ⲫⲁⲓ ⲣⲱ ⲁ̀ ⲡⲓⲛⲓϣϯ ⲙ̀ⲡⲓⲣⲁⲥⲙⲟⲥ ⲧⲁϥⲟϥ ϩⲱⲥ
ⲧⲉ ⲛ̀ⲧⲉϥⲟϫϩϥ ⲙ̀ⲙⲁⲩⲁⲧϥ ⲉ̀ⲡⲓ ⲇⲏ ⲛⲓⲕⲉⲙⲁⲑⲏⲧⲏⲥ
ⲧⲏⲣⲟⲩ ⲓⲥϫⲉⲛ ⲉ̀ⲧⲁ ⲡ̅ⲟ̅ⲥ̅ ⲑⲁϣⲟⲩ ⲉ̀ϯⲙⲉⲧⲁ̀ⲡⲟⲥ-
ρμ. α. ⲧⲟⲗⲟⲥ ⲁⲩⲭⲱ ⲛ̀ⲥⲱⲟⲩ ⲛ̀ⲛⲟⲩⲏⲓ ⲛⲉⲙ ⲛ̀ⲟⲩϩⲓⲟⲙⲓ
ⲛⲉⲙ ⲛ̀ⲟⲩϣⲏⲣⲓ ⲁⲩⲟⲩⲁ̀ϩⲟⲩ ⲛ̀ⲥⲁ ⲡϣⲏⲣⲓ ⲙ̀ⲫϯ
ⲉ̀ⲧⲟⲛϧ ϣⲁⲧⲉⲛ ⲓⲟⲩⲇⲁⲥ ⲙ̀ⲙⲁⲩⲁⲧϥ ⲉⲧⲉ ⲙ̀ⲡⲉϥ-
ⲙⲟϣⲓ ⲛ̀ⲥⲁ ⲡⲉϥⲟ̅ⲥ̅ ⲁⲗⲗⲁ ⲉϥϩⲏⲗ ⲉ̀ϧⲟⲩⲛ ϩⲁ
ⲧⲉϥⲥϩⲓⲙⲓ ⲉϥϣⲟⲡ ϧⲉⲛ ⲡⲁⲓϭⲱϧⲉⲙ ⲛ̀ⲟⲩⲱⲧ ⲛⲉⲙⲁⲥ
ⲉⲑⲃⲉ ⲫⲁⲓ ⲁ̀ ⲡⲓⲇⲓⲁⲃⲟⲗⲟⲥ ϫⲉⲙ ⲙⲁⲛⲟⲩⲟϩ ⲛ̀ϧⲏⲧϥ

1) The Ms. writes ⲙ̀ⲡⲁϥⲭⲁ ⲧⲟⲧϥ ⲉ̀ⲃⲟⲗ twice.

ϣⲁⲧⲉϥⲁ̀ⲓϥ ⲛ̀ϣⲉⲙⲙⲟ ⲉ̀ⲫϯ ⲡⲁⲓⲣⲏϯ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ
ⲉⲑⲛⲁⲥⲱⲧⲉⲙ ⲛ̀ⲥⲁ ⲛ̀ⲟⲩⲥϩⲓⲙⲓ ⲉ̀ⲧϩⲱⲟⲩ ϣⲁⲧⲟⲩⲁⲓ-
ⲣⲏ̅. ⲃ. ⲧⲟⲩ ⲛ̀ϣⲉⲙⲙⲟ ⲉ̀ⲫϯ ⲉⲧⲁϥⲑⲁⲙⲓⲱⲟⲩ ⲡⲁⲓⲕⲉ ⲟⲩⲁⲓ
ⲇⲉ ϩⲱϥ ⲛⲁϥⲟⲓ ⲙ̀ⲃⲟⲕ ⲉ̀ⲡⲧⲟⲡⲟⲥ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣ-
ⲅⲓⲟⲥ ⲉⲩϯ ⲛ̀ⲧⲉϥⲭⲣⲓ[ⲁ] ⲛⲁϥ ⲕⲁⲧⲁ ⲫⲣⲏϯ ⲛ̀ⲛⲉϥϣ-
ⲫⲏⲣⲓ ⲧⲏⲣⲟⲩ ϣⲁϥϭⲓⲧⲟⲩ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲉϥⲏⲓ ⲙ̀ⲡⲉϥⲭⲁ-
ⲧⲟⲧϥ ⲉ̀ⲃⲟⲗ ⲉϥⲕⲱⲗⲡ ⲛ̀ⲥⲁ ⲛⲓⲉⲛⲭⲁⲓ ⲛ̀ⲧⲉ ⲡⲓⲧⲟⲡⲟⲥ
ⲉϥϭⲓ ⲙ̀ⲙⲱⲟⲩ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲉϥⲏⲓ ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲁ̀ ⲡⲓ-
ⲣⲏ̅ⲗ̅. ⲁ. ⲙⲁⲣⲧⲩⲣⲟⲥ ⲉ̀ⲑⲟⲩⲁⲃ ⲭⲱ ⲛ̀ⲟⲩⲇⲉⲙⲱⲛ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲣⲟϥ
ⲉϥϩⲱⲟⲩ ⲉ̀ⲙⲁϣⲱ ⲁϥϯ ⲛ̀ϩⲁⲛⲛⲓϣϯ ⲛ̀ϧⲓⲥⲓ ⲛⲁϥ
ⲙ̀ⲡⲓⲉ̀ϩⲟⲟⲩ ⲛⲉⲙ ⲡⲓⲉ̀ⲭⲱⲣϩ ⲟⲩⲟϩ ⲁ̀ ⲡⲓⲇⲉⲙⲱⲛ ⲓ̀ⲛⲓ
ⲙ̀ⲙⲟϥ ⲉ̀ϧⲟⲩⲛ ⲉ̀ϯⲉⲕⲕⲗⲏⲥⲓⲁ̀ ⲁϥⲥⲁϫⲓ ⲛ̀ϧⲏⲧϥ
ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲁ̀ⲛⲟⲕ ⲣⲱ ⲁⲓⲱ̀ⲗⲓ ⲛ̀ⲟⲩⲙⲏϣ ⲛ̀ⲉⲛⲭⲁⲓ
ⲛ̀ⲧⲉ ⲡⲓⲧⲟⲡⲟⲥ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲁⲏⲓ ϩⲱⲗ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲁⲏⲓ
ⲣⲏ̅ⲗ̅. ⲃ. ⲧⲉⲧⲉⲛⲛⲁϫⲉⲙⲟⲩ ⲉ̀ⲧⲁⲩϩⲱⲗ ⲇⲉ ⲁⲩϫⲉⲙⲟⲩ ⲕⲁⲧⲁ
ⲛⲉϥⲥⲁϫⲓ ⲙⲉⲛⲉⲛⲥⲁ ⲁ̀ⲃⲟⲧ ⲃ̅ ⲉϥϣⲟⲡ ϧⲉⲛ ⲛⲁⲓϧⲓⲥⲓ
ⲙ̀ⲡⲁⲓⲣⲏϯ ⲁ̀ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ϣⲉⲛϩⲏⲧ ϧⲁⲣⲟϥ
ⲁϥⲧⲁⲗϭⲟϥ ⲟⲩⲟϩ ⲁ̀ ⲡⲓⲟⲓⲕⲟⲛⲟⲙⲟⲥ ϩⲓⲧϥ ⲉ̀ⲃⲟⲗϧⲉⲛ
ⲡⲓⲧⲟⲡⲟⲥ ⲟⲩⲟⲛ ⲇⲉ ⲛⲓⲃⲉⲛ ⲉ̀ⲧⲁⲩⲥⲱⲧⲉⲙ ⲁⲩϯⲱ̀ⲟⲩ
ⲙ̀ⲫϯ ⲛⲉⲙ ⲡⲓⲁ̀ⲅⲓⲱⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ.

ⲣⲏ̅ⲃ̅. ⲁ. ϯϣⲫⲏⲣⲓ ⲙ̀ⲙⲁϩ ⲡ̅ ⲛ̀ⲧⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ.

ⲛⲉ ⲟⲩⲟⲛ ⲟⲩⲣⲱⲙⲓ ⲇⲉ ⲛ̀ⲣⲁⲙⲁⲟ̀ ϧⲉⲛ ⲧⲁⲛⲧⲓⲟ̀ⲭⲓⲁ̀ ⲉ̀ⲡⲉϥⲣⲁⲛ ⲡⲉ ⲉⲩⲗⲟⲅⲓⲟⲥ ⲉⲣⲉ ⲟⲩⲟⲛ ⲟⲩϫⲟⲓ ⲛ̀ⲧⲁϥ ⲉϥⲉⲣϩⲱⲧ ϧⲉⲛ ⲫⲓⲟⲙ ⲉϥⲉⲣϩⲱⲃ ϧⲉⲛ ⲟⲩⲛⲓϣϯ ⲙ̀ⲡⲣⲁⲅⲙⲁⲧⲓⲁ ⲡⲓⲣⲱⲙⲓ ⲇⲉ ⲛⲉ ⲟⲩⲛⲁⲏⲧ ⲡⲉ ⲉϥϯ ⲛ̀ϩⲁⲛⲛⲓϣϯ ⲛ̀ⲁⲅⲁⲡⲏ ⲛ̀ⲛⲓϩⲏⲕⲓ ⲛⲉⲙ[1])

[1]) The Ms. writes ⲛⲉⲙ twice.

ⲛⲓϫⲱⲃ ⲛⲁϥϯ ⲛ̀ϩⲁⲛⲡⲣⲟⲥⲫⲟⲣⲁ ⲛⲉⲙ ϩⲁⲛⲁ̀-
ⲣⲡ̅ⲃ̅. ⲃ. ⲡⲁⲣⲭⲏ ⲛ̀ⲉⲕⲕⲗⲏⲥⲓⲁ̀ ⲛⲓⲃⲉⲛ ⲛ̀ⲧⲉ ⲁⲛⲧⲓⲟⲭⲓⲁ̀ ⲧⲉϥ-
ⲃⲁⲕⲓ ⲉϥⲓ̀ⲣⲓ ⲛ̀ⲟⲩⲛⲓϣϯ ⲛ̀ⲁⲣⲓⲥⲧⲟⲛ ⲛ̀ⲛⲓⲕⲗⲏⲣⲓⲕⲟⲥ
ⲧⲏⲣⲟⲩ ⲛ̀ⲧⲉ ⲧⲉϥⲡⲟⲗⲓⲥ ⲛ̀ⲥⲟⲡ ⲃ̅ ⲛ̀ϯⲣⲟⲙⲡⲓ ⲟⲩⲟϩ
ⲉϥⲟⲩⲱⲙ ⲉϥⲥⲱ ⲛⲉⲙ ⲡⲓⲁⲣⲭⲏⲉ̀ⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̀ⲟⲩ-
ⲙⲏϣ ⲛ̀ⲥⲟⲡ ⲉϥⲧⲱⲃϩ ⲙ̀ⲫϯ ⲛ̀ⲥⲏⲟⲩ ⲛⲓⲃⲉⲛ ⲉϥϩⲏⲗ
ⲇⲉ ⲟⲛ ⲉ̀ⲡⲓϣⲧⲉⲕⲱⲟⲩ ⲟⲩⲟϩ ⲛⲁⲣⲉ ⲟⲩⲟⲛ ⲟⲩⲙⲏϣ
ⲣⲡ̅ⲅ̅. ⲁ. ⲙ̀ⲙⲉⲧⲣⲁⲙⲁⲟ̀ ϣⲟⲡ ⲛⲁϥ ⲡⲉ ⲉϥϩⲏⲗ ⲉ̀ⲡⲧⲟⲡⲟⲥ
ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛ̀ⲟⲩⲙⲏϣ ⲛ̀ⲥⲟⲡ ⲟⲩⲟϩ ⲟⲛ
ⲉϥϩⲏⲗ ⲉ̀ⲡⲉϥⲙ̀ⲛⲓϣϯ ⲛ̀ⲉ̀ϩⲟⲟⲩ ⲛ̀ϣⲁⲓ ⲉ̀ⲧⲉ ⲫⲁⲓ ⲡⲉ
ⲥⲟⲩⲕ̅ⲅ̅ ⲙ̀ⲫⲁⲣⲙⲟⲩⲑⲓ ⲛⲁϥϣⲗⲏⲗ ⲡⲉ ϩⲉⲛ ⲡⲓⲧⲟⲡⲟⲥ
ⲉϥϯ ⲛ̀ⲟⲩⲑⲉⲣⲙⲉⲥⲓ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲓⲧⲟⲡⲟⲥ ⲟⲩⲟϩ ⲛ̀ⲧⲉ-
ϥⲟⲩⲱⲙ ⲛ̀ⲧⲉϥⲥⲱ ⲛⲉⲙ ⲡⲓⲟⲓⲕⲟⲛⲟⲙⲟⲥ ⲛ̀ⲧⲉϥⲧⲁⲥⲑⲟ
ⲉ̀ⲡⲉϥⲏⲓ ϧⲉⲛ ⲟⲩϩⲓⲣⲏⲛⲏ ⲁⲥϣⲱⲡⲓ ⲇⲉ ⲙⲉⲛⲉⲛⲥⲁ
ⲣⲡ̅ⲅ̅. ⲃ. ⲓ̅ⲃ̅ ⲛ̀ⲣⲟⲙⲡⲓ ⲉϥⲓ̀ⲣⲓ ⲙ̀ⲡⲁⲓⲣⲏϯ ⲁ̀ ⲡⲓⲇⲓⲁ̀ⲃⲟⲗⲟⲥ ⲡⲓϫⲁϫⲓ
ⲛ̀ⲧⲉ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲑⲛⲁϩϯ ⲉ̀ⲡⲭ̅ⲥ̅ ⲁϥϫⲟϩ ⲉ̀ⲣⲟϥ
ⲉⲑⲃⲉ ⲛⲉϥⲙⲉⲧⲛⲁⲏⲧ ⲉ̀ⲛⲁϥⲓ̀ⲣⲓ ⲙ̀ⲙⲱⲟⲩ ⲁϥⲧⲟⲩⲛⲟⲥ
ⲟⲩⲛⲓϣϯ ⲛ̀ⲅⲛⲟⲫⲟⲥ ⲛ̀ⲭⲁⲕⲓ ϧⲉⲛ ⲫⲓⲟⲙ ⲛⲉⲙ ⲟⲩⲭⲓ-
ⲙⲱⲛ ⲡⲓϫⲟⲓ ⲇⲉ ⲛ̀ⲧⲉ ⲉⲩⲗⲟⲅⲓⲟⲥ ⲛⲁϥⲙⲟⲛⲓ ⲉ̀ⲡⲓⲭⲣⲟ
ⲡⲉ ⲛⲓⲛⲉϥ ⲇⲉ ⲁⲩⲉⲣϩⲟϯ ϫⲉ ⲛ̀ⲛⲉ ⲡⲓϫⲟⲓ ⲧⲁⲕⲟ ϧⲁ-
ⲣⲡ̅ⲇ̅. ⲁ. ⲣⲱⲟⲩ ⲛ̀ⲥⲉϩⲱⲗ ϧⲉⲛ ⲫⲓⲟⲙ ⲁⲩⲧⲱⲟⲩⲛⲟⲩ ⲁⲩⲓ̀ⲛⲓ
ⲛ̀ⲛⲓⲥⲕⲉⲩⲟⲥ ⲉ̀ⲡⲓⲭⲣⲟ ⲛⲉⲙ ⲛⲟⲩϩⲃⲱⲥ ⲛ̀ⲁ̀ⲛⲁⲅⲕⲉ-
ⲟⲛ ⲧⲏⲣⲟⲩ ⲉ̀ⲡⲓⲭⲣⲟ ⲁⲩⲉⲣⲡⲓⲉⲝⲱⲣϩ ⲧⲏⲣϥ ⲉⲩⲉⲣ-
ϩⲏⲃⲓ ⲧⲟⲧⲉ ⲁ̀ ⲡⲓⲑⲏⲟⲩ ϩⲱⲗⲉⲙ ⲙ̀ⲡⲓϫⲟⲓ ⲙ̀ⲡⲟⲩⲉ̀ⲙⲓ
ϫⲉ ⲉ̀ⲧⲁϥϩⲱⲗ ⲉ̀ⲑⲱⲛ ⲉ̀ⲧⲁ ⲡⲓⲟⲩⲱⲓⲛⲓ ⲇⲉ ⲥⲱⲣ ⲉ̀ⲃⲟⲗ
ⲁⲩϧⲓⲥⲓ ⲉⲩⲕⲱϯ ⲙ̀ⲡⲟⲩϫⲓⲙⲓ ⲙ̀ⲡⲓϫⲟⲓ ⲛ̀ⲧⲉ ⲉⲩⲗⲟ-
ⲅⲓⲟⲥ ⲁⲩⲓ̀ ⲉ̀ϩⲣⲏⲓ ⲁⲩⲧⲁⲙⲉ ⲉⲩⲗⲟⲅⲓⲟⲥ ⲉ̀ϩⲱⲃ ⲛⲓⲃⲉⲛ
ⲉ̀ⲧⲁⲩϣⲱⲡⲓ ⲛ̀ⲑⲟϥ ⲇⲉ ⲛⲉⲙ ⲧⲉϥⲥϩⲓⲙⲓ ⲛⲁⲩⲣⲓⲙⲓ
ⲣⲡ̅ⲇ̅. ⲃ. ⲡⲉ ⲟⲩⲟϩ ⲛⲁⲩⲉⲣϩⲏⲃⲓ ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲁⲩϣⲉⲡ
ϩⲙⲟⲧ ⲛ̀ⲧⲟⲧϥ ⲙ̀ⲫϯ ⲉⲩϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲡⲉⲧⲉϩⲛⲁϥ

ⲙ̀ⲡⲟ̅ⲥ̅ ⲙⲁⲣⲉϥϣⲱⲡⲓ ⲙⲁⲣⲉϥ ⲫⲣⲁⲛ ⲙ̀ⲡⲟ̅ⲥ̅ ϣⲱⲡⲓ
ⲉϥⲥⲙⲁⲣⲱⲟⲩⲧ ϣⲁ ⲉ̀ⲛⲉϩ ⲁ̀ⲣⲉϣⲁⲛ ⲫ̅ϯ̅ ⲟⲩⲱϣ
ϥⲛⲁⲉⲣⲡⲓⲛⲁⲓ ⲛⲉⲙⲁⲛ ⲛ̀ⲧⲉⲛⲑⲁⲙⲓⲟ̀ ⲟⲛ ⲛ̀ⲕⲉϫⲟⲓ
ⲙ̀ⲡⲉϥⲣⲏϯ ⲛⲁⲓ ⲇⲉ ⲉⲩϫⲱ ⲙ̀ⲙⲱⲟⲩ ⲛ̀ⲛⲟⲩⲉⲣⲏⲟⲩ
ⲣⲏⲉ. ⲁ. ⲉⲩϯⲛⲟⲙϯ ⲛ̀ⲛⲟⲩⲉ̀ⲣⲏⲟⲩ ϧⲉⲛ ⲡⲟ̅ⲥ̅ ⲛ̀ⲑⲱⲟⲩ ⲇⲉ
ⲛⲁⲩⲧⲁϫⲣⲏⲟⲩ ⲡⲉ ⲉ̀ϫⲉⲛ ⲛⲓⲭⲣⲏⲙⲁ ⲉⲧⲭⲏ ⲛ̀ⲧⲟⲧⲟⲩ
ϩⲏⲡⲡⲉ ⲓⲥ ⲡⲓⲇⲓⲁ̀ⲃⲟⲗⲟⲥ ⲁϥⲧⲟⲩⲛⲟⲥ ⲕⲉ ⲡⲓⲣⲁⲥⲙⲟⲥ
ⲉ̀ϩⲣⲏⲓ ⲉ̀ϫⲱⲟⲩ ⲉϥⲟⲓ ⲛ̀ⲛⲓϣϯ ⲉ̀ⲫⲁⲓ ⲟⲩⲣⲱⲙⲓ ⲇⲉ
ⲛ̀ⲣⲉⲙⲛ̀ⲭⲏⲙⲓ ⲉϥⲟ̀ⲓ ⲛ̀ⲥⲧⲣⲉⲃⲗⲁ ⲉ̀ⲙⲁϣⲱ ϧⲉⲛ ϯⲙⲉⲧ-
ⲥⲟⲛⲓ ⲉ̀ⲧⲁⲩⲕⲱϯ ⲇⲉ ⲛ̀ⲥⲱϥ ⲉ̀ϧⲟⲑⲃⲉϥ ⲁϥⲧⲱⲛϥ
ⲁϥⲫⲱⲧ ⲁϥⲓ̀ ϩⲓϫⲉⲛ ⲫⲓⲟⲙ ⲕⲁⲧⲁ ⲟⲩϯⲙⲁϯ ⲇⲉ ⲛ̀ⲧⲉ
ⲣⲏⲉ. ⲃ. ⲡⲥⲁⲧⲁⲛⲁⲥ ⲁϥϫⲓⲙⲓ ⲛ̀ⲟⲩϫⲟⲓ ⲉϥⲉⲣϩⲱⲧ ⲉⲧⲁⲛⲧⲓⲟ-
ⲭⲓⲁ̀ ⲁϥⲁⲗⲏⲓ ⲉ̀ⲣⲟϥ ⲁϥⲓ̀ ⲉ̀ⲙⲙⲁⲩ ⲁϥϣⲱⲡⲓ ⲇⲉ ϧⲁⲧⲉⲛ
ⲡⲏⲓ ⲛ̀ⲉⲩⲗⲟⲅⲓⲟⲥ ⲙⲉⲛⲉⲛⲥⲁ ϩⲁⲛⲕⲉⲕⲟⲩϫⲉ ⲛ̀ⲉ̀ϩⲟⲟⲩ
ⲉϥⲭⲏ ϧⲁⲧⲉⲛ ⲡⲏⲓ̀ ⲛ̀ⲉⲩⲗⲟⲅⲓⲟⲥ ⲁϥϣⲱⲡⲓ ⲛⲁϥ ⲛ̀ⲉⲣ-
ⲅⲁⲧⲏⲥ ⲛ̀ⲣⲟⲙⲡⲓ ⲃϯ ⲁϥⲉ̀ⲙⲓ ⲉ̀ϩⲱⲃ ⲛⲓⲃⲉⲛ ⲉ̀ⲧ ϧⲉⲛ
ⲡⲏⲓ ⲛ̀ⲉⲩⲗⲟⲅⲓⲟⲥ ⲙ̀ⲡⲟⲩⲉ̀ⲙⲓ ϫⲉ ⲟⲩⲥⲟⲛⲓ ⲡⲉ ⲁⲩⲭⲁ
ⲣⲏⲋ. ⲁ. ⲡⲟⲩϩⲏⲧ ⲉ̀ⲃⲟⲗ ⲛⲉⲙⲁϥ ⲛ̀ⲑⲟϥ ⲇⲉ ⲁⲩϫⲓⲙⲓ ⲛ̀ⲕⲉ ⲃ̅
ⲙ̀ⲡⲁⲣⲁⲛⲟⲙⲟⲥ ⲙ̀ⲡⲉϥⲣⲏϯ ⲁϥⲉⲣϣⲫⲏⲣ ⲉ̀ⲣⲱⲟⲩ
ⲕⲁⲧⲁ ⲫⲣⲏϯ ⲉ̀ⲣⲉ ϯⲅⲣⲁⲫⲏ ϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ϣⲁⲣⲉ
ⲡⲓⲟⲩⲁⲓ ⲡⲓⲟⲩⲁⲓ ⲧⲟⲙϥ ⲛⲉⲙ ⲫⲏⲉⲧⲟ̀ⲛⲓ ⲙ̀ⲙⲟϥ
ⲛ̀ⲑⲱⲟⲩ ⲇⲉ ⲁⲩⲥⲟϭⲛⲓ ⲛⲉⲙ ⲛⲟⲩⲉ̀ⲣⲏⲟⲩ ⲉⲑⲣⲟⲩⲕⲱⲗⲡ
ⲙ̀ⲡⲏⲓ ⲛ̀ⲉⲩⲗⲟⲅⲓⲟⲥ ⲁⲥϣⲱⲡⲓ ⲇⲉ ⲉ̀ⲧⲁ ⲡⲉ̀ϩⲟⲟⲩ
ⲙ̀ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ϧⲱⲛⲧ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲧⲉ ⲫⲁⲓ ⲡⲉ ⲥⲟⲩⲕ̅ⲅ̅
ⲣⲏⲋ. ⲃ. ⲙ̀ⲫⲁⲣⲙⲟⲩⲑⲓ ⲁ̀ ⲉⲩⲗⲟⲅⲓⲟⲥ ⲥⲉⲃⲧⲱⲧϥ ⲛⲉⲙ ϩⲁⲛ-
ⲕⲉⲙⲏϣ ⲛ̀ⲣⲱⲙⲓ ⲛⲉⲙⲁϥ ⲉⲑⲣⲟⲩϣⲉⲛⲱⲟⲩ ⲉ̀ⲡⲓⲧⲟⲡⲟⲥ
ⲁⲥϣⲱⲡⲓ ⲇⲉ ⲉⲩⲭⲏ ⲙ̀ⲙⲁⲩ ⲕⲁⲧⲁ ⲫⲟⲩⲱϣ ⲙ̀ⲫ̅ϯ̅
ⲁⲧϣⲱⲙⲓ ⲛ̀ⲉⲩⲗⲟⲅⲓ[ⲟⲥ] ϣⲱⲡⲓ ⲁⲥⲙⲟⲩ ⲁⲥⲧⲱⲛⲥ ⲛ̀ϫⲉ
ⲧⲉϥⲥϩⲓⲙⲓ ⲛⲉⲙ ⲛⲉϥⲥⲛⲏⲟⲩ ⲁⲩϣⲉⲛⲱⲟⲩ ⲁⲩⲣⲓⲙⲓ
ⲉ̀ⲣⲟⲥ ⲁⲩⲭⲱ ⲙ̀ⲡⲓⲣⲉⲙⲛ̀ⲭⲏⲙⲓ ϧⲁⲧⲉⲛ ⲡⲏⲓ ⲛ̀ⲑⲟϥ

ⲣ̅ⲡ̅ⲍ̅. ⲁ. ⲇⲉ ⲁϥⲧⲱⲛϥ ⲁϥϣⲉ ⲛⲁϥ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲏⲓ ⲛ̀ⲭⲱⲗⲉⲙ
ⲛⲉⲙ ⲛⲉϥⲕⲉϣⲫⲏⲣ ⲁϥⲟ̀ⲗⲟⲩ ⲛⲉⲙⲁϥ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲏⲓ
ⲁⲩⲟⲩⲱⲙ ⲟⲩⲟϩ ⲁⲩⲥⲱ ⲁⲩⲉⲣ ⲡⲓⲉ̀ϩⲟⲟⲩ ⲧⲏⲣϥ
ⲉⲩϣⲱⲗ ⲛ̀ⲥⲁ ⲡⲏⲓ ⲛ̀ⲉⲩⲗⲟⲅⲓⲟⲥ ⲁⲩⲱ̀ⲗⲓ ⲛ̀ⲛⲓⲛⲟⲩⲃ
ⲛⲉⲙ ⲛⲓϩⲁⲧ ⲛⲉⲙ ⲛⲓⲥⲕⲉⲩⲟⲥ ⲧⲏⲣⲟⲩ ⲉⲑⲛⲁⲛⲉⲩ
ⲁⲩϫⲓⲙⲓ ⲇⲉ ⲟⲛ ⲙ̀ⲡⲁⲓⲣⲏϯ ⲛ̀ⲟⲩϫⲟⲓ ⲛ̀ⲧⲉ ⲣⲁⲕⲟϯ
ⲁⲩⲧⲁⲗⲱⲟⲩ ⲉ̀ⲣⲟϥ ⲁⲩⲓ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲣⲁⲕⲟϯ. ⲁⲩⲫⲉⲣϣ
ⲣ̅ⲡ̅ⲍ̅. ⲃ. ⲛⲓⲥⲕⲉⲩⲟⲥ ⲧⲏⲣⲟⲩ ⲛ̀ⲧⲉ ⲉⲩⲗⲟⲅⲓⲟⲥ ϩⲓ ϯⲁⲅⲱⲣⲁ
ⲁⲩⲧⲏⲓⲧⲟⲩ ⲉ̀ⲃⲟⲗϩⲁ ⲟⲩⲙⲏϣ ⲛ̀ⲛⲟⲩⲃ ⲁⲩⲧⲁⲗⲱⲟⲩ
ⲉ̀ϫⲉⲛ ⲛⲓⲕⲉⲟⲩⲟⲛ ϩⲱⲥ ⲧⲉ ⲛ̀ⲧⲟⲩⲉⲣ ⲅ̅ ⲛ̀ϣⲟ ⲛ̀ⲗⲟⲩ-
ⲕⲟϫⲓ ⲁⲥϣⲱⲡⲓ ⲇⲉ ⲉ̀ⲧⲁϥⲓ̀ ⲛ̀ϫⲉ ⲉⲩⲗⲟⲅⲓⲟⲥ ⲉ̀ⲃⲟⲗϧⲉⲛ
ⲡⲧⲟⲡⲟⲥ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟ̀ⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁϥϫⲓⲙⲓ ⲛ̀ⲧⲉϥⲥϩⲓⲙⲓ
ⲛⲉⲙ ⲛⲏ ⲉ̀ⲧⲉⲛⲟⲩϥ ⲧⲏⲣⲟⲩ ⲉⲩⲉⲣϩⲏⲃⲓ ⲁⲩⲧⲁⲙⲟϥ
ⲉ̀ⲫⲏⲉ̀ⲧⲁϥϣⲱⲡⲓ ⲁϥⲉⲣⲙ̀ⲕⲁϩ ⲛ̀ϩⲏⲧ ⲉⲙⲁϣⲱ ⲛ̀ⲟⲩ-
ⲣ̅ⲡ̅ⲏ̅ ⲁ. ⲙⲏϣ ⲛ̀ⲉϩⲟⲟⲩ ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲁϥϫⲉⲙⲛⲟⲙϯ ϧⲉⲛ
ⲡ̅ⲟ̅ⲥ̅ ⲁϥϯⲱ̀ⲟⲩ ⲙ̀ⲫϯ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲡⲉⲧⲉϩⲛⲁϥ
ⲙ̀ⲡ̅ⲟ̅ⲥ̅ ⲙⲁⲣⲉϥϣⲱⲡⲓ ⲛⲏ ⲇⲉ̀ ⲉ̀ⲧⲁⲩⲱ̀ⲗⲓ ⲙ̀ⲫⲏⲉ̀ⲧⲉⲛ-
ⲧⲁϥ ⲁⲩϣⲉⲛⲱⲟⲩ ⲉ̀ⲭⲏⲙⲓ ⲉ̀ⲛⲓⲥⲁ ⲛ̀ⲧⲉ ⲡⲉⲣⲉⲙⲟⲩⲛ
ⲁⲩϣⲱⲡⲓ ⲙ̀ⲙⲁⲩ ⲗ̀ ⲟⲩⲁⲓ ⲉ̀ⲃⲟⲗ ⲛ̀ϧⲏⲧⲟⲩ ϣⲱⲣⲧ
ⲁϥⲉⲣⲇⲉⲙⲱⲛ ⲁϥϣⲉ ⲛⲁϥ ⲙ̀ⲡⲟⲩⲉ̀ⲙⲓ ϫⲉ ⲁϥϣⲉ ⲛⲁϥ
ⲣ̅ⲡ̅ⲏ̅. ⲃ. ⲉ̀ⲑⲟⲛ ⲙⲉⲛⲉⲛⲥⲁ ϩⲁⲛⲕⲟⲩϫⲓ ⲇⲉ ⲛ̀ⲉ̀ϩⲟⲟⲩ ⲗ̀ ⲟⲩϫⲱⲛⲧ
ϣⲱⲡⲓ ϧⲉⲛ ⲑⲙⲏϯ ⲙ̀ⲡⲓⲃ̅ ⲁⲩⲙⲓϣⲓ ⲛⲉⲙ ⲛⲟⲩⲉ̀ⲣⲏⲟⲩ
ⲗ̀ ⲡⲓⲣⲉⲙⲛ̀ⲭⲏⲙⲓ ⲧⲱⲛϥ ϧⲉⲛ ⲧⲫⲁϣⲓ ⲙ̀ⲡⲓⲉϫⲱⲣϩ
ⲁϥϭⲓ ⲛ̀ⲟⲩⲥⲏϥⲓ ⲁϥϧⲱⲧⲉⲃ ⲙ̀ⲡⲉϥϣⲫⲏⲣ ⲙ̀ⲡⲉϥⲉ̀ⲙⲓ
ⲟⲩⲟϩ ⲁϥⲧⲱⲛϥ ⲁϥϭⲓ ⲛⲓⲛⲟⲩⲃ ⲧⲏⲣⲟⲩ ⲁϥϣⲉ ⲛⲁϥ
ⲉ̀ϯⲡⲁⲗⲏⲥⲧⲓⲛⲏ ⲛ̀ⲭⲱⲣⲁ ⲁϥϣⲱⲡⲓ ⲉϥϭⲓϯ ϧⲉⲛ
ϩⲁⲛⲙⲉⲧϣⲱⲧ ⲉϥⲟⲩⲱⲙ ⲟⲩⲟϩ ⲉϥⲥⲱ ϧⲉⲛ ⲛⲓⲭⲣⲏⲙⲁ
ⲣ̅ⲡ̅ⲑ̅. ⲁ. ⲛ̀ⲧⲉ ⲉⲩⲗⲟⲅⲓⲟⲥ ⲛ̀ⲟⲩⲛⲓϣϯ ⲛ̀ⲥⲛⲟⲩ ⲉⲩⲗⲟⲅⲓⲟⲥ ⲇⲉ ⲡⲓ-
ⲭⲣⲓⲥⲧⲓⲁ̀ⲛⲟⲥ ϧⲉⲛ ⲟⲩⲙⲉⲑⲙⲏⲓ ⲛⲉⲙ ⲉⲩⲫⲩⲙⲓⲁ̀ (sic)
ⲧⲉϥⲥϩⲓⲙⲓ ⲁ̀ⲗⲏⲑⲟⲥ ⲕⲁⲧⲁ ⲫϯ ⲙ̀ⲡⲟⲩϫⲁ ⲧⲟⲧⲟⲩ

ⲉ̀ⲃⲟⲗϧⲉⲛ ⲛⲓⲡⲣⲟⲥⲫⲟⲣⲁ ⲛⲉⲙ ⲛⲓⲁ̀ⲡⲁⲣⲭⲏ ⲟⲩⲟϩ
ⲛⲟⲩⲁ̀ⲅⲁⲡⲏ ϧⲉⲛ ⲛⲓⲉ̀ϩⲟⲟⲩ ⲛ̀ϣⲁⲓ ⲉⲩⲓ̀ⲣⲓ ⲙ̀ⲙⲱⲟⲩ
ⲛ̀ⲛⲓϩⲏⲕⲓ ⲛⲉⲙ ⲛⲓⲭⲱⲃ ⲙ̀ⲫⲣⲏϯ ⲛ̀ϣⲟⲣⲡ ⲙ̀ⲡⲟⲩⲕⲟⲣ-
ρⲟ̅θ̅. β. ϥⲟⲩ ⲁϥϯ ⲛ̀ⲛⲉϥⲁ̀ⲡⲟⲑⲏⲕⲏ ⲉ̀ⲃⲟⲗ ⲛⲉⲙ ϩⲱⲃ ⲛⲓⲃⲉⲛ
ⲉⲧϣⲟⲡ ⲛⲁϥ ⲉ̀ⲧⲁϥⲟⲩⲱ̀ ⲇⲉ ⲉϥϭⲟ ⲛ̀ϩⲱⲃ ⲛⲓⲃⲉⲛ
ⲉ̀ⲧϣⲟⲡ ⲛⲁϥ ⲁ̀ ⲡⲓⲉ̀ϩⲟⲟⲩ ⲛ̀ⲧⲉ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ
ϧⲱⲛⲧ ⲉ̀ϧⲟⲩⲛ ⲟⲩⲟϩ ⲁ̀ ⲉⲩⲗⲟⲅⲓⲟⲥ ⲥⲁϫⲓ ⲛⲉⲙ
ⲧⲉϥⲥϩⲓⲙⲓ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ϩⲏⲡⲡⲉ ⲓⲥ ⲛⲓⲣⲱⲙⲓ
ⲧⲏⲣⲟⲩ ⲛ̀ⲧⲉ ϯⲃⲁⲕⲓ ⲥⲉϩⲏⲗ ⲉ̀ⲡⲧⲟⲡⲟⲥ ⲙ̀ⲡⲓⲁⲅⲓⲟⲥ
ⲅⲉⲱⲣⲅⲓⲟⲥ ⲙ̀ⲙⲟⲛ ϩⲏⲙⲓ ⲛ̀ⲧⲟⲧⲉⲛ ⲁⲛ ⲉⲑⲣⲉⲛϯ
ρ̅π̅. α. ⲛ̀ⲧⲁⲓ ⲣⲟⲙⲡⲓ ⲁⲗⲗⲁ ⲓⲥ ⲫϯ ⲛⲉⲙ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣ-
ⲅⲓⲟⲥ ⲉϥⲉ̀ⲛⲁⲩ ⲉ̀ⲡⲉⲛϩⲟϫϩⲉϫ ⲁⲥⲉⲣⲟⲩⲱ̀ ⲛ̀ϫⲉ
ⲧⲉϥⲥϩⲓⲙⲓ ⲙ̀ⲙⲁⲓⲛⲟⲩϯ ⲡⲉϫⲁⲥ ⲛⲁϥ ϧⲉⲛ ⲟⲩⲑⲉⲃⲓⲟ̀
ϫⲉ ϯⲉ̀ⲙⲓ ⲡⲁⲥⲟⲛ ϫⲉ ⲙ̀ⲙⲟⲛ ⲛ̀ⲧⲟⲧⲉⲛ ⲛ̀ϩⲗⲓ ⲁⲛ
ⲟⲩⲟϩ ⲙ̀ⲙⲟⲛ ϩⲗⲓ ⲛ̀ⲣⲱⲙⲓ ⲛⲁⲧⲉⲛϩⲟⲩⲧⲉⲛ ⲁⲛ ϫⲉ
ⲁⲛⲉⲣϩⲏⲕⲓ ⲁⲗⲗⲁ ϩⲏⲡⲉ ⲓⲥ ϣⲑⲏⲛ ⲃ̅ϯ ⲛ̀ⲧⲏⲓ ⲁ̀ⲗⲓ
ⲑⲁⲓ ⲉⲑⲛⲁⲛⲉⲥ ⲙⲏⲓⲥ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲡⲓⲑⲉⲣⲙⲉⲥⲓ ⲛ̀ⲧⲉⲕϣ-
ρπ. β. ⲧⲉⲙⲕⲱⲣϥ ⲛ̀ϯⲡⲣⲟⲥⲫⲟⲣⲁ ⲛ̀ⲧⲉ ⲡⲓⲧⲟⲡⲟⲥ ⲉ̀ⲧⲁ̀ϥ-
ⲥⲱⲧⲉⲙ ⲉ̀ⲛⲁⲓ ⲛ̀ⲧⲟⲧⲥ ⲛ̀ⲧⲉϥⲥϩⲓⲙⲓ ⲁ̀ⲛⲉϥⲃⲁⲗ ϯⲉⲣⲙⲏ
ⲁⲩⲣⲓⲙⲓ ⲙ̀ⲡⲃ̅ ⲡⲁⲗⲓⲛ ⲟⲛ ⲁ̀ ⲉⲩⲗⲟⲅⲓⲟⲥ ⲥⲁϫⲓ ⲛⲉⲙ
ⲧⲉϥⲥϩⲓⲙⲓ ⲉⲑⲃⲉ ϯϩⲏⲙⲓ ⲛⲉⲙ ⲡⲓϫⲕⲟ ⲉ̀ⲃⲟⲗ ⲛ̀ⲧⲉ
ⲡⲓⲙⲱⲓⲧ ⲁⲥⲉⲣⲟⲩⲱ̀ ⲛ̀ϫⲉ ϯⲙⲁⲕⲁⲣⲓⲁ̀ ⲉⲩⲫⲓⲙⲓⲁ̀
ⲉⲥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲡⲁⲥⲟⲛ ⲉ̀ⲑⲛⲁⲛⲉϥ ⲧⲱⲛⲕ ϩⲱⲗ
ϣⲁ ⲛⲉⲕϣⲫⲏⲣ ⲡⲁⲛⲧⲱⲥ ⲫϯ ⲛⲁⲧⲏⲓⲕ ⲉ̀ϩⲁⲛⲙⲉⲧ-
ρπ̅ⲁ̅. α. ϣⲉⲛϩⲏⲧ ⲙ̀ⲡⲟⲩⲙ̀ⲑⲟ ⲛ̀ⲥⲉϯ ⲙ̀ⲟⲩⲑⲉⲣⲙⲏⲥⲓ ⲛⲁⲕ
ⲉⲡⲟⲩϣⲁⲡ ⲛ̀ⲧⲉⲕⲧⲉⲙⲙⲟ ⲛ̀ⲧⲉⲕⲭⲣⲓⲁ̀ ϩⲓⲛⲁ ⲛ̀ⲧⲉⲕ-
ϩⲱⲗ ⲉ̀ⲡⲓⲧⲟⲡⲟⲥ ϧⲉⲛ ⲟⲩϩⲓⲣⲏⲛⲏ ⲁⲩϣⲧⲉⲙϯ ⲛⲁⲕ
ⲙ̀ⲡⲓⲑⲉⲣⲙⲉⲥⲓ ϯ ⲛ̀ⲧⲁⲓϣⲑⲏⲛ ⲛ̀ⲛⲓⲣⲱⲙⲓ ⲉⲧϩⲏⲗ ⲉ̀ⲡⲓ-
ⲧⲟⲡⲟⲥ ⲡⲉⲧⲉϩⲛⲁϥ ⲙ̀ⲡ̅ⲟ̅ⲥ̅ ⲙⲁⲣⲉϥϣⲱⲡⲓ ⲁϥⲥⲱⲧⲉⲙ
ⲇⲉ ⲛ̀ⲥⲱⲥ ⲁϥⲧⲱⲛϥ ⲁϥϣⲉ ⲛⲁϥ ϩⲁ ⲟⲩϣⲫⲏⲣ ⲛ̀ⲧⲁϥ

ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ϯⲟⲩⲱϣ ⲉ̀ϫⲱ ⲉ̀ⲣⲟⲕ ⲙ̀ⲡⲁⲓⲙⲩⲥⲧⲏ-
ⲣ̄ⲡ̄ⲁ̄. ⲃ. ⲣⲓⲟⲛ ⲛ̀ⲑⲟϥ ⲇⲉ ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ⲥⲁϫⲓ ⲡⲁⲙⲉⲛⲣⲓⲧ
ⲛ̀ⲥⲟⲛ ⲡⲉϫⲉ ⲉⲩⲗⲟⲅⲓ[ⲟⲥ] ⲛⲁϥ ϫⲉ ⲓⲥ ⲡⲉϩⲟⲟⲩ
ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁϥϧⲱⲛⲧ ⲉ̀ϧⲟⲩⲛ ϯⲟⲩⲱϣ
ⲁⲛ ⲉ̀ⲕⲱⲣϥ ⲙ̀ⲡⲓⲕⲟⲩϫⲓ ⲛ̀ⲇⲱⲣⲟⲛ ⲛ̀ⲧⲉ ⲡⲓⲧⲟⲡⲟⲥ
ⲉ̀ϯϯ ⲙ̀ⲙⲟϥ ⲉ̀ϧⲟⲩⲛ ⲛ̀ⲧⲉ ⲙ̀ⲣⲟⲙⲡⲓ ϩⲏⲡⲡⲉ ⲙ̀ⲙⲟⲛ
ϩⲗⲓ ⲛ̀ⲧⲟⲧⲉ ⲛⲁⲛ ⲛ̀ⲧⲁⲓ ⲣⲟⲙⲡⲓ ⲕⲉⲙⲓ ϩⲱⲕ ⲉ̀ⲛⲛⲉ̀-
ⲧⲁⲩϣⲱⲡⲓ ⲙ̀ⲙⲟⲓ ⲧⲏⲣⲟⲩ ϯⲛⲟⲩ ϫⲉ ⲡⲁϣⲫⲏⲣ
ⲣ̄ⲡ̄ⲃ̄. ⲁ. ⲡⲁⲛⲧⲱⲥ ϯⲛⲁϫⲓⲙⲓ ⲛ̀ⲟⲩⲑⲉⲣⲙⲉⲥⲓ ⲛ̀ⲧⲟⲧⲕ ⲉ̀ⲡⲟⲩ-
ϣⲁⲡ ϣⲁⲧⲉ ⲫϯ ϭⲓⲙ̀ⲱⲓⲧ ⲛⲏⲓ ⲛ̀ⲧⲁⲉⲣϩⲱⲃ ⲛ̀ⲉⲣ-
ⲅⲁⲧⲏⲥ ⲛ̀ⲧⲁⲙⲁϩϥ ⲉ̀ⲃⲟⲗ ϩⲟⲥⲟⲛ ⲉϥⲥⲁϫⲓ ⲁ̀ ⲛⲉϥⲃⲁⲗ
ϯⲉⲣⲙⲏ ⲟⲩⲟϩ ⲡⲉϫⲁϥ ⲛ̀ⲉⲩⲗⲟⲅⲓⲟⲥ ϫⲉ ⲱ̀ ⲡⲓⲥⲟⲛ
ⲉ̀ⲑⲛⲁⲛⲉϥ ⲉⲑⲃⲉⲟⲩ ⲉⲕϫⲱ ⲛ̀ⲛⲁⲓ ⲛⲏⲓ ϩⲁⲛⲕⲉ-
ϫⲱⲟⲩⲛⲓ ⲙ̀ⲡⲁⲓⲣⲏϯ ⲉⲧⲟⲓ ⲙ̀ⲃⲱⲕ ⲛⲁⲕ ϣⲁ ⲫⲟⲟⲩ
ϯⲛⲟⲩ ϫⲉ ⲉⲑⲃⲉⲟⲩ ⲉⲕϫⲱ ⲛ̀ⲛⲁⲓ ⲛⲏⲓ ⲉⲑⲃⲉ ⲟⲩⲑⲉⲣ-
ⲣ̄ⲡ̄ⲃ̄. ⲃ. ⲙⲉⲥⲓ ϥⲱⲛϧ ⲛ̀ϫⲉ ⲫϯ ϫⲉ ⲁⲕϣⲁⲛⲉ̀ⲣⲉⲧⲓⲛ ⲙ̀ⲙⲟⲓ ⲙ̀
ⲓ̄ ⲛ̀ⲗⲟⲩⲕⲟϫⲓ ϯⲛⲁⲧⲏⲓⲧⲟⲩ ⲛⲁⲕ ϩⲓⲛⲁ ⲛ̀ⲧⲁϭⲓ
ⲙ̀ⲡⲥⲙⲟⲩ ⲙ̀ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲁⲗⲗⲁ ⲓⲥ ⲅ̄ ⲛⲗⲟⲩⲕⲟϫⲓ
ⲛ̀ⲧⲟⲧ ⲙ̀ⲡⲁⲓⲙⲁ ϭⲓⲧⲟⲩ ⲛⲁⲕ ⲁⲕϣⲁⲛⲉⲣⲭⲣⲓⲁ̀ ⲟⲛ
ϯⲛⲁϯ ⲛⲁⲕ ⲛ̀ⲑⲟϥ ⲇⲉ ⲁϥϭⲓⲧⲟⲩ ⲁϥⲉ̀ⲛⲟⲩ ϩⲁ
ⲧⲉϥⲥϩⲓⲙⲓ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ϯⲛⲁϩϯ ⲉ̀ⲫϯ ⲛⲉⲙ
ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉ̀ⲧⲁⲛϩⲓ ⲡⲉⲛⲣⲱⲟⲩϣ ⲧⲏⲣϥ
ⲣ̄ⲡ̄ⲅ̄. ⲁ. ⲉ̀ⲣⲟϥ ϫⲉ ϥⲛⲁⲉⲣⲡⲓⲛⲁⲓ ⲛⲉⲙⲁⲛ ⲛ̀ⲕⲉⲥⲟⲡ ⲡⲉϫⲉ
ⲧⲉϥⲥϩⲓⲙⲓ ⲛⲁϥ ϫⲉ ⲁ̀ ⲫϯ ⲑⲁϣⲕ ⲉ̀ⲡⲓⲑⲉⲣⲙⲉⲥⲓ
ⲛ̀ⲑⲟϥ ⲇⲉ ⲡⲉϫⲁϥ ϫⲉ ⲡϩⲙⲟⲧ ⲙ̀ⲫϯ ϣⲉⲡ ⲛⲉⲙ
ⲡ[ⲙ]ⲁⲣⲧⲩⲣⲟⲥ ⲉ̀ⲑⲟⲩⲁⲃ ⲉ̀ⲧⲁⲓϣⲉⲛⲏⲓ ϩⲁ ⲡⲁⲛⲓⲙ
ⲛ̀ⲣⲱⲙⲓ ⲁⲓⲧⲁⲙⲟϥ ⲉ̀ϩⲱⲃ ⲛⲓⲃⲉⲛ ⲁϥϫⲟⲥ ⲛⲏⲓ ϫⲉ
ⲉ̀ϣⲱⲡ ⲛ̀ⲧⲉⲕⲉⲣⲭⲣⲓⲁ̀ ⲁ̀ⲙⲟⲩ ⲛⲏⲓ ⲉ̀ⲡⲁⲓⲙⲁ ⲛ̀ⲧⲁϯ
ⲛⲁⲕ ⲙ̀ⲡⲉⲉ̀ⲧⲉⲕⲉⲣⲭⲣⲓⲁ̀ ⲙ̀ⲙⲟϥ ⲛ̀ⲑⲟⲥ ⲇⲉ ⲁⲥⲣⲁϣⲓ
ⲣ̄ⲡ̄ⲅ̄. ⲃ. ⲉ̀ⲙⲁϣⲱ ⲁⲩϣⲉⲡϩⲙⲟⲧ ⲛ̀ⲧⲟⲧϥ ⲙ̀ⲫϯ ⲟⲩⲟϩ ⲁϥ-

ⲧⲱⲛϥ ⲛ̀ϫⲉ ⲉⲩⲗⲟⲅⲓⲟⲥ ⲁϥⲧⲁⲗⲟϥ ⲛⲉⲙ ⲛⲏ ⲧⲏⲣⲟⲩ
ⲉ̀ⲑⲛⲉⲙⲁϥ ⲉ̀ⲧϩⲏⲗ ⲉ̀ⲡⲓⲧⲟⲡⲟⲥ ⲛ̀ⲧⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣ-
ⲅⲓⲟⲥ ϩⲏⲡⲡⲉ ⲓⲥ ⲡⲓⲣⲱⲙⲓ ϩⲱϥ ⲉ̀ⲧⲁϥⲕⲱⲗⲡ ⲙ̀ⲫⲏⲉ̀-
ⲧⲉⲛⲧⲁ ⲉⲩⲗⲟⲅⲓⲟⲥ ⲉ̀ⲧⲁϥⲙⲟⲕⲙⲉⲕ ⲛ̀ϧⲣⲏⲓ ⲛ̀ϧⲏⲧϥ
ⲡⲉϫⲁϥ ϫⲉ ϯⲥⲱⲟⲩⲛ ϫⲉ ⲁⲓⲉⲣⲛⲟⲃⲓ ⲓⲥϫⲉⲛ ⲧⲁⲙⲉ-
ⲧⲁ̀ⲗⲟⲩ ϣⲁ ⲉ̀ϧⲟⲩⲛ ⲉ̀ϯⲛⲟⲩ ⲭⲱⲣⲓⲥ ⲕⲉ ⲛⲓϣϯ
ⲣ̅ⲡ̅ⲇ̅. ⲁ. ⲛ̀ⲛⲟⲃⲓ ⲉ̀ⲧⲁⲓⲁⲓϥ ⲉⲧⲁⲓⲧⲱⲛⲧ ⲉ̀ϫⲉⲛ ⲛⲁϣⲫⲏⲣ ⲁⲓ-
ϧⲟⲑⲃⲉϥ ϧⲉⲛ ⲟⲩⲭⲣⲟϥ ⲉⲑⲃⲉ ⲛⲁⲓ ⲭⲣⲏⲙⲁ ⲛ̀ⲁⲗⲗⲟⲧ-
ⲣⲓⲟⲛ ⲛⲁⲓ ⲉⲑⲛⲁϣⲱⲡⲓ ⲛⲏⲓ ⲛ̀ⲟⲩⲕⲁⲗⲁⲥⲓⲥ ⲛ̀ⲉ̀ⲛⲉϩ
ϯⲛⲟⲩ ⲓⲥ ⲡⲉ̀ϩⲟⲟⲩ ⲙ̀ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲁϥϧⲱⲛⲧ
ϯⲛⲁⲧⲱⲛⲧ ⲛ̀ⲧⲁϣⲉ ⲛⲏⲓ ⲉ̀ⲙⲁⲩ ⲛ̀ⲧⲁϣⲗⲏⲗ ⲛ̀ⲧⲁϯ
ⲛ̀ⲟⲩⲕⲟⲩϫⲓ ⲛ̀ⲛ̀ⲧⲟⲥ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲣⲟϥ ⲡⲁⲛⲧⲱⲥ ϥⲛⲁϭⲓ
ϩⲙⲟⲧ ⲉ̀ϩⲣⲏⲓ ⲉ̀ϫⲱⲓ ⲙ̀ⲡⲉⲙⲑⲟ ⲙ̀ⲫϯ ⲛ̀ⲧⲉϥⲓ̀ⲣⲓ ⲛ̀ⲟⲩⲛⲁⲓ
ⲣ̅ⲡ̅ⲇ̅. ⲃ. ⲛⲉⲙ ⲧⲁⲧⲁⲗⲉⲡⲱⲣⲟⲥ ⲙ̀ⲯⲩⲭⲏ ⲁⲥϣⲱⲡⲓ ⲇⲉ ⲉ̀ⲧⲁ
ⲉⲩⲗⲟⲅⲓⲟⲥ ⲓ̀ ⲉ̀ⲡⲓⲧⲟⲡⲟⲥ ⲛ̀ⲧⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲁϥϣⲗⲏⲗ ⲛⲉⲙ ⲛⲏⲉ̀ⲑⲛⲉⲙⲁϥ ⲁⲩⲓ̀ ϧⲁⲧⲉⲛ ⲡⲓⲟⲓ-
ⲕⲟⲛⲟⲙⲟⲥ ⲁⲩϯ ⲛ̀ⲛⲟⲩⲇⲱⲣⲟⲛ ⲉ̀ϧⲟⲩⲛ ⲟⲩⲟϩ ⲁ̀
ⲡⲓⲟⲓⲕⲟⲛⲟⲙⲟⲥ ⲥⲟⲩⲉⲛ ⲉⲩⲗⲟⲅⲓⲟⲥ ϫⲉϥⲛⲏⲟⲩ ⲉ̀ⲡⲓ-
ⲧⲟⲡⲟⲥ ⲛ̀ⲧⲉⲙⲣⲟⲙⲡⲓ ⲕⲁⲧⲁ ⲧⲉϥⲕⲁϩⲥ ⲉϥⲟⲩⲱⲙ
ⲟⲩⲟϩ ⲉϥⲥⲱ ⲛⲉⲙⲁϥ. ⲉ̀ⲧⲁⲧⲟⲟⲩⲓ̀ ⲇⲉ ϣⲱⲡⲓ ⲁⲩⲓ̀
ⲣ̅ⲡ̅ⲉ̅. ⲁ. ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲓⲧⲟⲡⲟⲥ ⲁⲩϣⲗⲏⲗ ⲁⲩⲟ̀ϩⲓ ⲉ̀ⲣⲁⲧⲟⲩ ϣⲁ
ⲧⲟⲩϫⲱ ⲛ̀ϯⲥⲩⲛⲁⲝⲓⲥ ⲉ̀ⲃⲟⲗ ⲁϥⲓ̀ ⲉ̀ⲃⲟⲗ ⲉϥⲙⲟϣⲓ ⲛ̀ϫⲉ
ⲉⲩⲗⲟⲅⲓⲟⲥ ⲛⲉⲙ ⲛⲉϥⲣⲉⲙⲙ̀ⲃⲁⲕⲓ ϫⲉ ⲉⲩⲛⲁϩⲱⲗ
ⲉ̀ϯⲁ̀ⲅⲱⲣⲁ ϩⲏⲡⲡⲉ ⲓⲥ ⲡⲓⲣⲉⲙⲛ̀ⲭⲏⲙⲓ ⲉ̀ⲧⲁϥϣⲱⲗ
ⲙ̀ⲡⲏⲓ ⲛ̀ⲉⲩⲗⲟⲅⲓⲟⲥ ⲁϥⲓ̀ ⲉ̀ϧⲟⲩⲛ ⲉ̀ϩⲣⲁⲩ ϩⲓ ϯⲃⲏⲙⲏⲛ
ⲛ̀ⲧⲉ ⲡⲓⲧⲟⲡⲟⲥ ⲉ̀ⲣⲉ ϯⲕⲁⲥⲟⲩⲗⲓ ⲛ̀ⲧⲉ ⲉⲩⲗⲟⲅⲓⲟⲥ
ⲧⲟⲓ ⲉ̀ⲣⲟϥ ⲉ̀ⲣⲉ ⲛⲓⲙⲟⲩⲃ ⲙⲏⲣ ⲥⲁϧⲟⲩⲛ ⲙ̀ⲙⲟϥ ⲁⲩ-
ⲣ̅ⲡ̅ⲉ̅. ⲃ. ⲥⲟⲩⲱⲛϥ ⲥⲁⲧⲟⲧⲟⲩ ⲁⲩϥⲟϫⲓ ⲉ̀ϧⲟⲩⲛ ⲁⲩⲁ̀ⲙⲟⲛⲓ
ⲙ̀ⲙⲟϥ ⲛ̀ⲑⲟϥ ⲇⲉ ⲁϥⲟⲩⲱϣ ⲉ̀ⲫⲱⲧ ⲡⲉ ⲛ̀ⲑⲱⲟⲩ ⲇⲉ
ⲁⲩⲥⲟⲛϩϥ ⲁⲩⲉⲛϥ ⲉ̀ⲣⲁⲧϥ ⲙ̀ⲡⲓⲟⲓⲕⲟⲛⲟⲙⲟⲥ ⲡⲉϫⲉ

ⲡⲓⲟⲓⲕⲟⲛⲟⲙⲟⲥ ⲛⲁϥ ϫⲉ ⲁⲕⲉ̀ⲣⲟⲩ ⲛ̀ⲛⲓⲥⲕⲉⲩⲟⲥ ⲉ̀ⲧⲁⲕ-
ⲕⲟⲗⲡⲟⲩ ⲛ̀ⲑⲟϥ ⲇⲉ ⲡⲉϫⲁϥ ϫⲉ ⲙ̀ⲡⲓⲕⲉⲗⲡ ϩⲗⲓ ⲡⲁⲟ̅ⲥ̅
ⲉⲩⲗⲟⲅⲓⲟⲥ ⲕⲥⲱⲟⲩⲛ ϩⲱϥ ϫⲉ ⲁⲓⲉⲣⲣⲟⲙⲡⲓ ⲥⲛⲟⲩϯ
ⲣ̅ⲡ̅ϛ̅. ⲁ. ⲛ̀ⲉⲣⲅⲁⲧⲏⲥ ⲛⲁⲕ ⲙ̀ⲡⲓⲕⲉⲗⲡ ϩⲗⲓ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲡⲉⲕⲏⲓ
ⲉ̀ⲛⲉϩ ⲧⲁⲕⲁⲥⲟⲩⲗⲓ ⲣⲱ ⲧⲉ ⲑⲗⲓ ⲉ̀ⲧⲁⲓϣⲟⲡⲥ ⲉ̀ⲃⲟⲗ-
ϧⲉⲛ ϯⲁ̀ⲅⲱⲣⲁ ⲡⲉϫⲉ ⲡⲓⲟⲓⲕⲟⲛⲟⲙⲟⲥ ⲛⲁϥ ϫⲉ ⲭⲛⲁ̀ⲓ
ⲛⲉⲙⲏⲓ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲓⲙⲁⲛⲉⲣϣⲱⲟⲩϣⲓ̀ ⲛ̀ⲧⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ
ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛ̀ⲧⲉⲕⲱⲣⲕ ⲛⲏⲓ ⲙ̀ⲫⲣⲁⲛ ⲙ̀ⲫϯ ⲛⲉⲙ
ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ϫⲉ ⲁ̀ⲛⲟⲕ ⲁⲛ ⲉ̀ⲧⲁⲓⲕⲟⲗⲡⲟⲩ
ⲛ̀ⲧⲉⲕϣⲉ ⲛⲁⲕ ⲛ̀ⲑⲟϥ ⲇⲉ ⲁϥⲣⲁϣⲓ ϫⲉ ϥⲛⲁⲉⲣ ⲉ̀ⲃⲟⲗ
ⲣ̅ⲡ̅ϛ̅. ⲃ. ⲛ̀ⲧⲉϥϣⲉ ⲛⲁϥ ⲁϥⲱϣ ⲉ̀ⲃⲟⲗ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲙⲁⲓ
ⲛⲓⲃⲉⲛ ⲉ̀ⲧⲉⲕⲟⲩⲁϣϥ ϯⲛⲁⲱⲣⲕ ⲛⲁⲕ ⲛ̀ⲣⲏϯ ⲛⲓⲃⲉⲛ
ⲉ̀ⲧⲉⲕⲟⲩⲁϣϥ ⲁϥϭⲓⲧϥ ⲇⲉ ϫⲉ ϥⲛⲁⲱⲣⲕ ⲡⲉϫⲉ ⲡⲓⲟⲓ-
ⲕⲟⲛⲟⲙⲟⲥ ϫⲉ ⲥⲑⲟϥ ⲛⲏⲓ ⲉ̀ⲫⲁϩⲟⲩ ⲁ̀ ⲫⲁⲓ ⲥⲱⲧⲡ
ⲛⲁϥ ⲙ̀ⲫⲙⲟⲩ ⲉ̀ϩⲟⲧⲉ ⲡⲱⲛϧ ϯϫⲱ ⲙ̀ⲙⲟⲥ ⲛⲱⲧⲉⲛ
ϫⲉ ⲓⲥϫⲉⲛ ⲉ̀ⲧⲉ ⲡⲓⲣⲱⲙⲓ ⲛⲁϯ ⲛ̅ⲅ̅ϯ ⲛ̀ϣⲉⲛⲫⲁⲧ ϫⲉ
ⲣ̅ⲡ̅ⲍ̅. ⲁ. ⲉϥⲛⲁⲱⲣⲕ ⲁ̀ ⲡⲓⲗⲁⲛⲁϣ ϣⲱⲡ ⲉ̀ⲣⲟϥ ⲙ̀ⲡⲉⲙⲑⲟ ⲙ̀ⲫϯ
ⲁ̀ⲛⲟⲕ ⲇⲉ ⲁ̀ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲕⲏⲛ ⲉ̀ⲧⲁⲙⲟⲓ
ϧⲉⲛ ⲑⲣⲁⲥⲟⲩⲓ̀ ϧⲉⲛ ⲡⲁⲓⲉ̀ϫⲱⲣϩ ϫⲉ ⲥⲉⲛⲁ̀ⲓⲛⲓ ϩⲁ-
ⲣⲟⲕ ⲛ̀ⲟⲩⲣⲱⲙⲓ ϧⲉⲛ ⲣⲁⲥϯ ⲉ̀ⲧⲁϥⲕⲱⲗⲡ ⲙ̀ⲡⲉⲧⲉⲛ
ⲧⲏⲓ ⲙ̀ⲡⲉⲣⲭⲁϥ ⲉ̀ⲃⲟⲗ ⲁⲛ ⲉⲕⲉⲣⲃⲁⲥⲁⲛⲓⲍⲓⲛ ⲙ̀ⲙⲟϥ
ϣⲁⲧⲉϥϯ ⲛⲁⲕ ⲙ̀ⲡⲉⲧⲁϥⲕⲟⲗⲡ ⲧⲏⲣϥ ⲟⲩⲟϩ ⲁ̀ⲛⲟⲕ
ⲙ̀ⲡⲓⲕⲁϯ ⲉ̀ⲡⲓϩⲟⲣⲁⲙⲁ ϣⲁ ϯⲛⲟⲩ ⲁϥⲉⲣⲕⲉⲗⲉⲩⲓⲛ
ⲣ̅ⲡ̅ⲍ̅. ⲃ. ⲇⲉ ⲁⲩⲓ̀ⲛⲓ ⲛⲁϥ ⲙ̀ⲙⲁⲛⲕⲗⲁⲃⲓ ⲃ̅ ⲙ̀ⲃⲉⲣⲓ ⲉ̀ⲧⲁⲩⲉ̀ⲛⲟⲩ
ⲇⲉ ⲁⲩϯ ⲛ̀ϩⲁⲛⲛⲓϣϯ ⲛ̀ϣⲗⲁϣ ⲛⲁϥ ⲛ̀ⲑⲟϥ ⲇⲉ ⲛⲁϥ-
ϫⲱ ⲛ̀ⲣⲱϥ ⲛⲁϥⲥⲁϫⲓ ⲁⲛ ⲡⲉ ⲡⲓⲟⲓⲕⲟⲛⲟⲙⲟⲥ ⲇⲉ
ⲁϥⲱⲣⲕ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲡⲉⲕⲥⲱⲙⲁ ⲛⲁⲥⲉⲛ ⲡⲁⲓ-
ⲙⲁ[ⲛ]ⲕⲗⲁⲃⲓ ⲉ̀ⲃⲟⲗ ⲁⲛ ϣⲁ ⲛ̀ⲧⲉⲕⲙⲟⲩ ⲓⲉ ⲛ̀ⲧⲉⲕϯ
ⲛ̀ⲛⲓⲥⲕⲉⲩⲟⲥ ⲉ̀ⲧⲁⲕⲕⲟⲗⲡⲟⲩ ⲁϥⲉⲣⲕⲉⲗⲉⲩⲓⲛ ⲇⲉ
ⲉ̀ⲃⲁϣϥ ⲉ̀ⲃⲟⲗ ⲛ̀ⲛⲉϥϩⲃⲱⲥ ⲉϩⲛⲁϥ ⲁⲛ ⲉ̀ϯ ⲛ̀ϩⲁⲛ-

ⲣ̅ⲛ̅ⲏ̅. ⲁ. ⲙⲏϣ ⲛ̀ϣⲁϣ ⲛⲁϥ ⲉ̀ⲧⲁⲩⲃⲁϣϥ ⲇⲉ ⲁⲩϫⲓⲙⲓ ⲛ̀ⲛⲓ
ⲛⲟⲩⲃ ⲥⲁϧⲟⲩⲛ ⲙ̀ⲙⲟϥ ⲡⲉϫⲱⲟⲩ ϫⲉ ⲟⲩ ⲛⲉ ⲛⲁ
ⲛ̀ⲑⲟϥ ⲇⲉ ⲁϥⲟⲩⲱϣⲧ ⲙ̀ⲙⲱⲟⲩ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲓ
ⲁⲓⲉⲣⲛⲟⲃⲓ ⲡⲁⲟ̅ⲥ̅ ⲁϥⲟⲩⲱⲛϩ ⲉ̀ⲃⲟⲗ ⲙ̀ⲡⲉⲙⲑⲟ ⲛ̀ⲛⲓ
ⲙⲏϣ ϧⲉⲛ ⲑⲙⲏϯ ⲙ̀ⲡⲓⲧⲟⲡⲟⲥ ⲛ̀ⲧⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣ
ⲅⲓⲟⲥ ⲛ̀ⲑⲟϥ ⲇⲉ ⲁϥⲉⲣⲟ̀ⲙⲟⲗⲟⲅⲓⲛ ⲛ̀ϩⲱⲃ ⲛⲓⲃⲉⲛ
ⲉ̀ⲧⲁⲩϣⲱⲡⲓ ⲙ̀ⲙⲟϥ ⲉ̀ⲧⲁⲩϯ ⲛ̀ϩⲁⲛⲕⲉⲛⲓϣϯ ⲛ̀ϣⲁϣ
ⲣ̅ⲛ̅ⲏ̅. ⲃ. ⲛⲁϥ ⲁⲩϩⲓⲧϥ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲟⲩⲣⲓ ⲛ̀ⲭⲁⲕⲓ ⲟⲩⲟϩ
ⲁⲩⲭⲁϥ ⲛ̀ⲁⲧⲟⲩⲱⲙ ⲛ̀ⲁⲧⲥⲱ ϩⲱⲥ ⲧⲉ ⲛ̀ⲧⲉϥⲙⲟⲩ
ⲉ̀ⲧⲁ ⲉ̀ⲩⲗⲟⲅⲓ[ⲟⲥ] ⲇⲉ ϭⲓ ⲛ̀ⲛⲓⲛⲟⲩⲃ ⲁϥϯ ⲏ̅ :
ⲛ̀ⲗⲟⲩⲕⲟϫⲓ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲓⲧⲟⲡⲟⲥ ⲁϥⲓ̀ⲣⲓ ⲛ̀ⲟⲩⲛⲓϣϯ
ⲛ̀ⲁⲣⲓⲥⲧⲟⲛ ⲛ̀ⲛⲓϩⲏⲕⲓ ⲛⲉⲙ ⲛⲓϫⲱⲃ ⲉϥⲣⲁϣⲓ ⲉϥϣⲉⲡ
ϩⲙⲟⲧ ⲛ̀ⲧⲟⲧϥ ⲙ̀ⲫϯ ⲛⲉⲙ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲣ̅ⲛ̅ⲑ̅. ⲁ. ⲫⲏⲉ̀ⲧⲓ̀ⲣⲓ ⲛ̀ⲛⲓϫⲟⲙ ⲛⲉⲙ ⲛⲓϣⲫⲏⲣⲓ ⲛⲓⲛⲟⲩⲃ ⲇⲉ
ⲉ̀ⲧⲁⲩϫⲉⲙⲟⲩ ⲛ̀ⲧⲟⲧϥ ⲙ̀ⲡⲓⲣⲱⲙⲓ ⲛⲁⲩⲓ̀ⲣⲓ ⲇⲉ ⲛ̀ϩⲟⲩⲓ̀
ⲉ ⲛ̀ϣⲟ ⲛ̀ⲗⲟⲩⲕⲟϫⲓ ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲇⲉ ⲁ̀ ⲉⲩⲗⲟ
ⲅⲓⲟⲥ ϯϩⲟ ⲉ̀ⲡⲓⲟⲓⲕⲟⲛⲟⲙⲟⲥ ⲁⲩⲭⲱ ⲙ̀ⲡⲓⲣⲱⲙⲓ ⲉ̀ⲃⲟⲗ
ⲁϥϯ ⲛⲁϥ ⲛ̀ⲅ̅ ⲛ̀ⲗⲟⲩⲕⲟϫⲓ ⲛⲉⲙ ϯⲕⲁⲥⲟⲩⲗⲓ ⲉⲧⲧⲟ
ϩⲓⲱⲧϥ ⲁϥⲭⲁϥ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲟⲩϩⲓⲣⲏⲛⲏ ⲡⲓⲣⲱⲙⲓ
ⲇⲉ ϩⲱϥ ⲉ̀ⲧⲁϥⲛⲁⲩ ⲉ̀ϯⲙⲉⲧϣⲉⲛϩⲏⲧ ⲛ̀ⲧⲉ ⲉⲩⲗⲟ
ⲣ̅ⲛ̅ⲑ̅. ⲃ. ⲅⲓⲟⲥ ⲛⲉⲙ ⲛⲓϫⲟⲙ [ⲛⲉⲙ] ⲛⲓϣⲫⲏⲣⲓ ⲛ̀ⲧⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ
ⲅⲉⲱⲣⲅⲓⲟⲥ ⲕⲁⲧⲁⲫⲣⲏϯ ⲉ̀ⲧⲁϥⲧⲁⲙⲉ ⲡⲓⲟⲓⲕⲟⲛⲟⲙⲟⲥ
ⲉ̀ⲡⲓϩⲟⲣⲁⲙⲁ ⲁϥϯ ⲛ̀ϯⲕⲉ ⲓ̀ϯ ⲛ̀ⲗⲟⲩⲕⲟϫⲓ ⲉ̀ϧⲟⲩⲛ
ⲉ̀ⲡⲓⲧⲟⲡⲟⲥ ⲛ̀ⲧⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁϥϣⲱⲡⲓ ⲉϥ
ϣⲉⲙϣⲓ ⲛ̀ⲛⲏⲉ̀ⲧϣⲱⲛⲓ ϣⲁ ⲡⲉ̀ϩⲟⲟⲩ ⲛ̀ⲧⲉ ⲡⲉϥⲙⲟⲩ
ⲁ̀ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ϭⲓ ϩⲙⲟⲧ ⲉ̀ϫⲱϥ ⲁⲩⲭⲁ ⲛⲉϥ
ⲣ̅ⲝ̅. ⲁ. ⲛⲟⲃⲓ ⲛⲁϥ ⲉ̀ⲃⲟⲗ ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲁ̀ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣ
ⲅⲓⲟⲥ ⲟⲩⲟⲛϩϥ ⲉ̀ⲉⲩⲗⲟⲅⲓⲟⲥ ϧⲉⲛ ⲡⲓⲉ̀ϫⲱⲣϩ ⲡⲉϫⲁϥ
ⲛⲁϥ ϫⲉ ⲁ̀ ⲡⲟ̅ⲥ̅ ⲥⲱⲧⲉⲙ ⲉ̀ⲛⲉⲕⲡⲣⲟⲥⲉⲩⲭⲏ ⲛⲉⲙ
ⲛⲉⲕⲙⲉⲧⲛⲁⲏⲧ ϩⲟⲥⲟⲛ ⲁⲓⲉ̀ⲙⲓ ϫⲉ ⲡⲓⲛⲁⲓ ⲛ̀ϧⲏⲧⲓ

ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲛⲓϩⲏⲕⲓ ⲛⲉⲙ ⲛⲓϫⲱⲃ ϯⲛⲁⲓ̀ⲣⲓ ⲛ̀ⲟⲩⲛⲁⲓ
ⲛⲉⲙⲁⲕ ϧⲉⲛ ⲡⲁⲓ̀ⲉ̀ⲛⲉϩ ⲛⲉⲙ ϧⲉⲛ ⲡⲉⲑⲛⲏⲟⲩ ⲁⲕ-
ρζ̄. β. ϣⲁⲛⲟⲩⲱϣ ⲉ̀ϩⲱⲗ ⲉ̀ⲡⲉⲕⲏⲓ ϫⲛⲁϫⲓⲙⲓ ⲙ̀ⲡⲁⲓⲕⲉⲛϣϯ
ⲛ̀ⲕⲱ ⲛ̀ⲧⲁⲕ ⲉ̀ⲧⲁϥⲥⲱⲣⲉⲙ ⲉϥⲟⲡⲧ ⲙ̀ⲡⲓⲟⲑⲏⲕⲏ ⲛⲉⲙ
ϣⲉ ϭⲓⲧⲟⲩ ⲛⲁⲕ ⲉ̀ⲧⲉⲕⲡⲟⲗⲓⲥ ϩⲓⲛⲁ ⲛ̀ⲧⲉⲕⲕⲱⲧ
ⲛ̀ⲟⲩⲧⲟⲡⲟⲥ ϧⲉⲛ ⲡⲁⲣⲁⲛ ϯⲛⲁⲥⲙⲟⲩ ⲉ̀ⲣⲟⲕ ϫⲉ
ⲛ̀ⲛⲉⲕϣⲱⲧ ⲛ̀ϩⲗⲓ ⲛ̀ⲁ̀ⲅⲁⲑⲟⲛ ϧⲉⲛ ⲡⲉⲕⲱⲛϧ ⲁⲥ-
ϣⲱⲡⲓ ⲇⲉ ⲉ̀ⲧⲁ ⲡⲓⲟⲩⲱⲓⲛⲓ ϣⲁⲓ ⲁ̀ ⲉⲩⲗⲟⲅⲓⲟⲥ ⲥⲁϫⲓ
ρζ̄λ̄. ⲁ. ⲛⲉⲙ ⲛⲓⲣⲱⲙⲓ ⲉ̀ϩⲱⲃ ⲛⲓⲃⲉⲛ ⲉ̀ⲧⲁ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣ-
ⲅⲓⲟⲥ ϫⲟⲧⲟⲩ ⲛⲁϥ ϧⲉⲛ ⲡⲓⲉ̀ϫⲱⲣϩ ⲁⲩⲉⲣϣⲫⲏⲣⲓ
ⲉ̀ⲙⲁϣⲱ ⲟⲩⲟϩ ⲁⲩⲧⲁⲗⲱⲟⲩ ⲛ̀ⲟⲩϫⲟⲓ ⲁⲩⲉⲣϩⲱⲧ
ⲉ̀ⲧⲁⲛⲧⲓⲟ̀ⲭⲓⲁ̀ ϩⲏⲡⲡⲉ ⲓⲥ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁϥⲓ̀ⲛⲓ
ⲙ̀ⲡⲓϫⲟⲓ ⲛ̀ⲧⲉ ⲉⲩⲗⲟⲅⲓⲟⲥ ⲉ̀ϧⲟⲩⲛ ⲉϩⲣⲁⲩ ⲉ̀ⲣⲉ ⲟⲩⲟⲛ
ⲟⲩⲛⲓϣϯ ⲙ̀ⲡⲉⲑⲛⲁⲛⲉϥ ⲧⲁⲗⲏⲟⲩⲧ ⲉ̀ⲣⲟϥ ⲛⲉⲙ
ρζ̄λ̄. β. ϩⲁⲛϣⲉ ⲛ̀ⲕⲩⲡⲁⲣⲓⲥⲟⲥ ⲁ̀ ⲉⲩⲗⲟⲅⲓⲟⲥ ⲇⲉ ⲥⲟⲩⲱⲛϥ
ⲛⲉⲙ ⲛⲏⲉ̀ⲑⲛⲉⲙⲁϥ ⲁⲩⲧⲱⲟⲩⲛⲟⲩ ⲁⲩⲧⲁⲗⲱⲟⲩ ⲉ̀ⲣⲟϥ
ⲉⲩⲣⲁϣⲓ ⲁⲩⲉⲛϥ ⲉ̀ϩⲣⲏⲓ ⲉ̀ⲧⲁⲛⲧⲓⲟ̀ⲭⲓⲁ̀ ⲁⲩϩⲓⲱⲓϣ
ⲛ̀ϯⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ ⲉ̀ⲧⲁⲩⲥⲱⲧⲉⲙ ⲇⲉ ⲁⲩϯⲱ̀ⲟⲩ ⲙ̀ⲫϯ
ⲛⲉⲙ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁ̀ ⲉⲩⲗⲟⲅⲓⲟⲥ ⲇⲉ ϯ
ⲛ̀ϩⲁⲛⲛⲓϣϯ ⲛ̀ⲁ̀ⲅⲁⲡⲏ ⲙ̀ⲛⲓϩⲏⲕⲓ ⲛⲉⲙ ⲛⲓϫⲱⲃ ⲛⲉⲙ
ρζ̄β̄. ⲁ. ⲛⲓⲟⲣⲫⲁⲛⲟⲥ ⲙ̀ⲡⲉϩⲟⲟⲩ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛⲁⲣⲉ
ⲛⲉϥⲡⲣⲟⲥⲉⲩⲭⲏ ⲛⲉⲙ ⲛⲉϥⲡⲣⲟⲥⲫⲟⲣⲁ ⲛⲉⲙ ⲛⲉϥ-
ⲁ̀ⲡⲁⲣⲭⲏ ⲙⲏⲛ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲛⲓⲉ̀ⲕⲕⲗⲏⲥⲓⲁ̀ ⲛ̀ⲥⲛⲟⲩ
ⲛⲓⲃⲉⲛ ⲁϥⲕⲱⲧ ⲛ̀ⲟⲩⲧⲟⲡⲟⲥ ⲉϥⲧⲁⲓⲏⲟⲩⲧ ϧⲉⲛ ⲫⲣⲁⲛ
ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲉ̀ⲑⲟⲩⲁⲃ ⲁϥ-
ϣⲱⲡⲓ ⲉϥϣⲉⲙϣⲓ ⲛ̀ϧⲏⲧϥ ⲛ̀ⲑⲟϥ ⲛⲉⲙ ⲧⲉϥⲥϩⲓⲙⲓ ⲛⲉⲙ
ρζ̄β̄. β. ⲛⲉϥϣⲏⲣⲓ ϣⲁ ⲡⲉϩⲟⲟⲩ ⲛ̀ⲧⲉ ⲡⲉϥⲙⲟⲩ ⲁ̀ ⲡⲓⲁ̀ⲅⲓⲟⲥ
ⲅⲉⲱⲣⲅⲓⲟⲥ ϭⲓ ϩⲙⲟⲧ ⲉ̀ϫⲱϥ ⲙ̀ⲡⲉⲙⲑⲟ ⲙ̀ⲫϯ ⲁϥⲉⲣϣ-
ⲫⲏⲣ ⲉⲧⲉϥⲙⲉⲧⲟⲩⲣⲟ ϧⲉⲛ ⲓ̀ⲗⲏ̅ⲙ ⲛ̀ⲧⲉ ⲧⲫⲉ ⲡⲓⲙⲁ ⲉ̀ⲧⲁϥ-
ϭⲓϣϣⲱⲟⲩ ⲙ̀ⲙⲟϥ ⲁϥⲉⲣϣⲁⲓ ⲛⲉⲙ ⲛⲏⲉ̀ⲑⲟⲩⲁⲃ ⲧⲏⲣⲟⲩ

ⲣ̅ⲝ̅ⲅ̅. ⲁ. ϯϣⲫⲏⲣⲓ ⲙ̀ⲙⲁϩ ⲉ̅ ⲛ̀ⲧⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ.

ⲁⲥϣⲱⲡⲓ ⲇⲉ ϧⲉⲛ ⲑⲙⲉⲧⲟⲩⲣⲟ ⲛ̀ⲇⲓⲟⲕⲗⲏⲇⲓⲁ̀ⲛⲟⲥ
ⲡⲓⲁ̀ⲛⲟⲙⲟⲥ ⲛ̀ϣⲁⲙϣⲉ ⲓ̀ⲇⲱⲗⲟⲛ ⲫⲏⲉ̀ⲧϩⲱⲟⲩ ⲉ̀ⲃⲟⲗ
ⲟⲩⲇⲉ ⲡⲕⲁϩⲓ ⲧⲏⲣϥ ⲛⲉ ⲟⲩⲟⲛ ⲟⲩⲥⲧⲣⲁⲧⲩⲗⲁⲧⲏⲥ
ϧⲉⲛ ⲧⲉϥⲙⲉⲧⲟⲩⲣⲟ ⲉ̀ⲡⲉϥⲣⲁⲛ ⲡⲉ ⲉⲩϩⲓⲟⲥ ⲉϥⲟⲓ
ⲛ̀ⲁⲅⲣⲓⲟⲥ ϧⲉⲛ ⲥⲙⲟⲧ ⲟⲩⲟϩ ⲛ̀ⲉ̀ⲡⲁⲛⲧⲣⲟⲡⲟⲥ ⲉϥ-
ⲣ̅ⲝ̅ⲅ̅. ⲃ. ϩⲱⲟⲩ ⲉ̀ⲙⲁϣⲱ ⲡⲟⲩⲣⲟ ⲇⲉ ⲇⲓⲟⲕⲗⲏⲇⲓⲁ̀ⲛⲟⲥ (sic)
ⲁϥⲑⲱϣ ⲛⲁϥ ⲛ̀ⲅ̅ ⲛ̀ⲑⲃⲁ ⲙ̀ⲙⲁⲧⲟⲓ ⲟⲩⲟϩ ⲁϥⲟⲩⲟⲣ-
ⲡⲟⲩ ⲉ̀ϧⲣⲏⲓ ⲉ̀ⲭⲏⲙⲓ ⲉⲑⲣⲟⲩϣⲟⲣϣⲉⲣ ⲛ̀ⲛⲓⲉ̀ⲕⲕⲗⲏⲥⲓⲁ̀
ⲧⲏⲣⲟⲩ ⲟⲩⲟϩ ⲛ̀ⲥⲉⲕⲱⲧ ⲙ̀ⲛⲓⲉⲣⲫⲏⲟⲩⲓ . ⲛ̀ⲧⲉ ⲛⲓⲓ̀ⲇⲱ-
ⲗⲟⲛ ⲉⲧϭⲁϧⲉⲙ ϧⲉⲛ ⲙⲁⲓ ⲛⲓⲃⲉⲛ ⲫⲁⲓ ⲇⲉ ϧⲉⲛ
ⲡϫⲓⲛⲑⲣⲉϥⲓ̀ ⲉ̀ϧⲣⲏⲓ ⲉ̀ⲧⲭⲱⲣⲁ ⲛ̀ⲭⲏⲙⲓ ⲁϥⲑⲱϣ
ⲛ̀ϩⲁⲛϩⲩⲅⲉⲙⲱⲛ ⲕⲁⲧⲁ ⲃⲁⲕⲓ ⲛⲉⲙ ϩⲁⲛⲕⲟⲙⲏⲥ
ⲣ̅ⲝ̅ⲇ̅. ⲁ. ⲛⲉⲙ ϩⲁⲛⲇⲟⲩⲝ ⲟⲩⲟϩ ⲁϥⲉⲣⲕⲉⲗⲉⲩⲓⲛ ⲉⲑⲣⲟⲩⲥⲟⲛϩ
ⲛ̀ⲛⲓⲭⲣⲓⲥⲧⲓⲁ̀ⲛⲟⲥ ⲧⲏⲣⲟⲩ ⲕⲁⲧⲁ ⲗ̀ⲡⲁⲣⲭⲓⲁ̀ ⲛⲓⲃⲉⲛ
ⲁϥϯ ⲛⲱⲟⲩ ⲛ̀ϩⲁⲛⲛⲓϣϯ ⲛ̀ⲇⲓⲙⲟⲣⲓⲁ̀ ⲛⲉⲙ ϩⲁⲛ-
ⲃⲁⲍⲁⲛⲟⲥ ⲉⲩϧⲟⲥⲓ ⲉ̀ⲡϧⲁⲓ ⲇⲉ ⲁⲩⲱ̀ⲗⲓ ⲙ̀ⲧⲟⲩⲁ̀ⲫⲉ
ϧⲉⲛ ⲣⲱⲥ ⲛ̀ⲧⲥⲏϥⲓ ⲁⲩϣⲱⲡⲓ ⲙ̀ⲙⲁⲣⲧⲩⲣⲟⲥ ⲁⲩⲙⲟⲩ
ⲉ̀ϫⲉⲛ ⲫⲣⲁⲛ ⲙ̀ⲡⲉⲛⲟ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲟⲩⲟϩ ⲁϥⲟⲩⲱⲣⲡ
ⲣ̅ⲝ̅ⲇ̅. ⲃ. ⲛ̀ⲟⲩⲡⲣⲟⲥⲧⲟⲅⲙⲁ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲭⲁ ⲧⲏⲣⲥ ⲛ̀ⲭⲏⲙⲓ
ⲁⲩϣⲟⲣϣⲉⲣ ⲛ̀ⲛⲓⲉⲕⲕⲗⲏⲥⲓⲁ̀ ⲧⲏⲣⲟⲩ ⲟⲩⲟϩ ⲁⲩⲕⲱⲧ
ⲛ̀ⲛⲓⲉⲣⲫⲏⲟⲩⲓ̀ ⲛ̀ⲧⲉ ⲛⲓⲓ̀ⲇⲱⲗⲟⲛ ⲉⲑⲣⲟⲩϣⲉⲙϣⲓ ⲛ̀ⲛⲓ-
ⲇⲉⲙⲱⲛ ⲛ̀ϧⲏⲧⲟⲩ ⲁⲥϣⲱⲡⲓ ⲇⲉ ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ
ⲧⲏⲣⲟⲩ ⲗ̀ ⲫϯ ⲡⲓⲁ̀ⲅⲁⲑⲟⲥ ⲉⲣⲫⲙⲉⲩⲓ̀ ⲛ̀ⲛⲓⲡⲉⲧϩⲱⲟⲩ
ⲧⲏⲣⲟⲩ ⲉ̀ⲧⲁϥⲁⲓⲧⲟⲩ ⲛ̀ϫⲉ ⲡⲓⲁ̀ⲥⲉⲃⲏⲥ ⲛ̀ⲟⲩⲣⲟ ⲇⲓⲟⲕ-
ⲗⲏⲇⲓⲁ̀ⲛⲟⲥ ⲛⲉⲙ ⲛⲓⲥⲛⲟϥ ⲛ̀ⲁⲑⲛⲟⲃⲓ ⲛ̀ⲧⲉ ⲛⲓⲁ̀ⲅⲓⲟⲥ
ⲣ̅ⲝ̅ⲉ̅. ⲁ. ⲙ̀ⲙⲁⲣⲧⲩⲣⲟⲥ ⲉ̀ⲑⲟⲩⲁⲃ ⲉ̀ⲧⲁϥⲫⲟⲛⲟⲩ ⲉ̀ⲃⲟⲗ ⲉ̀ⲧⲁⲥ-
ϧⲱⲛⲧ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲣⲟϥ ⲛ̀ϫⲉ ⲧⲉϥϧⲁⲉ̀ ⲁϥⲙⲟⲩϯ

ⲉ̀ⲉⲩϩⲓⲟⲥ ⲡⲓⲥⲧⲣⲁⲧⲓⲗⲁⲧⲏⲥ ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ϯⲉ̀ⲙⲓ
ϫⲉ ⲛ̀ⲑⲟⲕ ⲟⲩⲣⲱⲙⲓ ⲛ̀ⲥⲁⲃⲉ ⲉⲕϫⲱ̀ⲕ ⲉ̀ⲃⲟⲗ ⲙ̀ⲡⲓⲡⲣⲟⲥ-
ⲧⲟⲅⲙⲁ ⲛ̀ⲧⲉ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲛⲉⲙ ⲛⲟⲩϩⲟⲛϩⲉⲛ ϯⲛⲟⲩ
ϫⲉ ⲧⲱⲛⲕ ϭⲓ ⲛⲁⲕ ⲛ̀ⲟⲩⲃⲟⲏ̀ⲑⲓⲁ̀ ⲙⲁⲧⲟⲓ ⲛⲉⲙ ⲡⲓⲡ-
ⲣ̅ⲝ̅ⲉ̅. ⲃ. ⲣⲟⲥⲧⲟⲅⲙⲁ ⲛ̀ⲧⲉ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲙⲁϣⲉ ⲛⲁⲕ ϧⲉⲛ
ⲟⲩⲭⲱⲗⲉⲙ ⲉ̀ϯⲥⲓⲣⲓⲁ̀ ⲛ̀ⲧⲉ ϯⲡⲁⲗⲏⲥⲧⲓⲛⲏ ⲟⲩⲟϩ
ⲙⲁϣⲉ ⲛⲁⲕ ⲛ̀ϣⲟⲣⲡ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲧⲟⲡⲟⲥ ⲙ̀ⲫⲏⲉ̀ⲧⲟⲩ-
ⲙⲟⲩϯ ⲉ̀ⲣⲟϥ ϫⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛ̀ⲧⲉⲕϣⲉⲣϣⲱⲣⲥ ϣⲁ
ⲛⲉⲥⲥⲉⲛϯ ϫⲉ ⲟⲩⲏⲓ ϯϣⲱ̀ⲟⲩ ⲛ̀ϩⲏⲧ ⲁⲛ ⲉⲓⲥⲱⲧⲉⲙ
ⲉⲑⲃⲉ ⲛⲓϫⲟⲙ ⲙ̀ⲙⲉⲧⲁ̀ⲭⲱ ⲉ̀ⲧⲩⲩⲑⲁⲙⲓⲱ̀ⲟⲩ ϧⲉⲛ
ⲡⲉϥⲣⲁⲛ ⲫⲁⲓ ⲉ̀ⲧⲁ ⲇⲁⲇⲓⲁ̀ⲛⲟⲥ ⲡⲓⲡⲉⲣⲥⲓⲥ ⲱ̀ⲗⲓ ⲛ̀ⲧⲉ-
ⲣ̅ⲝ̅ⲋ̅. ⲁ. ϥⲁ̀ⲫⲉ ⲓⲥ ⲟⲩⲙⲏϣ ⲛ̀ⲣⲟⲙⲡⲓ ⲟⲩⲟϩ ⲁⲩⲕⲱⲧ ⲛ̀ⲟⲩⲧⲟ-
ⲡⲟⲥ ϧⲉⲛ ⲡⲉϥⲣⲁⲛ ⲉ̀ⲣⲉ ϩⲁⲛⲭⲣⲏⲥⲧⲓⲁ̀ⲛⲟⲥ ⲛ̀ϧⲏⲧϥ
ⲉⲩⲓ̀ⲣⲓ ⲛ̀ϩⲁⲛϫⲟⲙ ⲛⲉⲙ ϩⲁⲛⲙⲏⲓⲛⲓ ϧⲉⲛ ϧⲁⲛϩ-
ⲃⲏⲟⲩⲓ̀ ⲙ̀ⲙⲁⲅⲓⲁ̀ ϩⲱⲥ ⲧⲉ ⲛ̀ⲧⲉ ⲡⲉϥⲣⲁⲛ ⲉⲣⲛⲓϣϯ
ϧⲉⲛ ⲛⲓⲭⲱⲣⲁ ⲧⲏⲣⲟⲩ ⲁ̀ ⲟⲩⲙⲏϣ ⲭⲱ ⲛ̀ⲥⲱⲟⲩ
ⲛ̀ⲛⲓⲛⲟⲩϯ ⲉ̀ⲧⲧⲁⲓⲏⲟⲩⲧ ⲁⲩⲟⲩⲁ̀ϩⲟⲩ ⲛ̀ⲥⲁ ⲛⲓϫⲟⲙ
ⲣ̅ⲝ̅ⲋ̅. ⲃ. ⲙ̀ⲫⲏⲉ̀ⲧⲉⲙⲙⲁⲩ ⲁⲩϣⲱⲡⲓ ⲛ̀ⲭⲣⲏⲥⲧⲓⲁ̀ⲛⲟⲥ ⲉⲩϩⲓⲟⲥ
ⲇⲉ ⲡⲓⲥⲧⲣⲁⲧⲓⲗⲁⲧⲏⲥ ⲁϥⲟⲩⲱϣⲧ ⲙ̀ⲡⲟⲩⲣⲟ ⲟⲩⲟϩ
ⲁϥϭⲓ ⲙ̀ⲡⲓⲡⲣⲟⲥⲧⲟⲅⲙⲁ ⲛ̀ⲧⲟⲧϥ ⲟⲩⲟϩ ⲁ̀ ⲡⲟⲩⲣⲟ
ⲑⲱϣ ⲛⲁϥ ⲛ̀ⲅ̅ ⲛ̀ϣⲟ ⲙ̀ⲙⲁⲧⲟⲓ ⲟⲩⲟϩ ⲁϥⲟⲩⲟⲣⲡⲟⲩ
ⲉ̀ϯⲥⲓⲣⲓⲁ̀ ⲁϥϩⲱⲛϩⲉⲛ ⲛⲁϥ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲁⲕ-
ϣⲁⲛϣⲟⲣϣⲉⲣ ⲙ̀ⲡⲧⲟⲡⲟⲥ ⲛ̀ⲧⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛ̀ϣⲟⲣⲡ
ⲣ̅ⲝ̅ⲍ̅. ⲁ. ⲡⲁⲓⲣⲏϯ ⲉⲕⲉ̀ϣⲟⲣϣⲉⲣ ⲛ̀ⲛⲓⲉⲕⲕⲗⲏⲥⲓⲁ̀ ⲧⲏⲣⲟⲩ ⲟⲩⲟϩ
ⲉⲕⲉ̀ⲥⲱⲛϩ ⲛ̀ⲛⲓⲭⲣⲓⲥⲧⲓⲁ̀ⲛⲟⲥ ⲧⲏⲣⲟⲩ ⲛ̀ⲧⲉⲕϩⲓⲧⲟⲩ
ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲛⲓϣⲧⲉⲕⲱⲟⲩ ⲟⲩⲟϩ ⲛ̀ⲧⲉⲕⲉⲣⲇⲓⲙⲟⲣⲓⲛ
ⲙ̀ⲙⲱⲟⲩ ⲛ̀ⲧⲉⲕϯ ⲛⲱⲟⲩ ⲛ̀ϩⲁⲛⲛⲓϣϯ ⲛ̀ⲃⲁⲍⲁⲛⲟⲥ
ⲉⲩϧⲟⲥⲓ ⲟⲩⲟϩ ⲛⲏⲉ̀ⲑⲛⲁⲟⲩⲱϣⲧ ⲛ̀ⲛⲉⲛⲛⲟⲩϯ ⲁⲛ
ⲉⲕⲉ̀ⲱ̀ⲗⲓ ⲛ̀ⲧⲟⲩⲁ̀ⲫⲏ ⲛ̀ⲧⲥⲏϥⲓ ⲟⲩⲟϩ ⲡⲓⲥⲧⲣⲁⲧⲓⲗⲁ-
ⲣ̅ⲝ̅ⲍ̅. ⲃ. ⲧⲏⲣ (sic) ⲁϥϭⲓ ⲛ̀ⲛⲓⲙⲁⲧⲟⲓ ⲉⲑⲛⲉⲙⲁϥ ⲁϥⲧⲁⲗⲱⲟⲩ

ⲛ̀ϩⲁⲛⲉ̀ϫⲛⲟⲩ ⲁϥⲉⲣϩⲱⲧ ⲉ̀ϯⲥⲓⲣⲓⲁ̀ ⲟⲩⲟϩ ⲉ̀ⲧⲁⲩ-
ⲙⲟⲛⲓ ⲙ̀ⲡⲓϩⲟⲣⲙⲉⲥ ⲛ̀ⲧⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛ̀ϫⲱ-
ⲗⲉⲙ ⲛ̀ⲑⲱⲟⲩ ⲧⲏⲣⲟⲩ ⲁⲩⲓ̀ ⲉ̀ϩⲣⲏⲓ ⲉ̀ϯⲡⲟⲗⲓⲥ ⲉⲣⲉ
ⲧⲟⲧⲟⲩ ⲧⲁϫⲣⲏⲟⲩⲧ ⲛ̀ⲧⲥⲏϥⲓ ⲛⲉⲙ ϩⲁⲛϩⲁⲣⲙⲁ
ⲛⲉⲙ ϩⲁⲛⲫⲓϯ ⲛⲉⲙ ϩⲁⲛⲥⲟⲑⲛⲉϥ ⲟⲩⲟϩ ⲁ̀ ϯⲡⲟⲗⲓⲥ
ⲣ̅ⲝ̅ⲏ̅. ⲁ. ⲧⲏⲣⲥ ϣⲑⲟⲣⲧⲉⲣ ⲛ̀ⲧⲉ ⲛ̀ⲡⲁϣⲁⲓ ⲛ̀ⲛⲓⲙⲁⲧⲟⲓ ⲉⲩϩⲓⲟⲥ
ⲇⲉ ⲁϥϣⲉ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲧⲟⲡⲟⲥ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲉ̀ⲣⲉ ⲟⲩϣⲃⲱⲧ ϧⲉⲛ ⲧⲉϥϫⲓϫ ϧⲉⲛ ⲟⲩⲛⲓϣϯ ⲙ̀ⲙⲉⲧ-
ϭⲁⲥⲓϩⲏⲧ ⲉ̀ⲣⲉ ⲡⲁϣⲁⲓ ⲛ̀ⲛⲓⲙⲁⲧⲟⲓ ⲟⲩⲉϩ ⲛ̀ⲥⲱϥ
ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲁⲗⲗⲟⲫⲉⲣⲛⲏⲥ ⲙ̀ⲡⲓⲥⲏⲟⲩ ⲉⲧⲧⲏ ⲡⲓⲛⲓϣϯ
ⲛ̀ⲁⲣⲭⲱⲛ ⲛ̀ⲧⲉ ⲛⲁⲃⲟⲩⲭⲟⲇⲟⲛⲟⲥⲟⲣ ⲟⲩⲟϩ ⲉ̀ⲧⲁϥϣⲉ
ⲣ̅ⲝ̅ⲏ̅. ⲃ. ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲓⲧⲟⲡⲟⲥ ⲁϥⲛⲁⲩ ⲉ̀ⲡⲓⲫⲁⲛⲟⲥ ⲉϥⲙⲟϩ
ⲉ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲉϫⲁϥ ϫⲉ ⲁ̀ⲛⲁⲩ ⲉ̀ⲑⲙⲉ-
ⲧⲁⲧϩⲏⲧ ⲛ̀ⲛⲓⲭⲣⲏⲥⲧⲓⲁ̀ⲛⲟⲥ ⲙⲏ ⲉⲣⲉ ⲛⲁⲓⲛⲟⲩϯ
ⲛ̀ⲧⲱⲟⲩⲓ ⲙ̀ⲃⲉⲗⲗⲉ ⲓⲉ ⲫⲣⲏ ⲉⲧⲉⲣⲟⲩⲱⲓⲛⲓ ϥⲉⲣⲭⲣⲓⲁ̀
ⲛ̀ⲟⲩⲑⲃⲁ ⲛ̀ϧⲏⲃⲥ ⲉⲧⲉⲣⲟⲩⲱⲓⲛⲓ ⲟⲩⲟϩ ⲁϥϯ ⲧⲟⲧϥ
ⲉ̀ⲡⲓϣⲃⲱⲧ ⲉ̀ⲧϧⲉⲛ ˙ⲧⲉϥϫⲓϫ ⲁϥϯ ⲛ̀ⲟⲩϣⲗⲁϣ ϧⲉⲛ
ⲣ̅ⲝ̅ⲑ̅. ⲁ. ⲡⲓⲫⲁⲛⲟⲥ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲟⲩ ⲡⲉ ⲫⲁⲓ ⲟⲩⲟϩ ⲁϥ-
ⲕⲱϣ ⲛ̀ϫⲉ ⲡⲓⲫⲁⲛⲟⲥ ⲁϥⲛⲟϫϧ ⲉ̀ϧⲣⲏⲓ ⲉ̀ϫⲱϥ ⲛⲉⲙ
ϩⲁⲛⲕⲉⲟⲩⲟⲛ ϧⲉⲛ ⲛⲓⲙⲁⲧⲟⲓ ⲟⲩⲟϩ ⲁ̀ ⲟⲩⲕⲟⲩϫⲓ
ⲙ̀ⲃⲁϫⲏⲛⲓ ⲑⲟⲩϫ ⲉ̀ϧⲣⲏⲓ ϧⲉⲛ ⲧⲉϥⲁ̀ⲫⲉ ⲛ̀ⲑⲟϥ ⲇⲉ
ⲙ̀ⲡⲉϥⲉ̀ⲙⲓ ⲉ̀ⲣⲟⲥ ⲙⲁⲓ ⲛⲓⲃⲉⲛ ⲛ̀ⲧⲉ ⲡⲉϥⲥⲱⲙⲁ ⲉ̀ⲧⲁ
ⲡⲓⲛⲉϩ ⲧⲁϩⲟϥ ⲁϥⲕⲱⲕ ⲛ̀ⲥⲉϩⲧ ⲛ̀ⲑⲟϥ ⲇⲉ ⲛⲁϥ-
ⲙⲉⲩⲓ̀ ϫⲉ ⲫⲁⲓ ⲙ̀ⲙⲁⲩⲁⲧϥ ⲡⲉⲑⲛⲁϣⲱⲡⲓ ⲙ̀ⲙⲟϥ
ⲣ̅ⲝ̅ⲑ̅. ⲃ. ⲡⲉϫⲁϥ ⲛ̀ⲛⲓⲙⲁⲧⲟⲓ ϫⲉ ϣⲁⲫⲟⲟⲩ ⲛⲁⲛ ⲥⲱⲧⲉⲙ ϧⲉⲛ
ⲛⲉⲛⲙⲁϣϫ ϫⲉ ⲟⲩⲟⲛ ϩⲁⲛⲁ̀ⲭⲱ ⲙ̀ⲡⲁⲓⲙⲁ ⲙ̀ⲫⲟⲟⲩ
ⲇⲉ ⲁⲛⲛⲁⲩ ϧⲉⲛ ⲛⲉⲛⲃⲁⲗ ϫⲟⲩϣⲧ ⲛ̀ⲧⲉ ˙ⲧⲉⲛⲛⲁⲩ
ⲉ̀ⲛⲁϫⲓϫ ⲛⲉⲙ ⲛⲁϭⲁⲗⲁⲩϫ ϫⲉ ⲟⲩ ⲉ̀ⲧⲁϥϣⲱⲡⲓ
ⲙ̀ⲙⲱⲟⲩ ϩⲟⲥⲟⲛ ⲉ̀ⲣⲉ ⲛⲓⲙⲏϣ ⲛ̀ⲧⲉ ⲛⲓⲙⲁⲧⲟⲓ ⲕⲱϯ
ⲉ̀ⲣⲟϥ ⲉⲩⲉⲣϣⲫⲏⲣⲓ ⲛ̀ϯϫⲟⲙ ⲛ̀ⲧⲉ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ

ⲣ̄ⲡ̄ ⲁ. ⲉ̀ⲑⲟⲩⲁⲃ ⲉ̀ⲧⲁϥⲉⲣⲉⲡⲓⲑⲩⲙⲓⲛ ⲛ̀ⲥⲉϩⲓ ⲟⲩⲟϩ ⲁ̀ ⲧⲉϥⲁ̀ⲫⲉ
ϯⲙⲁⲥ ⲉ̀ⲣⲟϥ ⲉ̀ⲙⲁϣⲱ ⲟⲩⲟϩ ⲡⲉϫⲁϥ ⲙ̀ⲙⲁⲧⲟⲓ ϫⲉ
ⲙ̀ⲙⲁⲣⲟⲛ ⲧⲉⲛⲣⲁ̀ⲧⲟⲩ ⲙ̀ⲙⲟⲛ ϣⲁ ϩⲁⲛⲁ̀ⲧⲟⲟⲩⲓ ⲟⲩⲟϩ
ⲁϥϣⲫⲓⲧ ⲉ̀ⲙⲁϣⲱ ⲉⲑⲃⲉ ⲡⲓⲙⲟϣ ⲛ̀ⲧⲉ ⲛⲓⲙⲁⲧⲟⲓ
ⲉⲧⲕⲱϯ ⲉ̀ⲣⲟϥ ⲉⲡⲓ ⲇⲉ ϯⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ ⲛⲉ ϩⲁⲛⲥⲟⲫⲓⲥ-
ⲧⲏⲥ ⲛⲉ ⲙ̀ⲙⲟⲛϩⲗⲓ ⲛ̀ϧⲏⲧⲟⲩ ϭⲉⲧϥ ⲉ̀ⲡⲉϥⲙⲁ ⲉⲩ-
ⲣ̄ⲡ̄ ⲃ. ϫⲱⲛⲧ ⲉ̀ⲣⲟϥ ⲉⲑⲃⲉ ⲡⲓⲫⲁⲛⲉⲥ ⲛ̀ⲧⲉ ⲡⲓⲧⲟⲡⲟⲥ
ⲉ̀ⲧⲁϥⲙⲟϣϥ ⲁⲩϣⲉ ⲛⲱⲟⲩ ⲁⲩⲭⲁϥ ⲁϥⲧⲱⲛϥ ⲁϥϩⲱⲗ
ⲉ̀ⲃⲟⲗϧⲉⲛ ⲟⲩϣⲓⲡⲓ ⲁⲥϣⲱⲡⲓ ⲇⲉ ⲉ̀ⲧⲁϥⲫⲟϩ ⲉ̀ϯⲙⲉⲛ-
ⲣⲓ ⲛ̀ⲧⲉ ⲡⲓⲧⲟⲡⲟⲥ ⲉϥⲙⲁϣⲉ ⲉ̀ⲃⲟⲗ ⲁ̀ ⲧⲉϥⲁ̀ⲫⲉ
ⲥⲕⲟⲧⲟⲥ ⲁϥϩⲉⲓ ⲉ̀ⲡⲉⲥⲏⲧ ϩⲓϫⲉⲛ ⲡⲓⲕⲁϩⲓ ⲉ̀ⲣⲉ ⲡⲉϥ-
ⲥⲱⲙⲁ ⲧⲏⲣϥ ⲥⲑⲉⲣⲧⲉⲣ ⲟⲩⲟϩ ⲙ̀ⲡⲉϥϣϫⲉⲙϫⲟⲙ
ⲣ̄ⲡ̄ⲁ̄ ⲁ. ⲛ̀ⲟ̀ϩⲓ ⲉ̀ⲣⲁⲧϥ ⲁⲩⲕⲱϯ ⲉ̀ⲣⲟϥ ⲛ̀ϫⲉ ⲛⲓⲙⲁⲧⲟⲓ ⲁⲩ-
ⲧⲁⲗⲟϥ ⲁⲩⲟⲗϥ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲟⲩⲏⲓ ⲁ̀ⲩⲟⲩⲱⲙ ⲟⲩⲟϩ
ⲁⲩⲥⲱ ⲛ̀ⲑⲟϥ ⲇⲉ ⲙ̀ⲡⲉϥϫⲉⲙϯⲡⲓ ⲛ̀ϩⲗⲓ ⲁⲗⲗⲁ ⲛⲁⲣⲉ
ⲧⲉϥⲁ̀ⲫⲉ ⲛⲟⲕϩ ⲡⲉ ϧⲉⲛ ⲟⲩⲛⲓϣϯ ⲛ̀ϧⲓⲥⲓ ⲉ̀ⲧⲁ
ⲣⲟⲩϩⲓ ⲇⲉ ϣⲱⲡⲓ ⲁⲩⲉⲛⲕⲟⲧ ⲟⲩⲟϩ ⲁⲩϩⲱⲣⲡ ⲛ̀ⲑⲟϥ
ⲇⲉ ⲁϥⲛⲁⲩ ⲉ̀ⲟⲩϩⲟⲣⲁⲙⲁ ⲙ̀ⲡⲁⲓⲣⲏϯ ⲁϥⲛⲁⲩ ⲉ̀ⲟⲩⲁⲓ
ϧⲉⲛ ⲛⲓⲙⲁⲧⲟⲓ ⲉ̀ⲡⲉϥⲣⲁⲛ ⲡⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉϥϩⲓ
ⲣ̄ⲡ̄ⲁ̄ ⲃ. ⲥⲟⲑⲛⲉϥ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲡⲓⲁ̀ⲏⲣ ⲟⲩⲟϩ ⲁ̀ ⲟⲩⲥⲟⲑⲛⲉϥ
ⲓ̀ ⲉϩⲣⲏⲓ ⲉ̀ϫⲉⲛ ⲧⲉϥⲁ̀ⲫⲉ ⲟⲩⲟϩ ⲁϥⲱϣ ⲉ̀ⲃⲟⲗ ϧⲉⲛ
ⲟⲩⲛⲓϣϯ ⲛ̀ⲥⲙⲏ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲅⲉⲱⲣⲅⲓⲉ̀ ⲅⲉⲱⲣ-
ⲅⲓⲉ̀ ⲥⲁⲧⲟⲧϥ ⲁϥⲣⲱⲥ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲡⲓϩⲓⲛⲓⲙ ⲛⲉ ⲇⲉ
ⲉ̀ⲧϧⲉⲛ ⲡⲏⲓ ⲛⲉⲙⲁϥ ⲉ̀ⲧⲁⲩⲥⲱⲧⲉⲙ ⲉ̀ⲡⲓϧⲣⲱⲟⲩ
ⲡⲉϫⲱⲟⲩ ϫⲉ ⲕⲥⲁϫⲓ ⲛⲉⲙ ⲛⲓⲙ ⲡⲉⲛⲟ̄ⲥ̄ ⲛ̀ⲑⲟϥ ⲇⲉ
ⲣ̄ⲡ̄ⲃ̄. ⲁ. ⲁϥϣⲓⲡⲓ ⲛ̀ⲧⲁⲙⲱⲟⲩ ⲉϯⲣⲁⲥⲟⲩⲓ̀ ⲁϥϣⲱⲡⲓ ⲉϥϫⲱ
ⲙ̀ⲣⲱϥ ⲟⲩⲟϩ ⲙ̀ⲡⲉϥⲟⲩⲱϣ ⲉ̀ⲧⲁⲟⲩⲉ ⲫⲣⲁⲛ ⲙ̀ⲡⲓ-
ⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲣⲱϥ ⲉ̀ⲡⲧⲏⲣϥ ⲉ̀ⲧⲁⲩ-
ϣⲱⲣⲡ ⲇⲉ ϣⲱⲡⲓ ⲁϥϧⲓⲥⲓ ⲉ̀ⲙⲁϣⲱ ⲉⲣⲉ ϯⲃⲁ-
ϫⲏⲛⲓ ϧⲉⲛ ⲧⲉϥⲁ̀ⲫⲉ ⲟⲩⲟϩ ⲁϥⲱϣ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲟⲩ-

ⲛⲓϣϯ ⲛ̀ϧⲣⲱⲟⲩ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ⲉϥⲥⲑⲉⲣⲧⲉⲣ ⲛ̀ⲛⲓ-
ⲣ̄ⲟ̄ⲃ̄. ⲃ. ⲙⲁⲧⲟⲓ ϫⲉ ⲧⲁⲗⲟⲓ ⲛ̀ⲧⲉⲛϣⲉ ⲛⲁⲛ ⲉ̀ⲧⲉⲛⲭⲱⲣⲁ ϫⲉ
ⲛ̀ⲛⲁⲙⲟⲩ ϧⲉⲛ ⲧⲁⲓⲭⲱⲣⲁ ⲛ̀ϣⲉⲙⲙⲟ ⲟⲩⲟϩ ⲁⲩⲧⲱⲟⲩ-
ⲛⲟⲩ ⲧⲏⲣⲟⲩ ⲛ̀ϫⲉ ⲛⲓⲙⲁⲧⲟⲓ ϧⲉⲛ ⲟⲩⲣⲁϣⲓ ⲁⲩⲧⲁ-
ⲗⲱⲟⲩ ⲉ̀ⲛⲓⲉ̀ϫⲏⲟⲩ ⲁⲩⲉⲣϩⲱⲧ ⲉ̀ⲧⲁⲛⲧⲓⲟ̀ⲭⲓⲁ̀ ϧⲉⲛ
ⲟⲩⲛⲓϣϯ ⲛ̀ϣⲓⲡⲓ ⲧⲁ̀ⲫⲉ ⲇⲉ ⲙ̀ⲡⲓⲥⲧⲣⲁⲧⲓⲗⲁⲧⲏⲥ
ⲁⲥⲉⲣⲟⲩⲙⲁⲙⲉϯ ⲁⲥⲭⲱⲛⲥ ⲉ̀ⲙⲁϣⲱ ⲟⲩⲟϩ ϧⲉⲛ
ⲡⲓⲙⲁϩ ⲅ̄ ⲛ̀ⲉ̀ϩⲟⲟⲩ ⲁ̀ ⲡⲟ̄ⲥ̄ ϣⲁⲣⲓ ⲉ̀ⲣⲟϥ ⲁϥⲙⲟⲩ
ⲣ̄ⲟ̄ⲅ̄. ⲁ. ⲁⲥϣⲱⲡⲓ ⲇⲉ ⲙⲉⲛⲉⲛⲥⲁ ⲉ̄ ⲛ̀ⲉ̀ϩⲟⲟⲩ ⲁϥϣⲟⲩⲱ̀ ϥⲉⲛⲧ
ⲉ̀ⲃⲟⲗ ⲧⲏⲣϥ ⲉ̀ⲃⲟⲗ ⲁϥⲭⲱⲛⲥ ⲉ̀ⲙⲁϣⲱ ⲁ̀ ⲛⲓⲙⲁⲧⲟⲓ
ⲁⲙⲟⲛⲓ ⲙ̀ⲙⲟϥ ⲁⲩⲥⲁⲧϥ ⲉ̀ⲫⲓⲟⲙ ⲉ̀ⲧⲁⲩⲓ̀ ⲇⲉ ⲉ̀ϧⲟⲩⲛ
ⲉ̀ⲧⲁⲛⲧⲓⲟ̀ⲭⲓⲁ̀ ⲁⲩⲧⲁⲙⲉ ⲡⲟⲩⲣⲟ ⲉ̀ϩⲱⲃ ⲛⲓⲃⲉⲛ ⲉ̀ⲧⲁⲩ-
ϣⲱⲡⲓ ⲟⲩⲟϩ ⲁⲩϫⲱ ⲉ̀ⲣⲟϥ ⲛ̀ⲛⲓϫⲟⲙ ⲛⲉⲙ ⲛⲓϣⲫⲏⲣⲓ
ⲉ̀ⲧⲁⲩⲛⲁⲩ ⲉ̀ⲣⲱⲟⲩ ϧⲉⲛ ⲡⲧⲟⲡⲟⲥ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣ-
ⲣ̄ⲟ̄ⲅ̄. ⲃ. ⲅⲓⲟⲥ ⲇⲓⲟⲕⲗⲏⲇⲓⲁ̀ⲛⲟⲥ ⲇⲉ ⲡⲓⲁ̀ⲛⲟⲙⲟⲥ ⲛ̀ϣⲟⲩⲙⲟⲥϯ
ⲙ̀ⲙⲟϥ ⲛ̀ⲁⲡⲟⲥⲧⲁⲧⲏⲥ ⲙ̀ⲡⲉϥϩⲱ ⲉ̀ⲣⲟϥ ϧⲉⲛ ⲛⲁⲓ
ⲙ̀ⲡⲁⲓⲣⲏϯ ϫⲉ ⲛⲁⲣⲉ ⲫϯ ⲟⲩⲱϣ ⲉ̀ⲧⲁⲕⲟϥ ⲡⲉ ϧⲉⲛ
ⲟⲩⲧⲁⲕⲟ ⲉϥϩⲱⲟⲩ ⲉⲑⲃⲉ ⲛⲓⲡⲉⲑϩⲱⲟⲩ ⲧⲏⲣⲟⲩ ⲉ̀ⲧⲁ-
ϥⲁⲓⲧⲟⲩ ⲙ̀ⲛⲓⲉ̀ⲑⲟⲩⲁⲃ ⲁⲗⲗⲁ ⲉ̀ⲡⲓ ⲇⲏ ⲁϥⲑⲣⲉ ⲡⲉϥϩⲏⲧ
ⲉⲛϣⲟⲧ ⲙ̀ⲫⲣⲏϯ ⲙ̀ⲫⲁⲣⲁⲱ̀ ⲙ̀ⲡⲓⲥⲛⲟⲩ ⲟⲩⲟϩ ⲡⲉϫⲁϥ
ⲛⲁϥ ⲛ̀ⲛⲓⲙⲁⲧⲟⲓ ϫⲉ ⲁ̀ⲣⲉⲧⲉⲛϧⲱⲧⲉⲃ ⲙ̀ⲡⲓⲛⲓϣϯ
ⲣ̄ⲟ̄ⲇ̄. ⲁ. ⲛ̀ⲥⲧⲣⲁⲧⲓⲗⲁⲧⲏⲥ ⲛ̀ⲧⲉ ϯⲙⲉⲧⲟⲩⲣⲟ ⲁ̀ⲣⲉⲧⲉⲛϫⲱ ⲛ̀ⲛⲁⲓ-
ⲙⲉⲑⲛⲟⲩϫ ⲉⲧⲥⲟϥ ϫⲉ ⲁ̀ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲓⲅⲁⲗⲓⲗⲉⲟⲥ
ⲑⲁⲙⲓⲟ̀ ⲛ̀ϩⲁⲛϫⲟⲙ ⲛⲉⲙ ϩⲁⲛϣⲫⲏⲣⲓ ϣⲉⲛⲉⲛⲉⲛⲛⲟⲩϯ
ⲉ̀ⲧⲧⲁⲓⲏⲟⲩⲧ ϫⲉ ϯⲛⲁϣⲉ ⲛⲏⲓ ⲉ̀ⲙⲁⲩ ⲛ̀ⲛⲁⲫⲁⲧ ⲁⲓ-
ϣⲁⲛⲉ̀ⲙⲓ ⲉ̀ⲛⲉⲧⲉⲛⲙⲉⲑⲛⲟⲩϫ ⲉⲧⲥⲱϥ ϯⲛⲁⲱ̀ⲗⲓ
ⲣ̄ⲟ̄ⲇ̄. ⲃ. ⲛ̀ⲧⲉⲧⲉⲛⲁ̀ⲫⲉ ⲧⲏⲣⲟⲩ ϧⲉⲛ ⲣⲱⲥ ⲛ̀ⲧⲥⲏϥⲓ ⲟⲩⲟϩ
ϯⲛⲁϭⲓ ⲙ̀ⲡⲓⲥⲧⲣⲁⲧⲉⲩⲙⲁ ⲉ̀ⲙⲁⲩ ⲛⲉⲙⲏⲓ ⲛ̀ⲧⲁϥⲱϯ
ⲛ̀ϯⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲣⲱⲥ ⲛ̀ⲧⲥⲏϥⲓ ϯⲛⲁϣⲟⲣ-
ϣⲉⲣ ⲙ̀ⲡⲓⲧⲟⲡⲟⲥ ⲉ̀ⲧⲉⲙⲙⲁⲩ ϣⲁ ⲛⲉϥⲥⲉⲛϯ ⲛ̀ⲧⲁⲑⲣⲉ

ⲛⲓⲭ̀ⲣⲓⲥⲧⲓⲁ̀ⲛⲟⲥ ⲟⲩⲱϣⲧ ⲛ̀ⲛⲓⲓ̀ⲇⲱⲗⲟⲛ (sic) ϧⲉⲛ
ⲧⲉϥⲙⲏⲓϯ. ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲥⲁϫⲓ ⲇⲉ ⲁϥⲧⲱⲛϥ ⲛ̀ϫⲉ
ρ̅υ̅ε̅. a. ⲇⲓⲟⲕⲗⲏⲇⲓⲁⲛⲟⲥ ⲁϥⲑⲱⲟⲩϯ ⲉ̀ϧⲟⲩⲛ ⲛ̀ⲛⲓⲙⲁⲧⲟⲓ
ⲧⲏⲣⲟⲩ ⲁϥⲥⲟⲃϯ ⲛ̀ⲛⲓⲉ̀ϫⲏⲟⲩ ⲉⲑⲣⲟⲩⲧⲁⲗⲱⲟⲩ ⲛ̀ⲧⲟⲩ-
ⲉⲣϩⲱⲧ ⲉ̀ϯⲥⲓⲣⲓⲁ̀ ⲁϥⲑⲣⲉ ⲡ[ⲓⲕⲓ]ⲣⲓⲝ ⲱϣ ⲉ̀ⲃⲟⲗ
ϧⲉⲛ ϯⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ ϫⲉ ⲥⲉⲃⲧⲏ ⲑⲏⲛⲟⲩ ϧⲁ ⲛⲓⲙⲁ-
ⲧⲟⲓ ⲛ̀ⲧⲉⲛϣⲉ ⲛⲁⲛ ⲉ̀ϯⲥⲩⲣⲓⲁ̀ ⲛ̀ⲧⲁϣⲟⲣϣⲉⲣ ⲙ̀ⲡⲓ-
ⲧⲟⲡⲟⲥ ⲛ̀ⲧⲉ ⲡⲓⲛⲓϣϯ ⲛ̀ⲁ̀ⲭⲱ ⲛ̀ⲧⲉ ⲛⲓⲅⲁⲣⲓⲗⲉⲟⲥ ⲉ̀ⲧⲓ
ⲉ̀ⲣⲉ ⲡⲓⲥⲁϫⲓ ϧⲉⲛ ⲣⲱϥ ⲙ̀ⲡⲟⲩⲣⲟ ⲛⲁⲣⲉ ϩⲁⲛⲉⲣ-
ρ̅υ̅ε̅. β. ⲙⲁⲛ [ⲛ]ⲛⲟⲩⲃ ⲉ̀ϫⲉⲛ ⲧⲁⲫⲉ ⲙ̀ⲡⲓⲑⲣⲟⲛⲟⲥ ⲉ̀ⲛⲁϥϩⲉⲙⲥⲓ
ϩⲓϫⲱϥ ϩⲏⲡⲡⲉ ⲓⲥ ⲙⲓⲭⲁⲏⲗ ⲡⲓⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ
ⲉ̀ⲑⲟⲩⲁⲃ ⲛⲉⲙ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁⲩⲓ̀ ⲉ̀ⲡⲉⲥⲏⲧ
ⲉ̀ⲃⲟⲗϧⲉⲛ ⲧⲫⲉ ⲁϥⲫⲱⲛϫ ⲙ̀ⲡⲓⲑⲣⲟⲛⲟⲥ ϧⲁⲣⲟϥ ⲟⲩⲟϩ
ⲛⲓⲉⲣⲙⲁⲛ ⲛ̀ⲛⲟⲩⲃ ⲉ̀ⲧϩⲓϫⲉⲛ ⲡⲓⲑⲣⲟⲛⲟⲥ ⲁⲩϯⲙⲁϯ
ϧⲉⲛ ⲛⲉϥⲃⲁⲗ ⲁⲩⲫⲱⲣⲕ ⲛ̀ⲛⲉϥⲁⲗⲗⲟⲩ ⲉ̀ⲡⲉⲥⲏⲧ ⲟⲩⲟϩ
ρ̅υ̅ϛ̅. a. ⲁϥⲱϣ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲟⲩⲛⲓϣϯ ⲛ̀ⲥⲙⲏ ⲁϥⲣⲓⲙⲓ ⲉϥϫⲱ
ⲙ̀ⲙⲟⲥ ϫⲉ ⲟⲩⲟⲓ ⲛⲏⲓ ⲡⲁⲟ̅ⲥ̅ ⲟⲩⲟⲓ ⲛⲏⲓ ⲡⲁⲟ̅ⲥ̅ ⲫϯ
ⲡⲓⲁ̀ⲅⲁⲑⲟⲥ ⲁⲓⲉⲣⲛⲟⲃⲓ ⲭⲱ ⲛⲏⲓ ⲉ̀ⲃⲟⲗ ϫⲉ ⲁⲓⲉⲣ[ϩⲁⲛ]-
ⲛⲓϣϯ ⲙ̀ⲙⲉⲧⲡⲉⲧϩⲱⲟⲩ ⲛ̀ⲛⲓⲉ̀ⲃⲓⲁⲓⲕ ⲛ̀ⲧⲁⲕ ϩⲓϫⲉⲛ ⲡⲓ-
ⲕⲁϩⲓ ⲫϯ ⲭⲱ ⲛⲏⲓ ⲉ̀ⲃⲟⲗ ϫⲉ ⲁ̀ⲛⲟⲕ ⲟⲩⲣⲉϥⲉⲣⲛⲟⲃⲓ
ⲟⲩⲟϩ ⲁ̀ ⲧⲥⲙⲏ ⲙ̀ⲡⲓⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ ⲉ̀ⲑⲟⲩⲁⲃ ⲙⲓ-
ρ̅υ̅ϛ̅. β. ⲭⲁⲏⲗ ϣⲱⲡⲓ ϩⲁⲣⲟϥ ⲛ̀ϯⲟⲩⲛⲟⲩ ϫⲉ ⲙ̀ⲙⲟⲛ ⲭⲱ
ⲉ̀ⲃⲟⲗ ⲛⲁϣⲱⲡⲓ ⲛⲁⲕ ϧⲉⲛ ⲡⲁⲓⲉ̀ⲱⲛ ⲟⲩⲇⲉ ⲡⲉⲑⲛⲏⲟⲩ
ϯⲛⲟⲩ ϫⲉ ⲁ̀ ⲧⲉⲕⲙⲉⲧⲟⲩⲣⲟ ⲥⲉⲛⲕ ⲁⲩⲧⲏⲓⲥ ⲛ̀ⲕⲱⲥ-
ⲧⲁⲛⲧⲓⲛⲟⲥ ⲫⲏⲉ̀ⲧⲧⲁⲓⲏⲟⲩⲧ ⲉ̀ϩⲟⲧ ⲉ̀ⲣⲱⲕ ⲛ̀ⲟⲩⲑⲃⲁ
ⲛ̀ⲕⲱⲃ ⲟⲩⲟϩ ⲁ̀ ⲕⲉⲙⲏϣ ⲛ̀ⲧⲉ ⲛⲓⲙⲁⲧⲟⲓ ⲛⲉⲙ ϯⲥⲩⲛ-
ⲕⲗⲏⲧⲟⲥ ⲧⲏⲣⲥ ⲉ̀ⲧⲟⲩⲏⲧ ⲉ̀ϯⲙⲉⲧⲟⲩⲣⲟ ⲁⲩⲥⲱⲧⲉⲙ
ⲉ̀ⲧⲥⲙⲏ ⲙ̀ⲡⲓⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ ⲉϥⲥⲁϫⲓ ⲟⲩⲟϩ
ρ̅υ̅ζ̅. a. ⲁⲩⲉⲣϣⲫⲏⲣⲓ ⲙ̀ⲫⲏⲉ̀ⲧⲁϥϣⲱⲡⲓ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲧⲫⲉ
ⲛ̀ⲟⲩϩⲟϯ ϧⲉⲛ ⲟⲩϩⲟϯ ⲟⲩⲟϩ ⲁⲩⲧⲱⲟⲩⲛⲟⲩ ⲥⲁⲧⲟ-

ⲧⲟⲩ ⲁⲩϩⲓⲧϥ ⲉ̀ⲃⲟⲗϧⲉⲛ ϯⲙⲉⲧⲟⲩⲣⲟ ⲟⲩⲟϩ ⲁⲩⲓ̀ⲛⲓ
ⲛ̀ⲕⲱⲥⲧⲁⲛⲧⲓⲛⲟⲥ ⲉ̀ϧⲟⲩⲛ ⲛ̀ⲧⲉϥϣⲉⲃⲓⲱ̀ ⲁⲩϯ ⲉ̀ϫⲱϥ
ⲛ̀ϯϩⲉⲃⲥⲱ ⲛ̀ⲧⲉ ϯⲙⲉⲧⲟⲩⲣⲟ ⲛⲉ ⲟⲩⲣⲱⲙⲓ ⲡⲉ ⲙ̀ⲙⲁⲓ-
ⲣ̅ⲩ̅ⲍ̅. ⲃ. ⲛⲟⲩϯ ⲙ̀ⲙⲁⲓⲁ̀ⲅⲁⲡⲏ ⲙ̀ⲙⲁⲓⲣⲱⲙⲓ ⲙ̀ⲙⲁⲓⲡⲉⲑⲛⲁⲛⲉϥ
ⲛⲉⲙ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ϣⲁϥϣⲉ ⲛⲁϥ ⲉ̀ϯⲉⲕⲕⲗⲏⲥⲓⲁ̀ ⲛ̀-
ϣⲱⲣⲡ ⲙ̀ⲙⲏⲛⲓ ⲛⲉⲙ ⲣⲟⲩϩⲓ ⲉϥⲓ̀ⲣⲓ ⲛ̀ϩⲁⲛⲛⲓϣϯ
ⲛ̀ⲥⲩⲛⲁⲝⲓⲥ ⲉϥϣⲗⲏⲗ ⲉ̀ⲡϣⲱⲓ ϩⲁ ⲫϯ ϧⲉⲛ ⲟⲩⲛⲓϣϯ
ⲙ̀ϥⲓⲣⲱⲟⲩϣ ⲉϥϯ ⲛ̀ϩⲁⲛⲛⲓϣϯ ⲛ̀ⲁ̀ⲅⲁⲡⲏ ⲛⲉⲙ ϩⲁⲛ-
ⲣ̅ⲩ̅ⲏ̅. ⲁ. ⲡⲣⲟⲥⲫⲟⲣⲁ ⲉϥⲉⲣϩⲟϯ ϧⲁⲧϩⲏ ⲙ̀ⲡⲟ̅ⲥ̅ ⲛ̀ⲥⲏⲟⲩ ⲛⲓⲃⲉⲛ
ⲛ̀ⲑⲟϥ ⲛⲉⲙ ⲡⲉϥⲏⲓ ⲧⲏⲣϥ ⲛⲉⲙ ⲧⲉϥⲙⲁⲩ ⲙ̀ⲙⲁⲓ-
ⲛⲟⲩϯ ⲉ̀ⲗⲉⲛⲏ ϯⲟⲩⲣⲱ ⲉⲩϩⲱⲥ ⲟⲩⲟϩ ⲉⲩⲉ̀ⲥⲙⲟⲩ ⲉⲩ-
ϣⲉⲙϩⲙⲟⲧ(1) ⲛ̀ⲧⲟⲧϥ ⲙ̀ⲡⲟ̅ⲥ̅ ⲟⲩⲟϩ ⲡⲉⲛⲛⲟⲩϯ ⲟⲩⲟϩ
ⲡⲉⲛⲥⲱⲧⲏⲣ ⲓ̅ⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲫⲁⲓ ⲉ̀ⲧⲉ ⲉ̀ⲃⲟⲗϩⲓⲧⲟⲧϥ ⲉ̀ⲣⲉ-
ⲱ̀ⲟⲩ ⲛⲓⲃⲉⲛ ⲛⲉⲙ ⲧⲁⲓⲟ ⲛⲓⲃⲉⲛ ⲛⲉⲙ ⲡⲣⲟⲥⲕⲩⲛⲓⲥⲓⲥ
(sic) ⲛⲓⲃⲉⲛ ⲉⲣⲡⲣⲉⲡⲓ ⲙ̀ⲫⲓⲱⲧ ⲛⲉⲙ ⲡϣⲏⲣⲓ ⲛⲉⲙ ⲡⲓⲡ̅ⲛ̅ⲁ̅
ⲣ̅ⲩ̅ⲏ̅. ⲃ. ⲉ̀ⲑⲟⲩⲁⲃ ⲛ̀ⲣⲉϥⲧⲁⲛϧⲟ ⲟⲩⲟϩ ⲛ̀ⲟ̀ⲙⲟⲟⲩⲥⲓⲟⲥ ⲛⲉⲙⲁϥ
ϯⲛⲟⲩ ⲛⲉⲙ ⲛ̀ⲥⲏⲟⲩ ⲛⲓⲃⲉⲛ ⲛⲉⲙ ϣⲁ ⲉ̀ⲛⲉϩ ⲛ̀ⲧⲉ
ⲛⲓⲉ̀ⲛⲉϩ ⲧⲏⲣⲟⲩ ⲁ̀ⲙⲏⲛ.

---

(1) Read ⲉⲩϣⲉⲡϩⲙⲟⲧ.

ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ϯⲟⲩⲱϣ ⲉ̀ϫⲱ ⲉ̀ⲣⲟⲕ ⲙ̀ⲡⲁⲓⲙⲩⲥⲧⲏ-
ⲣ̅ⲛ̅ⲁ̅. ⲃ. ⲣⲓⲟⲛ ⲛ̀ⲑⲟϥ ⲇⲉ ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ⲥⲁϫⲓ ⲡⲁⲙⲉⲛⲣⲓⲧ
ⲛ̀ⲥⲟⲛ ⲡⲉϫⲉ ⲉⲩⲗⲟⲅⲓ[ⲟⲥ] ⲛⲁϥ ϫⲉ ⲓⲥ ⲡⲉϩⲟⲟⲩ
ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁϥϧⲱⲛⲧ ⲉ̀ϧⲟⲩⲛ ϯⲟⲩⲱϣ
ⲁⲛ ⲉ̀ⲕⲱⲣϥ ⲙ̀ⲡⲓⲕⲟⲩϫⲓ ⲛ̀ⲇⲱⲣⲟⲛ ⲛ̀ⲧⲉ ⲡⲓⲧⲟⲡⲟⲥ
ⲉ̀ϯϯ ⲙ̀ⲙⲟϥ ⲉ̀ϧⲟⲩⲛ ⲛ̀ⲧⲉ ⲙ̀ⲣⲟⲙⲡⲓ ϩⲏⲡⲡⲉ ⲙ̀ⲙⲟⲛ
ϩⲗⲓ ⲛ̀ⲧⲟⲧⲉ ⲛⲁⲛ ⲛ̀ⲧⲁⲓ ⲣⲟⲙⲡⲓ ⲕⲉⲙⲓ ϩⲱⲕ ⲉ̀ⲛⲏⲉ̀-
ⲧⲁⲩϣⲱⲡⲓ ⲙ̀ⲙⲟⲓ ⲧⲏⲣⲟⲩ ϯⲛⲟⲩ ϫⲉ ⲡⲁϣⲫⲏⲣ
ⲣ̅ⲛ̅ⲃ̅. ⲁ. ⲡⲁⲛⲧⲱⲥ ϯⲛⲁϫⲓⲙⲓ ⲛ̀ⲟⲩⲑⲉⲣⲙⲉⲥⲓ ⲛ̀ⲧⲟⲧⲕ ⲉ̀ⲡⲟⲩ-
ϣⲁⲡ ϣⲁⲧⲉ ⲫϯ ϭⲓⲙ̀ⲱⲓⲧ ⲛⲏⲓ ⲛ̀ⲧⲁⲉⲣϩⲱⲃ ⲛ̀ⲉⲣ-
ⲅⲁⲧⲏⲥ ⲛ̀ⲧⲁⲙⲁϩϥ ⲉ̀ⲃⲟⲗ ϩⲟⲥⲟⲛ ⲉϥⲥⲁϫⲓ ⲁ̀ ⲛⲉϥⲃⲁⲗ
ϯⲉⲣⲙⲏ ⲟⲩⲟϩ ⲡⲉϫⲁϥ ⲛ̀ⲉⲩⲗⲟⲅⲓⲟⲥ ϫⲉ ⲱ̀ ⲡⲓⲥⲟⲛ
ⲉ̀ⲑⲛⲁⲛⲉϥ ⲉⲑⲃⲉⲟⲩ ⲉⲕϫⲱ ⲛ̀ⲛⲁⲓ ⲛⲏⲓ ϩⲁⲛⲕⲉ-
ⲭⲱⲟⲩⲛⲓ ⲙ̀ⲡⲁⲓⲣⲏϯ ⲉⲧⲟⲓ ⲙ̀ⲃⲱⲕ ⲛⲁⲕ ϣⲁ ⲫⲟⲟⲩ
ϯⲛⲟⲩ ϫⲉ ⲉⲑⲃⲉⲟⲩ ⲉⲕϫⲱ ⲛ̀ⲛⲁⲓ ⲛⲏⲓ ⲉⲑⲃⲉ ⲟⲩⲑⲉⲣ-
ⲣ̅ⲛ̅ⲃ̅. ⲃ. ⲙⲉⲥⲓ ϥⲱⲛϧ ⲛ̀ϫⲉ ⲫϯ ϫⲉ ⲁⲕϣⲁⲛⲉ̀ⲣⲉⲧⲓⲛ ⲙ̀ⲙⲟⲓ ⲙ̀
ⲓ̅ ⲛ̀ⲗⲟⲩⲕⲟϫⲓ ϯⲛⲁⲧⲏⲓⲧⲟⲩ ⲛⲁⲕ ϩⲓⲛⲁ ⲛ̀ⲧⲁϭⲓ
ⲙ̀ⲡⲥⲙⲟⲩ ⲙ̀ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲁⲗⲗⲁ ⲓⲥ ⲅ̅ ⲛⲗⲟⲩⲕⲟϫⲓ
ⲛ̀ⲧⲟⲧ ⲙ̀ⲡⲁⲓⲙⲁ ϭⲓⲧⲟⲩ ⲛⲁⲕ ⲁⲕϣⲁⲛⲉⲣⲭⲣⲓⲁ̀ ⲟⲛ
ϯⲛⲁϯ ⲛⲁⲕ ⲛ̀ⲑⲟϥ ⲇⲉ ⲁϥϭⲓⲧⲟⲩ ⲁϥⲉ̀ⲛⲟⲩ ϩⲁ
ⲧⲉϥⲥϩⲓⲙⲓ ⲉϥϫⲱ ⲙⲙⲟⲥ ϫⲉ ϯⲛⲁϩϯ ⲉ̀ⲫϯ ⲛⲉⲙ
ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉ̀ⲧⲁⲛϩⲓ ⲡⲉⲛⲣⲱⲟⲩϣ ⲧⲏⲣϥ
ⲣ̅ⲛ̅ⲅ̅. ⲁ. ⲉ̀ⲣⲟϥ ϫⲉ ϥⲛⲁⲉⲣⲡⲓⲛⲁⲓ ⲛⲉⲙⲁⲛ ⲛ̀ⲕⲉⲥⲟⲡ ⲡⲉϫⲉ
ⲧⲉϥⲥϩⲓⲙⲓ ⲛⲁϥ ϫⲉ ⲁ̀ ⲫϯ ⲑⲁϣⲕ ⲉ̀ⲡⲓⲑⲉⲣⲙⲉⲥⲓ
ⲛ̀ⲑⲟϥ ⲇⲉ ⲡⲉϫⲁϥ ϫⲉ ⲡϩⲙⲟⲧ ⲙ̀ⲫϯ ϣⲉⲡ ⲛⲉⲙ
ⲡ[ⲙ]ⲁⲣⲧⲩⲣⲟⲥ ⲉ̀ⲑⲟⲩⲁⲃ ⲉ̀ⲧⲁⲓϣⲉⲛⲛⲓ ϩⲁ ⲡⲁⲛⲓⲙ
ⲛ̀ⲣⲱⲙⲓ ⲁⲓⲧⲁⲙⲟϥ ⲉ̀ϩⲱⲃ ⲛⲓⲃⲉⲛ ⲁϥϫⲟⲥ ⲛⲏⲓ ϫⲉ
ⲉ̀ϣⲱⲡ ⲛ̀ⲧⲉⲕⲉⲣⲭⲣⲓⲁ̀ ⲁ̀ⲙⲟⲩ ⲛⲏⲓ ⲉ̀ⲡⲁⲓⲙⲁ ⲛ̀ⲧⲁϯ
ⲛⲁⲕ ⲙ̀ⲡⲉⲉ̀ⲧⲉⲕⲉⲣⲭⲣⲓⲁ̀ ⲙ̀ⲙⲟϥ ⲛ̀ⲑⲟⲥ ⲇⲉ ⲁⲥⲣⲁϣⲓ
ⲣ̅ⲛ̅ⲅ̅. ⲃ. ⲉ̀ⲙⲁϣⲱ ⲁⲩϣⲉⲡϩⲙⲟⲧ ⲛ̀ⲧⲟⲧϥ ⲙ̀ⲫϯ ⲟⲩⲟϩ ⲁϥ-

ⲧⲱⲛϥ ⲛ̀ϫⲉ ⲉⲩⲗⲟⲅⲓⲟⲥ ⲁϥⲧⲁⲗⲟϥ ⲛⲉⲙ ⲛⲏ ⲧⲏⲣⲟⲩ
ⲉ̀ⲑⲛⲉⲙⲁϥ ⲉ̀ⲧϩⲏⲗ ⲉ̀ⲡⲓⲧⲟⲡⲟⲥ ⲛ̀ⲧⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣ-
ⲅⲓⲟⲥ ϩⲏⲡⲡⲉ ⲓⲥ ⲡⲓⲣⲱⲙⲓ ϩⲱϥ ⲉ̀ⲧⲁϥⲕⲱⲗⲡ ⲙ̀ⲫⲏⲉ̀-
ⲧⲉⲛⲧⲁ ⲉⲩⲗⲟⲅⲓⲟⲥ ⲉ̀ⲧⲁϥⲙⲟⲕⲙⲉⲕ ⲛ̀ϧⲣⲏⲓ ⲛ̀ϧⲏⲧϥ
ⲡⲉϫⲁϥ ϫⲉ ϯⲥⲱⲟⲩⲛ ϫⲉ ⲁⲓⲉⲣⲛⲟⲃⲓ ⲓⲥϫⲉⲛ ⲧⲁⲙⲉ-
ⲧⲁ̀ⲗⲟⲩ ϣⲁ ⲉ̀ϧⲟⲩⲛ ⲉ̀ϯⲛⲟⲩ ⲭⲱⲣⲓⲥ ⲕⲉ ⲛⲓϣϯ
ⲣⲡ̅ⲍ̅. ⲁ. ⲛ̀ⲛⲟⲃⲓ ⲉ̀ⲧⲁⲓⲁⲓϥ ⲉⲧⲁⲓⲧⲱⲛⲧ ⲉ̀ϫⲉⲛ ⲛⲁϣⲫⲏⲣ ⲁⲓ-
ϧⲟⲑⲃⲉϥ ϧⲉⲛ ⲟⲩⲭⲣⲟϥ ⲉⲑⲃⲉ ⲛⲁⲓ ⲭⲣⲏⲙⲁ ⲛ̀ⲁⲗⲗⲟⲧ-
ⲣⲓⲟⲛ ⲛⲁⲓ ⲉⲑⲛⲁϣⲱⲡⲓ ⲛⲏⲓ ⲛ̀ⲟⲩⲕⲁⲗⲁⲥⲓⲥ ⲛ̀ⲉ̀ⲛⲉϩ
ϯⲛⲟⲩ ⲓⲥ ⲡⲉ̀ϩⲟⲟⲩ ⲙ̀ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲁϥϧⲱⲛⲧ
ϯⲛⲁⲧⲱⲛⲧ ⲛ̀ⲧⲁϣⲉ ⲛⲏⲓ ⲉ̀ⲙⲁⲩ ⲛ̀ⲧⲁϣⲗⲏⲗ ⲛ̀ⲧⲁϯ
ⲛ̀ⲟⲩⲕⲟⲩϫⲓ ⲛ̀ⲛⲏⲧⲟⲥ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲣⲟϥ ⲡⲁⲛⲧⲱⲥ ϥⲛⲁϭⲓ
ϩⲙⲟⲧ ⲉ̀ϩⲣⲏⲓ ⲉ̀ϫⲱⲓ ⲙ̀ⲡⲉⲙⲑⲟ ⲙ̀ⲫϯ ⲛ̀ⲧⲉϥⲓ̀ⲣⲓ ⲛ̀ⲟⲩⲛⲁⲓ
ⲣⲡ̅ⲍ̅. ⲃ. ⲛⲉⲙ ⲧⲁⲧⲁⲗⲉⲡⲱⲣⲟⲥ ⲙ̀ⲯⲩⲭⲏ ⲁⲥϣⲱⲡⲓ ⲇⲉ ⲉ̀ⲧⲁ
ⲉⲩⲗⲟⲅⲓⲟⲥ ⲓ̀ ⲉ̀ⲡⲓⲧⲟⲡⲟⲥ ⲛ̀ⲧⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲁϥϣⲗⲏⲗ ⲛⲉⲙ ⲛⲏⲉ̀ⲑⲛⲉⲙⲁϥ ⲁⲩⲓ̀ ϧⲁⲧⲉⲛ ⲡⲓⲟⲓ-
ⲕⲟⲛⲟⲙⲟⲥ ⲁⲩϯ ⲛ̀ⲛⲟⲩⲇⲱⲣⲟⲛ ⲉ̀ϧⲟⲩⲛ ⲟⲩⲟϩ ⲁ̀
ⲡⲓⲟⲓⲕⲟⲛⲟⲙⲟⲥ ⲥⲟⲩⲉⲛ ⲉⲩⲗⲟⲅⲓⲟⲥ ϫⲉϥⲛⲏⲟⲩ ⲉ̀ⲡⲓ-
ⲧⲟⲡⲟⲥ ⲛ̀ⲧⲉⲙⲣⲟⲙⲡⲓ ⲕⲁⲧⲁ ⲧⲉϥⲕⲁϩⲥ ⲉϥⲟⲩⲱⲙ
ⲟⲩⲟϩ ⲉϥⲥⲱ ⲛⲉⲙⲁϥ. ⲉ̀ⲧⲁⲧⲟⲟⲩⲓ̀ ⲇⲉ ϣⲱⲡⲓ ⲁⲩⲓ̀
ⲣⲡ̅ⲏ̅. ⲁ. ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲓⲧⲟⲡⲟⲥ ⲁⲩϣⲗⲏⲗ ⲁⲩⲟ̀ϩⲓ ⲉ̀ⲣⲁⲧⲟⲩ ϣⲁ
ⲧⲟⲩϫⲱ ⲛ̀ϯⲥⲩⲛⲁⲝⲓⲥ ⲉ̀ⲃⲟⲗ ⲁϥⲓ̀ ⲉ̀ⲃⲟⲗ ⲉϥⲙⲟϣⲓ ⲛ̀ϫⲉ
ⲉⲩⲗⲟⲅⲓⲟⲥ ⲛⲉⲙ ⲛⲉϥⲣⲉⲙ̀ⲃⲁⲕⲓ ϫⲉ ⲉⲩⲛⲁϩⲱⲗ
ⲉ̀ϯⲁ̀ⲅⲱⲣⲁ ϩⲏⲡⲡⲉ ⲓⲥ ⲡⲓⲣⲉⲙ̀ⲛ̀ⲭⲏⲙⲓ ⲉ̀ⲧⲁϥϣⲱⲗ
ⲙ̀ⲡⲏⲓ ⲛ̀ⲉⲩⲗⲟⲅⲓⲟⲥ ⲁϥⲓ̀ ⲉ̀ϧⲟⲩⲛ ⲉ̀ϩⲣⲁⲩ ϩⲓ ϯⲃⲏⲛⲏⲛ
ⲛ̀ⲧⲉ ⲡⲓⲧⲟⲡⲟⲥ ⲉ̀ⲣⲉ ϯⲕⲁⲥⲟⲩⲗⲓ ⲛ̀ⲧⲉ ⲉⲩⲗⲟⲅⲓⲟⲥ
ⲧⲟⲓ ⲉ̀ⲣⲟϥ ⲉ̀ⲣⲉ ⲛⲓⲛⲟⲩⲃ ⲙⲏⲣ ̓ⲥⲁϧⲟⲩⲛ ⲙ̀ⲙⲟϥ ⲁⲩ-
ⲣⲡ̅ⲏ̅. ⲃ. ⲥⲟⲩⲱⲛϥ ⲥⲁⲧⲟⲧⲟⲩ ⲁⲩϥⲟϫⲓ ⲉ̀ϧⲟⲩⲛ ⲁⲩⲁ̀ⲙⲟⲛⲓ
ⲙ̀ⲙⲟϥ ⲛ̀ⲑⲟϥ ⲇⲉ ⲁϥⲟⲩⲱϣ ⲉ̀ⲫⲱⲧ ⲡⲉ ⲛ̀ⲑⲱⲟⲩ ⲇⲉ
ⲁⲩⲥⲟⲛϩϥ ⲁⲩⲉ̀ⲛϥ ⲉ̀ⲣⲁⲧϥ ⲙ̀ⲡⲓⲟⲓⲕⲟⲛⲟⲙⲟⲥ ⲡⲉϫⲉ

ⲡⲓⲟⲓⲕⲟⲛⲟⲙⲟⲥ ⲛⲁϥ ϫⲉ ⲁⲕⲉ̀ⲣⲟⲩ ⲛ̀ⲛⲓⲥⲕⲉⲩⲟⲥ ⲉ̀ⲧⲁⲕ-
ⲕⲟⲗⲡⲟⲩ ⲛ̀ⲑⲟϥ ⲇⲉ ⲡⲉϫⲁϥ ϫⲉ ⲙ̀ⲡⲓⲕⲉⲗⲡ ϩⲗⲓ ⲡⲁⲟ̅ⲥ̅
ⲉⲩⲗⲟⲅⲓⲟⲥ ⲕⲥⲱⲟⲩⲛ ϩⲱϥ ϫⲉ ⲁⲓⲉⲣⲣⲟⲙⲡⲓ ⲥⲛⲟⲩϯ
ⲣ̅ⲛ̅ⲋ̅. ⲁ. ⲛ̀ⲉⲣⲅⲁⲧⲏⲥ ⲛⲁⲕ ⲙ̀ⲡⲓⲕⲉⲗⲡ ϩⲗⲓ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲡⲉⲕⲏⲓ
ⲉ̀ⲛⲉϩ ⲧⲁⲕⲁⲥⲟⲩⲗⲓ ⲣⲱ ⲧⲉ ⲑⲁⲓ ⲉ̀ⲧⲁⲓϣⲟⲡⲥ ⲉ̀ⲃⲟⲗ-
ϧⲉⲛ ϯⲁ̀ⲅⲱⲣⲁ ⲡⲉϫⲉ ⲡⲓⲟⲓⲕⲟⲛⲟⲙⲟⲥ ⲛⲁϥ ϫⲉ ⲭⲛⲁ̀ⲓ
ⲛⲉⲙⲏⲓ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲓⲙⲁⲛⲉⲣϣⲱⲟⲩϣⲓ̀ ⲛ̀ⲧⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ
ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛ̀ⲧⲉⲕⲱⲣⲕ ⲛⲏⲓ ⲙ̀ⲫⲣⲁⲛ ⲙ̀ⲫϯ ⲛⲉⲙ
ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ϫⲉ ⲁ̀ⲛⲟⲕ ⲁⲛ ⲉ̀ⲧⲁⲓⲕⲟⲗⲡⲟⲩ
ⲛ̀ⲧⲉⲕϣⲉ ⲛⲁⲕ ⲛ̀ⲑⲟϥ ⲇⲉ ⲁϥⲣⲁϣⲓ ϫⲉ ϥⲛⲁⲉⲣ ⲉ̀ⲃⲟⲗ
ⲣ̅ⲛ̅ⲋ̅. ⲃ. ⲛ̀ⲧⲉϥϣⲉ ⲛⲁϥ ⲁϥⲱϣ ⲉ̀ⲃⲟⲗ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲙⲁⲓ
ⲛⲓⲃⲉⲛ ⲉ̀ⲧⲉⲕⲟⲩⲁϣϥ ϯⲛⲁⲱⲣⲕ ⲛⲁⲕ ⲛ̀ⲣⲏϯ ⲛⲓⲃⲉⲛ
ⲉ̀ⲧⲉⲕⲟⲩⲁϣϥ ⲁϥϭⲓⲧϥ ⲇⲉ ϫⲉ ϥⲛⲁⲱⲣⲕ ⲡⲉϫⲉ ⲡⲓⲟⲓ-
ⲕⲟⲛⲟⲙⲟⲥ ϫⲉ ⲥⲑⲟϥ ⲛⲏⲓ ⲉ̀ⲫⲁϩⲟⲩ ⲁ̀ ⲫⲁⲓ ⲥⲱⲧⲡ
ⲛⲁϥ ⲙ̀ⲫⲙⲟⲩ ⲉ̀ϩⲟⲧⲉ ⲡⲱⲛϧ ϯϫⲱ ⲙ̀ⲙⲟⲥ ⲛⲱⲧⲉⲛ
ϫⲉ ⲓⲥϫⲉⲛ ⲉ̀ⲧⲉ ⲡⲓⲣⲱⲙⲓ ⲛⲁϯ ⲛ̅ⲅ̅ϯ ⲛ̀ϣⲉⲛⲫⲁⲧ ϫⲉ
ⲣ̅ⲛ̅ⲍ̅. ⲁ. ⲉϥⲛⲁⲱⲣⲕ ⲁ̀ ⲡⲓⲁ̀ⲛⲁϣ ϣⲱⲡ ⲉ̀ⲣⲟϥ ⲙ̀ⲡⲉⲙⲑⲟ ⲙ̀ⲫϯ
ⲁ̀ⲛⲟⲕ ⲇⲉ ⲁ̀ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲕⲏⲛ ⲉ̀ⲧⲁⲙⲟⲓ
ϧⲉⲛ ⲑⲣⲁⲥⲟⲩⲓ̀ ϧⲉⲛ ⲡⲁⲓⲉ̀ϫⲱⲣϩ ϫⲉ ⲥⲉⲛⲁ̀ⲓⲛⲓ ϩⲁ-
ⲣⲟⲕ ⲛ̀ⲟⲩⲣⲱⲙⲓ ϧⲉⲛ ⲣⲁⲥϯ ⲉ̀ⲧⲁϥⲕⲱⲗⲡ ⲙ̀ⲡⲉⲧⲉⲛ
ⲧⲏⲓ ⲙ̀ⲡⲉⲣⲭⲁϥ ⲉ̀ⲃⲟⲗ ⲁⲛ ⲉⲕⲉⲣⲃⲁⲥⲁⲛⲓⲍⲓⲛ ⲙ̀ⲙⲟϥ
ϣⲁⲧⲉϥϯ ⲛⲁⲕ ⲙ̀ⲡⲉⲧⲁϥⲕⲟⲗⲡ ⲧⲏⲣϥ ⲟⲩⲟϩ ⲁ̀ⲛⲟⲕ
ⲙ̀ⲡⲓⲕⲁϯ ⲉ̀ⲡⲓϩⲟⲣⲁⲙⲁ ϣⲁ ϯⲛⲟⲩ ⲁϥⲉⲣⲕⲉⲗⲉⲩⲓⲛ
ⲣ̅ⲛ̅ⲍ̅. ⲃ. ⲇⲉ ⲁⲩⲓ̀ⲛⲓ ⲛⲁϥ ⲙ̀ⲙⲁⲛⲕⲗⲁⲃⲓ ⲃ̅ ⲙ̀ⲃⲉⲣⲓ ⲉ̀ⲧⲁⲩⲉ̀ⲛⲟⲩ
ⲇⲉ ⲁⲩϯ ⲛ̀ϩⲁⲛⲛⲓϣϯ ⲛ̀ϣⲗⲁϣ ⲛⲁϥ ⲛ̀ⲑⲟϥ ⲇⲉ ⲛⲁϥ-
ϫⲱ ⲛ̀ⲣⲱϥ ⲛⲁϥⲥⲁϫⲓ ⲁⲛ ⲡⲉ ⲡⲓⲟⲓⲕⲟⲛⲟⲙⲟⲥ ⲇⲉ
ⲁϥⲱⲣⲕ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲡⲉⲕⲥⲱⲙⲁ ⲛⲁⲥⲉⲛ ⲡⲁⲓ-
ⲙⲁ[ⲛ]ⲕⲗⲁⲃⲓ ⲉ̀ⲃⲟⲗ ⲁⲛ ϣⲁ ⲛ̀ⲧⲉⲕⲙⲟⲩ ⲓⲉ ⲛ̀ⲧⲉⲕϯ
ⲛ̀ⲛⲓⲥⲕⲉⲩⲟⲥ ⲉ̀ⲧⲁⲕⲕⲟⲗⲡⲟⲩ ⲁϥⲉⲣⲕⲉⲗⲉⲩⲓⲛ ⲇⲉ
ⲉ̀ⲃⲁϣϥ ⲉ̀ⲃⲟⲗ ⲛ̀ⲛⲉϥϩⲃⲱⲥ ⲉϩⲛⲁϥ ⲁⲛ ⲉ̀ϯ ⲛ̀ϩⲁⲛ-

ρνη. a. ⲙⲏϣ ⲛ̀ϣⲁϣ ⲛⲁϥ ⲉ̀ⲧⲁⲩⲃⲁϣϥ ⲇⲉ ⲁⲩϫⲓⲙⲓ ⲛ̀ⲛⲓ-
ⲛⲟⲩⲃ ⲥⲁϧⲟⲩⲛ ⲙ̀ⲙⲟϥ ⲡⲉϫⲱⲟⲩ ϫⲉ ⲟⲩ ⲛⲉ ⲛⲁⲓ
ⲛ̀ⲑⲟϥ ⲇⲉ ⲁϥⲟⲩⲱϣⲧ ⲙ̀ⲙⲱⲟⲩ ⲉϥϫⲱ ⲙⲙⲟⲥ ϫⲉ
ⲁⲓⲉⲣⲛⲟⲃⲓ ⲡⲁⲟ̅ⲥ̅ ⲁϥⲟⲩⲱⲛϩ ⲉ̀ⲃⲟⲗ ⲙ̀ⲡⲉⲙⲑⲟ ⲛ̀ⲛⲓ-
ⲙⲏϣ ϧⲉⲛ ⲑⲙⲏϯ ⲙ̀ⲡⲓⲧⲟⲡⲟⲥ ⲛ̀ⲧⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣ-
ⲅⲓⲟⲥ ⲛ̀ⲑⲟϥ ⲇⲉ ⲁϥⲉⲣⲟ̀ⲙⲟⲗⲟⲅⲓⲛ ⲛ̀ϩⲱⲃ ⲛⲓⲃⲉⲛ
ⲉ̀ⲧⲁⲩϣⲱⲡⲓ ⲙ̀ⲙⲟϥ ⲉ̀ⲧⲁⲩϯ ⲛ̀ϩⲁⲛⲕⲉⲛⲓϣϯ ⲛ̀ϣⲁϣ
ρνη. b. ⲛⲁϥ ⲁⲩϩⲓⲧϥ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲟⲩⲣⲓ ⲛ̀ⲭⲁⲕⲓ ⲟⲩⲟϩ
ⲁⲩⲭⲁϥ ⲛ̀ⲁⲧⲟⲩⲱⲙ ⲛ̀ⲁⲧⲥⲱ ϩⲱⲥ ⲧⲉ ⲛ̀ⲧⲉϥⲙⲟⲩ
ⲉ̀ⲧⲁ ⲉ̀ⲩⲗⲟⲅⲓ[ⲟⲥ] ⲇⲉ ϭⲓ ⲛ̀ⲛⲓⲛⲟⲩⲃ ⲁϥϯ ⲛ̅ ⲝ̅
ⲛ̀ⲗⲟⲩⲕⲟϫⲓ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲓⲧⲟⲡⲟⲥ ⲁϥⲓ̀ⲣⲓ ⲛ̀ⲟⲩⲛⲓϣϯ
ⲛ̀ⲁⲣⲓⲥⲧⲟⲛ ⲛ̀ⲛⲓϩⲏⲕⲓ ⲛⲉⲙ ⲛⲓϫⲱⲃ ⲉϥⲣⲁϣⲓ ⲉϥϣⲉⲡ
ϩⲙⲟⲧ ⲛ̀ⲧⲟⲧϥ ⲙ̀ⲫϯ ⲛⲉⲙ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ
ρνθ. a. ⲫⲏⲉ̀ⲧⲓ̀ⲣⲓ ⲛ̀ⲛⲓϫⲟⲙ ⲛⲉⲙ ⲛⲓϣⲫⲏⲣⲓ ⲛⲓⲛⲟⲩⲃ ⲇⲉ
ⲉ̀ⲧⲁⲩϫⲉⲙⲟⲩ ⲛ̀ⲧⲟⲧϥ ⲙ̀ⲡⲓⲣⲱⲙⲓ ⲛⲁⲩⲓ̀ⲣⲓ ⲇⲉ ⲛ̀ϩⲟⲩⲟ̀
ⲉ̅ ⲛ̀ϣⲟ ⲛ̀ⲗⲟⲩⲕⲟϫⲓ ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲇⲉ ⲁ̀ ⲉⲩⲗⲟ-
ⲅⲓⲟⲥ ϯϩⲟ ⲉ̀ⲡⲓⲟⲓⲕⲟⲛⲟⲙⲟⲥ ⲁⲩⲭⲱ ⲙ̀ⲡⲓⲣⲱⲙⲓ ⲉ̀ⲃⲟⲗ
ⲁϥϯ ⲛⲁϥ ⲛ̀ⲅ̅ ⲛ̀ⲗⲟⲩⲕⲟϫⲓ ⲛⲉⲙ ϯⲕⲁⲥⲟⲩⲗⲓ ⲉⲧⲧⲟⲓ
ϩⲓⲱⲧϥ ⲁϥⲭⲁϥ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲟⲩϩⲓⲣⲏⲛⲏ ⲡⲓⲣⲱⲙⲓ
ⲇⲉ ϩⲱϥ ⲉ̀ⲧⲁϥⲛⲁⲩ ⲉ̀ϯⲙⲉⲧϣⲉⲛϩⲏⲧ ⲛ̀ⲧⲉ ⲉⲩⲗⲟ-
ρνθ. b. ⲅⲓⲟⲥ ⲛⲉⲙ ⲛⲓϫⲟⲙ [ⲛⲉⲙ] ⲛⲓϣⲫⲏⲣⲓ ⲛ̀ⲧⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ
ⲅⲉⲱⲣⲅⲓⲟⲥ ⲕⲁⲧⲁⲫⲣⲏϯ ⲉ̀ⲧⲁϥⲧⲁⲙⲉ ⲡⲓⲟⲓⲕⲟⲛⲟⲙⲟⲥ
ⲉ̀ⲡⲓϩⲟⲣⲁⲙⲁ ⲁϥϯ ⲛ̀ϯⲕⲉ ⲅ̅ϯ ⲛ̀ⲗⲟⲩⲕⲟϫⲓ ⲉ̀ϧⲟⲩⲛ
ⲉ̀ⲡⲓⲧⲟⲡⲟⲥ ⲛ̀ⲧⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁϥϣⲱⲡⲓ ⲉϥ-
ϣⲉⲙϣⲓ ⲛ̀ⲛⲏⲉ̀ⲧϣⲱⲛⲓ ϣⲁ ⲡⲉ̀ϩⲟⲟⲩ ⲛ̀ⲧⲉ ⲡⲉϥⲙⲟⲩ
ⲁ̀ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ϭⲓ ϩⲙⲟⲧ ⲉ̀ϫⲱϥ ⲁⲩⲭⲁ ⲛⲉϥ-
ρξ̅. a. ⲛⲟⲃⲓ ⲛⲁϥ ⲉ̀ⲃⲟⲗ ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲁ̀ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣ-
ⲅⲓⲟⲥ ⲟⲩⲟⲛϩϥ ⲉ̀ⲉⲩⲗⲟⲅⲓⲟⲥ ϧⲉⲛ ⲡⲓⲉ̀ϫⲱⲣϩ ⲡⲉϫⲁϥ
ⲛⲁϥ ϫⲉ ⲁ̀ ⲡⲟ̅ⲥ̅ ⲥⲱⲧⲉⲙ ⲉ̀ⲛⲉⲕⲡⲣⲟⲥⲉⲩⲭⲏ ⲛⲉⲙ
ⲛⲉⲕⲙⲉⲧⲛⲁⲏⲧ ϩⲟⲥⲟⲛ ⲁⲓⲉ̀ⲙⲓ ϫⲉ ⲡⲓⲛⲁⲓ ⲛ̀ϧⲏⲧⲕ

ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲛⲓϩⲏⲕⲓ ⲛⲉⲙ ⲛⲓϫⲱⲃ ϯⲛⲁⲓ̀ⲣⲓ ⲛ̀ⲟⲩⲛⲁⲓ
ⲛⲉⲙⲁⲕ ϧⲉⲛ ⲡⲁⲓⲉ̀ⲛⲉϩ ⲛⲉⲙ ϧⲉⲛ ⲡⲉⲑⲛⲏⲟⲩ ⲁⲕ-
ρζ̄. β. ϣⲁⲛⲟⲩⲱϣ ⲉ̀ϩⲱⲗ ⲉ̀ⲡⲉⲕⲏⲓ ⲭⲛⲁϫⲓⲙⲓ ⲙ̀ⲡⲁⲓⲕⲉⲛⲓϣϯ
ⲛ̀ϫⲟⲙ ⲛ̀ⲧⲁⲕ ⲉ̀ⲧⲁϥⲥⲟⲣⲉⲙ ⲉϥⲟⲡⲧ ⲙ̀ⲡⲟⲑⲏⲕⲏ ⲛⲉⲙ
ϣⲉ ϭⲓⲧⲟⲩ ⲛⲁⲕ ⲉ̀ⲧⲉⲕⲡⲟⲗⲓⲥ ϩⲓⲛⲁ ⲛ̀ⲧⲉⲕⲕⲱⲧ
ⲛ̀ⲟⲩⲧⲟⲡⲟⲥ ϧⲉⲛ ⲡⲁⲣⲁⲛ ϯⲛⲁⲥⲙⲟⲩ ⲉ̀ⲣⲟⲕ ϫⲉ
ⲛ̀ⲛⲉⲕϣⲱⲧ ⲛ̀ϩⲗⲓ ⲛ̀ⲁ̀ⲅⲁⲑⲟⲛ ϧⲉⲛ ⲡⲉⲕⲱⲛϧ ⲁⲥ-
ϣⲱⲡⲓ ⲇⲉ ⲉ̀ⲧⲁ ⲡⲓⲟⲩⲱⲓⲛⲓ ϣⲁⲓ ⲁ̀ ⲉⲩⲗⲟⲅⲓⲟⲥ ⲥⲁϫⲓ
ρζ̄λ. α. ⲛⲉⲙ ⲛⲓⲣⲱⲙⲓ ⲉ̀ϩⲱⲃ ⲛⲓⲃⲉⲛ ⲉ̀ⲧⲁ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣ-
ⲅⲓⲟⲥ ϫⲟⲧⲟⲩ ⲛⲁϥ ϧⲉⲛ ⲡⲓⲉ̀ϫⲱⲣϩ ⲁⲩⲉⲣϣⲫⲏⲣⲓ
ⲉ̀ⲙⲁϣⲱ ⲟⲩⲟϩ ⲁⲩⲧⲁⲗⲱⲟⲩ ⲛ̀ⲟⲩϫⲟⲓ ⲁⲩⲉⲣϩⲱⲧ
ⲉ̀ⲧⲁⲛⲧⲓⲟ̀ⲭⲓⲁ̀ ϩⲏⲡⲡⲉ ⲓⲥ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁϥⲓ̀ⲛⲓ
ⲙ̀ⲡⲓϫⲟⲓ ⲛ̀ⲧⲉ ⲉⲩⲗⲟⲅⲓⲟⲥ ⲉ̀ϧⲟⲩⲛ ⲉϩⲣⲁⲓ ⲉ̀ⲣⲉ ⲟⲩⲟⲛ
ⲟⲩⲛⲓϣϯ ⲙ̀ⲡⲉⲑⲛⲁⲛⲉϥ ⲧⲁⲗⲏⲟⲩⲧ ⲉ̀ⲣⲟϥ ⲛⲉⲙ
ρζ̄λ. β. ϩⲁⲛϣⲉ ⲛ̀ⲕⲩⲡⲁⲣⲓⲥⲟⲥ ⲁ̀ ⲉⲩⲗⲟⲅⲓⲟⲥ ⲇⲉ ⲥⲟⲩⲱⲛϥ
ⲛⲉⲙ ⲛⲏⲉ̀ⲑⲛⲉⲙⲁϥ ⲁⲩⲧⲱⲟⲩⲛⲟⲩ ⲁⲩⲧⲁⲗⲱⲟⲩ ⲉ̀ⲣⲟϥ
ⲉⲩⲣⲁϣⲓ ⲁⲩⲉⲛϥ ⲉ̀ϩⲣⲏⲓ ⲉ̀ⲧⲁⲛⲧⲓⲟ̀ⲭⲓⲁ̀ ⲁⲩϩⲓⲱⲓϣ
ⲛ̀ϯⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ ⲉ̀ⲧⲁⲩⲥⲱⲧⲉⲙ ⲇⲉ ⲁⲩϯⲱ̀ⲟⲩ ⲙ̀ⲫϯ
ⲛⲉⲙ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁ̀ ⲉⲩⲗⲟⲅⲓⲟⲥ ⲇⲉ ϯ
ⲛ̀ϩⲁⲛⲛⲓϣϯ ⲛ̀ⲁ̀ⲅⲁⲡⲏ ⲛ̀ⲛⲓϩⲏⲕⲓ ⲛⲉⲙ ⲛⲓϫⲱⲃ ⲛⲉⲙ
ρζ̄β. α. ⲛⲓⲟⲣⲫⲁⲛⲟⲥ ⲙ̀ⲡⲉϩⲟⲟⲩ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛⲁⲣⲉ
ⲛⲉϥⲡⲣⲟⲥⲉⲩⲭⲏ ⲛⲉⲙ ⲛⲉϥⲡⲣⲟⲥⲫⲟⲣⲁ ⲛⲉⲙ ⲛⲉϥ-
ⲁ̀ⲡⲁⲣⲭⲏ ⲙⲏⲛ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲛⲓⲉ̀ⲕⲕⲗⲏⲥⲓⲁ̀ ⲛ̀ⲥⲛⲟⲩ
ⲛⲓⲃⲉⲛ ⲁϥⲕⲱⲧ ⲛ̀ⲟⲩⲧⲟⲡⲟⲥ ⲉϥⲧⲁⲓⲏⲟⲩⲧ ϧⲉⲛ ⲫⲣⲁⲛ
ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲉ̀ⲑⲟⲩⲁⲃ ⲁϥ-
ϣⲱⲡⲓ ⲉϥϣⲉⲙϣⲓ ⲛ̀ϧⲏⲧϥ ⲛ̀ⲑⲟϥ ⲛⲉⲙ ⲧⲉϥⲥϩⲓⲙⲓ ⲛⲉⲙ
ρζ̄β. β. ⲛⲉϥϣⲏⲣⲓ ϣⲁ ⲡⲉϩⲟⲟⲩ ⲛ̀ⲧⲉ ⲡⲉϥⲙⲟⲩ ⲁ̀ ⲡⲓⲁ̀ⲅⲓⲟⲥ
ⲅⲉⲱⲣⲅⲓⲟⲥ ϭⲓ ϩⲙⲟⲧ ⲉ̀ϫⲱϥ ⲙ̀ⲡⲉⲙⲑⲟ ⲙ̀ⲫϯ ⲁϥⲉⲣϣ-
ⲫⲏⲣ ⲉⲧⲉϥⲙⲉⲧⲟⲩⲣⲟ ϧⲉⲛ ⲓ̀ⲗⲏⲙ ⲛ̀ⲧⲉ ⲧⲫⲉ ⲡⲓⲙⲁ ⲉ̀ⲧⲁϥ-
ϭⲓϣϣⲱⲟⲩ ⲙ̀ⲙⲟϥ ⲁϥⲉⲣϣⲁⲓ ⲛⲉⲙ ⲛⲏⲉ̀ⲑⲟⲩⲁⲃ ⲧⲏⲣⲟⲩ

ⲣ̅ⲍ̅ⲅ̅. ⲁ. ϯϣⲫⲏⲣⲓ ⲙ̀ⲙⲁϩ ⲏ̅ ⲛ̀ⲧⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ.

ⲁⲥϣⲱⲡⲓ ⲇⲉ ϧⲉⲛ ⲑⲙⲉⲧⲟⲩⲣⲟ ⲛ̀ⲇⲓⲟⲕⲗⲏⲇⲓⲁ̀ⲛⲟⲥ
ⲡⲓⲁ̀ⲛⲟⲙⲟⲥ ⲛ̀ϣⲁⲙϣⲉ ⲓ̀ⲇⲱⲗⲟⲛ ⲫⲏⲉ̀ⲧϩⲱⲟⲩ ⲉ̀ⲃⲟⲗ
ⲟⲩⲇⲉ ⲡⲕⲁϩⲓ ⲧⲏⲣϥ ⲛⲉ ⲟⲩⲟⲛ ⲟⲩⲥⲧⲣⲁⲧⲩⲗⲁⲧⲏⲥ
ϧⲉⲛ ⲧⲉϥⲙⲉⲧⲟⲩⲣⲟ ⲉ̀ⲡⲉϥⲣⲁⲛ ⲡⲉ ⲉⲩϩⲓⲟⲥ ⲉϥⲟⲓ
ⲛ̀ⲁⲅⲣⲓⲟⲥ ϧⲉⲛ ⲥⲙⲟⲧ ⲟⲩⲟϩ ⲛ̀ⲉ̀ⲡⲁⲛⲧⲣⲟⲡⲟⲥ ⲉϥ-
ⲣ̅ⲍ̅ⲅ̅. ⲃ. ϩⲱⲟⲩ ⲉ̀ⲙⲁϣⲱ ⲡⲟⲩⲣⲟ ⲇⲉ ⲇⲓⲟⲕⲗⲏⲇⲓⲁ̀ⲛⲟⲥ (sic)
ⲁϥⲑⲱϣ ⲛⲁϥ ⲛ̀ⲅ̅ ⲛ̀ⲑⲃⲁ ⲙ̀ⲙⲁⲧⲟⲓ ⲟⲩⲟϩ ⲁϥⲟⲩⲟⲣ-
ⲡⲟⲩ ⲉ̀ϧⲣⲏⲓ ⲉ̀ⲭⲏⲙⲓ ⲉⲑⲣⲟⲩϣⲟⲣϣⲉⲣ ⲛ̀ⲛⲓⲉ̀ⲕⲕⲗⲏⲥⲓⲁ̀
ⲧⲏⲣⲟⲩ ⲟⲩⲟϩ ⲛ̀ⲥⲉⲕⲱⲧ ⲛ̀ⲛⲓⲉⲣⲫⲏⲟⲩⲓ . ⲛ̀ⲧⲉ ⲛⲓⲓ̈ⲇⲱ-
ⲗⲟⲛ ⲉⲧϭⲁϧⲉⲙ ϧⲉⲛ ⲙⲁⲓ ⲛⲓⲃⲉⲛ ⲫⲁⲓ ⲇⲉ ϧⲉⲛ
ⲡϫⲓⲛⲑⲣⲉϥⲓ̀ ⲉ̀ϧⲣⲏⲓ ⲉ̀ⲧⲭⲱⲣⲁ ⲛ̀ⲭⲏⲙⲓ ⲁϥⲑⲱϣ
ⲛ̀ϩⲁⲛϩⲩⲅⲉⲙⲱⲛ ⲕⲁⲧⲁ ⲃⲁⲕⲓ ⲛⲉⲙ ϩⲁⲛⲕⲟⲙⲏⲥ
ⲣ̅ⲍ̅ⲇ̅. ⲁ. ⲛⲉⲙ ϩⲁⲛⲇⲟⲩⲝ ⲟⲩⲟϩ ⲁϥⲉⲣⲕⲉⲗⲉⲩⲓⲛ ⲉⲑⲣⲟⲩⲥⲟⲛϩ
ⲛ̀ⲛⲓⲭⲣⲓⲥⲧⲓⲁ̀ⲛⲟⲥ ⲧⲏⲣⲟⲩ ⲕⲁⲧⲁ ⲁ̀ⲡⲁⲣⲭⲓⲁ̀ ⲛⲓⲃⲉⲛ
ⲁϥϯ ⲛⲱⲟⲩ ⲛ̀ϩⲁⲛⲛⲓϣϯ ⲛ̀ⲇⲓⲙⲟⲣⲓⲁ̀ ⲛⲉⲙ ϩⲁⲛ-
ⲃⲁⲍⲁⲛⲟⲥ ⲉⲩϧⲟⲥⲓ ⲉ̀ⲡϧⲁⲓ ⲇⲉ ⲁⲩⲱ̀ⲗⲓ ⲛ̀ⲧⲟⲩⲁ̀ⲫⲉ
ϧⲉⲛ ⲣⲱⲥ ⲛ̀ⲧⲥⲏϥⲓ ⲁⲩϣⲱⲡⲓ ⲙ̀ⲙⲁⲣⲧⲩⲣⲟⲥ ⲁⲩⲙⲟⲩ
ⲉ̀ϫⲉⲛ ⲫⲣⲁⲛ ⲙ̀ⲡⲉⲛⲟ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲟⲩⲟϩ ⲁϥⲟⲩⲱⲣⲡ
ⲣ̅ⲍ̅ⲇ̅. ⲃ. ⲛ̀ⲟⲩⲡⲣⲟⲥⲧⲟⲅⲙⲁ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲭⲁ ⲧⲏⲣⲥ ⲛ̀ⲭⲏⲙⲓ
ⲁⲩϣⲟⲣϣⲉⲣ ⲛ̀ⲛⲓⲉⲕⲕⲗⲏⲥⲓⲁ̀ ⲧⲏⲣⲟⲩ ⲟⲩⲟϩ ⲁⲩⲕⲱⲧ
ⲛ̀ⲛⲓⲉⲣⲫⲏⲟⲩⲓ̀ ⲛ̀ⲧⲉ ⲛⲓⲓ̈ⲇⲱⲗⲟⲛ ⲉⲑⲣⲟⲩϣⲉⲙϣⲓ ⲛ̀ⲛⲓ-
ⲇⲉⲙⲱⲛ ⲛ̀ϧⲏⲧⲟⲩ ⲁⲥϣⲱⲡⲓ ⲇⲉ ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ
ⲧⲏⲣⲟⲩ ⲁ̀ ⲫϯ ⲡⲓⲁ̀ⲅⲁⲑⲟⲥ ⲉⲣⲫⲙⲉⲩⲓ̀ ⲛ̀ⲛⲓⲡⲉⲧϩⲱⲟⲩ
ⲧⲏⲣⲟⲩ ⲉ̀ⲧⲁϥⲁⲓⲧⲟⲩ ⲛ̀ϫⲉ ⲡⲓⲁ̀ⲥⲉⲃⲏⲥ ⲛ̀ⲟⲩⲣⲟ ⲇⲓⲟⲕ-
ⲗⲏⲇⲓⲁ̀ⲛⲟⲥ ⲛⲉⲙ ⲛⲓⲥⲛⲟϥ ⲛ̀ⲁⲑⲛⲟⲃⲓ ⲛ̀ⲧⲉ ⲛⲓⲁ̀ⲅⲓⲟⲥ
ⲣ̅ⲍ̅ⲉ̅. ⲁ. ⲙ̀ⲙⲁⲣⲧⲩⲣⲟⲥ ⲉ̀ⲑⲟⲩⲁⲃ ⲉ̀ⲧⲁϥϥⲟⲛⲟⲩ ⲉ̀ⲃⲟⲗ ⲉ̀ⲧⲁⲥ-
ϧⲱⲛⲧ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲣⲟϥ ⲛ̀ϫⲉ ⲧⲉϥϧⲁⲉ̀ ⲁϥⲙⲟⲩϯ

ⲉ̀ⲩϩⲓⲟⲥ ⲡⲓⲥⲧⲣⲁⲧⲓⲗⲁⲧⲏⲥ ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ϯⲉ̀ⲙⲓ
ϫⲉ ⲛ̀ⲑⲟⲕ ⲟⲩⲣⲱⲙⲓ ⲛ̀ⲥⲁⲃⲉ ⲉⲕϫⲱⲕ ⲉ̀ⲃⲟⲗ ⲙ̀ⲡⲓⲡⲣⲟⲥ-
ⲧⲟⲅⲙⲁ ⲛ̀ⲧⲉ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲛⲉⲙ ⲛⲟⲩϩⲟⲛϩⲉⲛ ϯⲛⲟⲩ
ϫⲉ ⲧⲱⲛⲕ ϭⲓ ⲛⲁⲕ ⲛ̀ⲟⲩⲃⲟⲏ̀ⲑⲓⲁ̀ ⲙⲁⲧⲟⲓ ⲛⲉⲙ ⲡⲓⲡ-
ⲣ̅ⲝ̅ⲉ̅. ⲃ. ⲣⲟⲥⲧⲟⲅⲙⲁ ⲛ̀ⲧⲉ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲙⲁϣⲉ ⲛⲁⲕ ϧⲉⲛ
ⲟⲩϫⲱⲗⲉⲙ ⲉ̀ϯⲥⲓⲣⲓⲁ̀ ⲛ̀ⲧⲉ ϯⲡⲁⲗⲏⲥⲧⲓⲛⲏ ⲟⲩⲟϩ
ⲙⲁϣⲉ ⲛⲁⲕ ⲛ̀ϣⲟⲣⲡ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲧⲟⲡⲟⲥ ⲙ̀ⲫⲏⲉ̀ⲧⲟⲩ-
ⲙⲟⲩϯ ⲉ̀ⲣⲟϥ ϫⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛ̀ⲧⲉⲕϣⲉⲣϣⲱⲣⲥ ϣⲁ
ⲛⲉⲥⲥⲉⲛϯ ϫⲉ ⲟⲩⲏⲓ ϯϣⲱ̀ⲟⲩ ⲛ̀ϩⲏⲧ ⲁⲛ ⲉⲓⲥⲱⲧⲉⲙ
ⲉⲑⲃⲉ ⲛⲓϫⲟⲙ ⲙ̀ⲙⲉⲧⲁ̀ⲭⲱ ⲉ̀ⲧⲩⲩⲑⲁⲙⲓⲱ̀ⲟⲩ ϧⲉⲛ
ⲡⲉϥⲣⲁⲛ ⲫⲁⲓ ⲉ̀ⲧⲁ ⲇⲁⲇⲓⲁ̀ⲛⲟⲥ ⲡⲓⲡⲉⲣⲥⲓⲥ ⲱ̀ⲗⲓ ⲛ̀ⲧⲉ-
ⲣ̅ⲝ̅ⲋ̅. ⲁ. ϥⲁ̀ⲫⲉ ⲓⲥ ⲟⲩⲙⲏϣ ⲛ̀ⲣⲟⲙⲡⲓ ⲟⲩⲟϩ ⲁⲩⲕⲱⲧ ⲛ̀ⲟⲩⲧⲟ-
ⲡⲟⲥ ϧⲉⲛ ⲡⲉϥⲣⲁⲛ ⲉ̀ⲣⲉ ϩⲁⲛⲭⲣⲏⲥⲧⲓⲁ̀ⲛⲟⲥ ⲛ̀ϧⲏⲧϥ
ⲉⲩⲓ̀ⲣⲓ ⲛ̀ϩⲁⲛϫⲟⲙ ⲛⲉⲙ ϩⲁⲛⲙⲏⲓⲛⲓ ϧⲉⲛ ϧⲁⲛϩ-
ⲃⲏⲟⲩⲓ̀ ⲙ̀ⲙⲁⲅⲓⲁ̀ ϩⲱⲥ ⲧⲉ ⲛ̀ⲧⲉ ⲡⲉϥⲣⲁⲛ ⲉⲣⲛⲓϣϯ
ϧⲉⲛ ⲛⲓⲭⲱⲣⲁ ⲧⲏⲣⲟⲩ ⲁ̀ ⲟⲩⲙⲏϣ ⲭⲱ ⲛ̀ⲥⲱⲟⲩ
ⲛ̀ⲛⲓⲛⲟⲩϯ ⲉ̀ⲧⲧⲁⲓⲏⲟⲩⲧ ⲁⲩⲟⲩⲁ̀ϩⲟⲩ ⲛ̀ⲥⲁ ⲛⲓϫⲟⲙ
ⲣ̅ⲝ̅ⲋ̅. ⲃ. ⲙ̀ⲫⲏⲉ̀ⲧⲉⲙⲙⲁⲩ ⲁⲩϣⲱⲡⲓ ⲛ̀ⲭⲣⲏⲥⲧⲓⲁ̀ⲛⲟⲥ ⲉⲩϩⲓⲟⲥ
ⲇⲉ ⲡⲓⲥⲧⲣⲁⲧⲓⲗⲁⲧⲏⲥ ⲁϥⲟⲩⲱϣⲧ ⲙ̀ⲡⲟⲩⲣⲟ ⲟⲩⲟϩ
ⲁϥϭⲓ ⲙ̀ⲡⲓⲡⲣⲟⲥⲧⲟⲅⲙⲁ ⲛ̀ⲧⲟⲧϥ ⲟⲩⲟϩ ⲁ̀ ⲡⲟⲩⲣⲟ
ⲑⲱϣ ⲛⲁϥ ⲛ̀ⲅ̅ ⲛ̀ϣⲟ ⲙ̀ⲙⲁⲧⲟⲓ ⲟⲩⲟϩ ⲁϥⲟⲩⲟⲣⲡⲟⲩ
ⲉ̀ϯⲥⲓⲣⲓⲁ̀ ⲁϥϩⲱⲛϩⲉⲛ ⲛⲁϥ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲁⲕ-
ϣⲁⲛϣⲟⲣϣⲉⲣ ⲙ̀ⲡⲧⲟⲡⲟⲥ ⲛ̀ⲧⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛ̀ϣⲟⲣⲡ
ⲣ̅ⲝ̅ⲍ̅. ⲁ. ⲡⲁⲓⲣⲏϯ ⲉⲕⲉ̀ϣⲟⲣϣⲉⲣ ⲛ̀ⲛⲓⲉⲕⲕⲗⲏⲥⲓⲁ̀ ⲧⲏⲣⲟⲩ ⲟⲩⲟϩ
ⲉⲕⲉ̀ⲥⲱⲛϩ ⲛ̀ⲛⲓⲭⲣⲓⲥⲧⲓⲁ̀ⲛⲟⲥ ⲧⲏⲣⲟⲩ ⲛ̀ⲧⲉⲕϩⲓⲧⲟⲩ
ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲛⲓϣⲧⲉⲕⲱⲟⲩ ⲟⲩⲟϩ ⲛ̀ⲧⲉⲕⲉⲣⲇⲓⲙⲟⲣⲓⲛ
ⲙ̀ⲙⲱⲟⲩ ⲛ̀ⲧⲉⲕϯ ⲛⲱⲟⲩ ⲛ̀ϩⲁⲛⲛⲓϣϯ ⲛ̀ⲃⲁⲍⲁⲛⲟⲥ
ⲉⲩϧⲟⲥⲓ ⲟⲩⲟϩ ⲛⲏⲉ̀ⲑⲛⲁⲟⲩⲱϣⲧ ⲛ̀ⲛⲉⲛⲛⲟⲩϯ ⲁⲛ
ⲉⲕⲉ̀ⲱ̀ⲗⲓ ⲛ̀ⲧⲟⲩⲁ̀ⲫⲏ ⲛ̀ⲧⲥⲏϥⲓ ⲟⲩⲟϩ ⲡⲓⲥⲧⲣⲁⲧⲓⲗⲁ-
ⲣ̅ⲝ̅ⲍ̅. ⲃ. ⲧⲏⲣ (sic) ⲁϥϭⲓ ⲛ̀ⲛⲓⲙⲁⲧⲟⲓ ⲉⲑⲛⲉⲙⲁϥ ⲁϥⲧⲁⲗⲱⲟⲩ

ⲛ̀ϩⲁⲛⲉ̀ϫⲛⲟⲩ ⲁϥⲉⲣϩⲱⲧ ⲉ̀ϯⲥⲓⲣⲓⲁ̀ ⲟⲩⲟϩ ⲉ̀ⲧⲁⲩ-
ⲙⲟⲛⲓ ⲙ̀ⲡⲓϩⲟⲣⲙⲉⲥ ⲛ̀ⲧⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛ̀ϫⲱ-
ⲗⲉⲙ ⲛ̀ⲑⲱⲟⲩ ⲧⲏⲣⲟⲩ ⲁⲩⲓ̀ ⲉ̀ϩⲣⲏⲓ ⲉ̀ϯⲡⲟⲗⲓⲥ ⲉⲣⲉ
ⲧⲟⲧⲟⲩ ⲧⲁϫⲣⲏⲟⲩⲧ ⲛ̀ⲧⲥⲏϥⲓ ⲛⲉⲙ ϩⲁⲛϩⲁⲣⲙⲁ
ⲛⲉⲙ ϩⲁⲛⲫⲓϯ ⲛⲉⲙ ϩⲁⲛⲥⲟⲑⲛⲉϥ ⲟⲩⲟϩ ⲁ̀ ϯⲡⲟⲗⲓⲥ
ⲣ̅ⲝ̅ⲏ̅. ⲁ. ⲧⲏⲣⲥ ϣⲑⲟⲣⲧⲉⲣ ⲛ̀ⲧⲉ ⲛ̀ⲡⲁϣⲁⲓ ⲛ̀ⲛⲓⲙⲁⲧⲟⲓ ⲉⲩϩⲓⲟⲥ
ⲇⲉ ⲁϥϣⲉ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲧⲟⲡⲟⲥ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲉ̀ⲣⲉ ⲟⲩϣⲃⲱⲧ ϧⲉⲛ ⲧⲉϥϫⲓϫ ϧⲉⲛ ⲟⲩⲛⲓϣϯ ⲙ̀ⲙⲉⲧ-
ϭⲁⲥⲓϩⲏⲧ ⲉ̀ⲣⲉ ⲡⲁϣⲁⲓ ⲛ̀ⲛⲓⲙⲁⲧⲟⲓ ⲟⲩⲉϩ ⲛ̀ⲥⲱϥ
ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲁⲗⲗⲟⲫⲉⲣⲛⲏⲥ ⲙ̀ⲡⲓⲥⲛⲟⲩ ⲉⲧⲧⲏ ⲡⲓⲛⲓϣϯ
ⲛ̀ⲁⲣⲭⲱⲛ ⲛ̀ⲧⲉ ⲛⲁⲃⲟⲩⲭⲟⲇⲟⲛⲟⲥⲟⲣ ⲟⲩⲟϩ ⲉ̀ⲧⲁϥϣⲉ
ⲣ̅ⲝ̅ⲏ̅. ⲃ. ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲓⲧⲟⲡⲟⲥ ⲁϥⲛⲁⲩ ⲉ̀ⲡⲓⲫⲁⲛⲟⲥ ⲉϥⲙⲟϩ
ⲉ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲉϫⲁϥ ϫⲉ ⲁ̀ⲛⲁⲩ ⲉ̀ⲑⲙⲉ-
ⲧⲁⲧϩⲏⲧ ⲛ̀ⲛⲓⲭⲣⲏⲥⲧⲓⲁ̀ⲛⲟⲥ ⲙⲏ ⲉⲣⲉ ⲛⲁⲓⲛⲟⲩϯ
ⲛ̀ⲧⲱⲟⲩⲟⲓ ⲙ̀ⲃⲉⲗⲗⲉ ⲓⲉ ⲫⲣⲏ ⲉⲧⲉⲣⲟⲩⲱⲓⲛⲓ ϥⲉⲣⲭⲣⲓⲁ̀
ⲛ̀ⲟⲩⲑⲃⲁ ⲛ̀ϧⲏⲃⲥ ⲉⲧⲉⲣⲟⲩⲱⲓⲛⲓ ⲟⲩⲟϩ ⲁϥϯ ⲧⲟⲧϥ
ⲉ̀ⲡⲓϣⲃⲱⲧ ⲉ̀ⲧϧⲉⲛ ⲧⲉϥϫⲓϫ ⲁϥϯ ⲛ̀ⲟⲩϣⲗⲁϣ ϧⲉⲛ
ⲣ̅ⲝ̅ⲑ̅. ⲁ. ⲡⲓⲫⲁⲛⲟⲥ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲟⲩ ⲡⲉ ⲫⲁⲓ ⲟⲩⲟϩ ⲁϥ-
ⲕⲱϣ ⲛ̀ϫⲉ ⲡⲓⲫⲁⲛⲟⲥ ⲁϥⲛⲟϫϧ ⲉ̀ϧⲣⲏⲓ ⲉ̀ϫⲱϥ ⲛⲉⲙ
ϩⲁⲛⲕⲉⲟⲩⲟⲛ ϧⲉⲛ ⲛⲓⲙⲁⲧⲟⲓ ⲟⲩⲟϩ ⲁ̀ ⲟⲩⲕⲟⲩϫⲓ
ⲙ̀ⲃⲁϫⲏⲓⲛⲓ ⲑⲟⲩⲍ̅ ⲉ̀ϧⲣⲏⲓ ϧⲉⲛ ⲧⲉϥⲁ̀ⲫⲉ ⲛ̀ⲑⲟϥ ⲇⲉ
ⲙ̀ⲡⲉϥⲉ̀ⲙⲓ ⲉ̀ⲣⲟⲥ ⲙⲁⲓ ⲛⲓⲃⲉⲛ ⲛ̀ⲧⲉ ⲡⲉϥⲥⲱⲙⲁ ⲉ̀ⲧⲁ
ⲡⲓⲛⲉϩ ⲧⲁϩⲟϥ ⲁϥⲕⲱⲕ ⲛ̀ⲥⲉϩⲧ ⲛ̀ⲑⲟϥ ⲇⲉ ⲛⲁϥ-
ⲙⲉⲩⲓ̀ ϫⲉ ⲫⲁⲓ ⲙ̀ⲙⲁⲩⲁⲧϥ ⲡⲉⲑⲛⲁϣⲱⲡⲓ ⲙ̀ⲙⲟϥ
ⲣ̅ⲝ̅ⲑ̅. ⲃ. ⲡⲉϫⲁϥ ⲛ̀ⲛⲓⲙⲁⲧⲟⲓ ϫⲉ ϣⲁⲫⲟⲟⲩ ⲛⲁⲛ ⲥⲱⲧⲉⲙ ϧⲉⲛ
ⲛⲉⲛⲙⲁϣϫ ϫⲉ ⲟⲩⲟⲛ ϩⲁⲛⲁ̀ⲭⲱ ⲙ̀ⲡⲁⲓⲙⲁ ⲙ̀ⲫⲟⲟⲩ
ⲇⲉ ⲁⲛⲛⲁⲩ ϧⲉⲛ ⲛⲉⲛⲃⲁⲗ ϫⲟⲩϣⲧ ⲛ̀ⲧⲉ·ⲧⲉⲛⲛⲁⲩ
ⲉ̀ⲛⲁϫⲓϫ ⲛⲉⲙ ⲛⲁϭⲗⲁⲗⲁⲩϫ ϫⲉ ⲟⲩ ⲉ̀ⲧⲁϥϣⲱⲡⲓ
ⲙ̀ⲙⲱⲟⲩ ϩⲟⲥⲟⲛ ⲉ̀ⲣⲉ ⲛⲓⲙⲏϣ ⲛ̀ⲧⲉ ⲛⲓⲙⲁⲧⲟⲓ ⲕⲱϯ
ⲉ̀ⲣⲟϥ ⲉⲩⲉⲣϣⲫⲏⲣⲓ ⲛ̀ϯϫⲟⲙ ⲛ̀ⲧⲉ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ

ⲛⲓϣϯ ⲛ̀ϧⲣⲱⲟⲩ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ⲉϥⲥⲑⲉⲣⲧⲉⲣ ⲛ̀ⲛⲓ-
ⲣ̅ⲟ̅ⲃ̅. ⲃ. ⲙⲁⲧⲟⲓ ϫⲉ ⲧⲁⲗⲟⲓ ⲛ̀ⲧⲉⲛϣⲉ ⲛⲁⲛ ⲉ̀ⲧⲉⲛⲭⲱⲣⲁ ϫⲉ
ⲛ̀ⲛⲁⲙⲟⲩ ϧⲉⲛ ⲧⲁⲓⲭⲱⲣⲁ ⲛ̀ϣⲉⲙⲙⲟ ⲟⲩⲟϩ ⲁⲩⲧⲱⲟⲩ-
ⲛⲟⲩ ⲧⲏⲣⲟⲩ ⲛ̀ϫⲉ ⲛⲓⲙⲁⲧⲟⲓ ϧⲉⲛ ⲟⲩⲣⲁϣⲓ ⲁⲩⲧⲁ-
ⲗⲱⲟⲩ ⲉ̀ⲛⲓⲉ̀ϫⲏⲟⲩ ⲁⲩⲉⲣϩⲱⲧ ⲉ̀ⲧⲁⲛⲧⲓⲟ̀ⲭⲓⲁ̀ ϧⲉⲛ
ⲟⲩⲛⲓϣϯ ⲛ̀ϣⲓⲡⲓ ⲧⲁ̀ⲫⲉ ⲇⲉ ⲙ̀ⲡⲓⲥⲧⲣⲁⲧⲓⲗⲁⲧⲏⲥ
ⲁⲥⲉⲣⲟⲩⲙⲁⲙⲉϯ ⲁⲥϫⲱⲛⲥ ⲉ̀ⲙⲁϣⲱ ⲟⲩⲟϩ ϧⲉⲛ
ⲡⲓⲙⲁϩ ⲅ̅ ⲛ̀ⲉ̀ϩⲟⲟⲩ ⲁ̀ ⲡ̅ⲟ̅ⲥ̅ ϣⲁⲣⲓ ⲉ̀ⲣⲟϥ ⲁϥⲙⲟⲩ
ⲣ̅ⲟ̅ⲅ̅. ⲁ. ⲁⲥϣⲱⲡⲓ ⲇⲉ ⲙⲉⲛⲉⲛⲥⲁ ⲉ̅ ⲛ̀ⲉ̀ϩⲟⲟⲩ ⲁϥϣⲟⲩⲟ̀ ϥⲉⲛⲧ
ⲉ̀ⲃⲟⲗ ⲧⲏⲣϥ ⲉ̀ⲃⲟⲗ ⲁϥϫⲱⲛⲥ ⲉ̀ⲙⲁϣⲱ ⲁ̀ ⲛⲓⲙⲁⲧⲟⲓ
ⲁⲙⲟⲛⲓ ⲙ̀ⲙⲟϥ ⲁⲩⲥⲁⲧϥ ⲉ̀ⲫⲓⲟⲙ ⲉ̀ⲧⲁⲩⲓ̀ ⲇⲉ ⲉ̀ϧⲟⲩⲛ
ⲉ̀ⲧⲁⲛⲧⲓⲟ̀ⲭⲓⲁ̀ ⲁⲩⲧⲁⲙⲉ ⲡⲟⲩⲣⲟ ⲉ̀ϩⲱⲃ ⲛⲓⲃⲉⲛ ⲉ̀ⲧⲁⲩ-
ϣⲱⲡⲓ ⲟⲩⲟϩ ⲁⲩϫⲱ ⲉ̀ⲣⲟϥ ⲛ̀ⲛⲓϫⲟⲙ ⲛⲉⲙ ⲛⲓϣⲫⲏⲣⲓ
ⲉ̀ⲧⲁⲩⲛⲁⲩ ⲉ̀ⲣⲱⲟⲩ ϧⲉⲛ ⲡⲧⲟⲡⲟⲥ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣ-
ⲣ̅ⲟ̅ⲅ̅. ⲃ. ⲅⲓⲟⲥ ⲇⲓⲟⲕⲗⲏⲇⲓⲁ̀ⲛⲟⲥ ⲇⲉ ⲡⲓⲁ̀ⲛⲟⲙⲟⲥ ⲛ̀ϣⲟⲩⲙⲟⲥϯ
ⲙ̀ⲙⲟϥ ⲛ̀ⲁⲡⲟⲥⲧⲁⲧⲏⲥ ⲙ̀ⲡⲉϥϩⲱ ⲉ̀ⲣⲟϥ ϧⲉⲛ ⲛⲁⲓ
ⲙ̀ⲡⲁⲓⲣⲏϯ ϫⲉ ⲛⲁⲣⲉ ⲫϯ ⲟⲩⲱϣ ⲉ̀ⲧⲁⲕⲟϥ ⲡⲉ ϧⲉⲛ
ⲟⲩⲧⲁⲕⲟ ⲉϥϩⲱⲟⲩ ⲉⲑⲃⲉ ⲛⲓⲡⲉⲑϩⲱⲟⲩ ⲧⲏⲣⲟⲩ ⲉ̀ⲧⲁ-
ϥⲁⲓⲧⲟⲩ ⲛ̀ⲛⲏⲉ̀ⲑⲟⲩⲁⲃ ⲁⲗⲗⲁ ⲉ̀ⲡⲓ ⲇⲏ ⲁϥⲑⲣⲉ ⲡⲉϥϩⲏⲧ
ⲉⲛϣⲟⲧ ⲙ̀ⲫⲣⲏϯ ⲙ̀ⲫⲁⲣⲁⲱ̀ ⲙ̀ⲡⲓⲥⲛⲟⲩ ⲟⲩⲟϩ ⲡⲉϫⲁϥ
ⲛⲁϥ ⲛ̀ⲛⲓⲙⲁⲧⲟⲓ ϫⲉ ⲁ̀ⲣⲉⲧⲉⲛϧⲱⲧⲉⲃ ⲙ̀ⲡⲓⲛⲓϣϯ
ⲣ̅ⲟ̅ⲇ̅. ⲁ. ⲛ̀ⲥⲧⲣⲁⲧⲓⲗⲁⲧⲏⲥ ⲛ̀ⲧⲉ ϯⲙⲉⲧⲟⲩⲣⲟ ⲁ̀ⲣⲉⲧⲉⲛϫⲱ ⲛ̀ⲛⲁⲓ-
ⲙⲉⲑⲛⲟⲩϫ ⲉⲧⲥⲟϥ ϫⲉ ⲁ̀ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲓⲅⲁⲗⲓⲗⲉⲟⲥ
ⲑⲁⲙⲓⲟ̀ ⲛ̀ϩⲁⲛϫⲟⲙ ⲛⲉⲙ ϩⲁⲛϣⲫⲏⲣⲓ ϣⲉⲛⲉⲛⲉⲛⲛⲟⲩϯ
ⲉ̀ⲧⲧⲁⲓⲏⲟⲩⲧ ϫⲉ ϯⲛⲁϣⲉ ⲛⲏⲓ ⲉ̀ⲙⲁⲩ ⲛ̀ⲛⲁⲫⲁⲧ ⲁⲓ-
ϣⲁⲛⲉ̀ⲙⲓ ⲉ̀ⲛⲉⲧⲉⲛⲙⲉⲑⲛⲟⲩϫ ⲉⲧⲥⲱϥ ϯⲛⲁⲱ̀ⲗⲓ
ⲣ̅ⲟ̅ⲇ̅. ⲃ. ⲛ̀ⲧⲉⲧⲉⲛⲁ̀ⲫⲉ ⲧⲏⲣⲟⲩ ϧⲉⲛ ⲣⲱⲥ ⲛ̀ⲧⲥⲏϥⲓ ⲟⲩⲟϩ
ϯⲛⲁϭⲓ ⲙ̀ⲡⲓⲥⲧⲣⲁⲧⲉⲩⲙⲁ ⲉ̀ⲙⲁⲩ ⲛⲉⲙⲏⲓ ⲛ̀ⲧⲁϥⲱϯ
ⲛ̀ϯⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲣⲱⲥ ⲛ̀ⲧⲥⲏϥⲓ ϯⲛⲁϣⲟⲣ-
ϣⲉⲣ ⲙ̀ⲡⲓⲧⲟⲡⲟⲥ ⲉ̀ⲧⲉⲙⲙⲁⲩ ϣⲁ ⲛⲉϥⲥⲉⲛϯ ⲛ̀ⲧⲁⲟⲣⲉ

ⲛⲓⲭⲣⲓⲥⲧⲓⲁ̀ⲛⲟⲥ ⲟⲩⲱϣⲧ ⲛ̀ⲛⲓⲉ̀ⲓⲇⲱⲗⲟⲛ (sic) ϧⲉⲛ
ⲧⲉϥⲏⲟⲩϯ. ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲥⲁϫⲓ ⲇⲉ ⲁϥⲧⲱⲛϥ ⲛ̀ϫⲉ
ⲣ̅ⲩ̅ⲉ̅. ⲁ. ⲇⲓⲟⲕⲗⲏⲇⲓⲁⲛⲟⲥ ⲁϥⲑⲱⲟⲩϯ ⲉ̀ϧⲟⲩⲛ ⲛ̀ⲛⲓⲙⲁⲧⲟⲓ
ⲧⲏⲣⲟⲩ ⲁϥⲥⲟⲃϯ ⲛ̀ⲛⲓⲉ̀ϫⲛⲟⲩ ⲉⲑⲣⲟⲩⲧⲁⲗⲱⲟⲩ ⲛ̀ⲧⲟⲩ-
ⲉⲣϩⲱⲧ ⲉ̀ϯⲥⲓⲣⲓⲁ̀ ⲁϥⲑⲣⲉ ⲡⲓ[ⲕⲓ]ⲣⲓⲝ ⲱϣ ⲉ̀ⲃⲟⲗ
ϧⲉⲛ ϯⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ ϫⲉ ⲥⲉⲃⲧⲏ ⲑⲏⲛⲟⲩ ϧⲁ ⲛⲓⲙⲁ-
ⲧⲟⲓ ⲛ̀ⲧⲉⲛϣⲉ ⲛⲁⲛ ⲉ̀ϯⲥⲩⲣⲓⲁ̀ ⲛ̀ⲧⲁϣⲟⲣϣⲉⲣ ⲙ̀ⲡⲓ-
ⲧⲟⲡⲟⲥ ⲛ̀ⲧⲉ ⲡⲓⲛⲓϣϯ ⲛ̀ⲁ̀ⲭⲱ ⲛ̀ⲧⲉ ⲛⲓⲅⲁⲣⲓⲗⲉⲟⲥ ⲉ̀ⲧⲓ
ⲉ̀ⲣⲉ ⲡⲓⲥⲁϫⲓ ϧⲉⲛ ⲣⲱϥ ⲙ̀ⲡⲟⲩⲣⲟ ⲛⲁⲣⲉ ϩⲁⲛⲉⲣ-
ⲣ̅ⲩ̅ⲉ̅. ⲃ. ⲙⲁⲛ [ⲛ]ⲛⲟⲩⲃ ⲉ̀ϫⲉⲛ ⲧⲁⲫⲉ ⲙ̀ⲡⲓⲑⲣⲟⲛⲟⲥ ⲉ̀ⲛⲁϥϩⲉⲙⲥⲓ
ϩⲓϫⲱϥ ϩⲏⲡⲡⲉ ⲓⲥ ⲙⲓⲭⲁⲏⲗ ⲡⲓⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ
ⲉ̀ⲑⲟⲩⲁⲃ ⲛⲉⲙ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁⲩⲓ̀ ⲉ̀ⲡⲉⲥⲏⲧ
ⲉ̀ⲃⲟⲗϧⲉⲛ ⲧⲫⲉ ⲁϥⲫⲱⲛϫ ⲙ̀ⲡⲓⲑⲣⲟⲛⲟⲥ ϧⲁⲣⲟϥ ⲟⲩⲟϩ
ⲛⲓⲉⲣⲙⲁⲛ ⲛ̀ⲛⲟⲩⲃ ⲉ̀ⲧϩⲓϫⲉⲛ ⲡⲓⲑⲣⲟⲛⲟⲥ ⲁⲩϯⲙⲁϯ
ϧⲉⲛ ⲛⲉϥⲃⲁⲗ ⲁⲩⲫⲱⲣⲕ ⲛ̀ⲛⲉϥⲁⲗⲗⲟⲩ ⲉ̀ⲡⲉⲥⲏⲧ ⲟⲩⲟϩ
ⲣ̅ⲩ̅ⲋ̅. ⲁ. ⲁϥⲱϣ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲟⲩⲛⲓϣϯ ⲛ̀ⲥⲙⲏ ⲁϥⲣⲓⲙⲓ ⲉϥϫⲱ
ⲙ̀ⲙⲟⲥ ϫⲉ ⲟⲩⲟⲓ ⲛⲏⲓ ⲡⲁⲟ̅ⲥ̅ ⲟⲩⲟⲓ ⲛⲏⲓ ⲡⲁⲟ̅ⲥ̅ ⲫϯ
ⲡⲓⲁ̀ⲅⲁⲑⲟⲥ ⲁⲓⲉⲣⲛⲟⲃⲓ ⲭⲱ ⲛⲏⲓ ⲉ̀ⲃⲟⲗ ϫⲉ ⲁⲓⲉⲣ[ϩⲁⲛ]-
ⲛⲓϣϯ ⲙ̀ⲙⲉⲧⲡⲉⲧϩⲱⲟⲩ ⲛ̀ⲛⲓⲉ̀ⲃⲓⲁⲓⲕ ⲛ̀ⲧⲁⲕ ϩⲓϫⲉⲛ ⲡⲓ-
ⲕⲁϩⲓ ⲫϯ ⲭⲱ ⲛⲏⲓ ⲉ̀ⲃⲟⲗ ϫⲉ ⲁ̀ⲛⲟⲕ ⲟⲩⲣⲉϥⲉⲣⲛⲟⲃⲓ
ⲟⲩⲟϩ ⲁ̀ ⲧⲥⲙⲏ ⲙ̀ⲡⲓⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ ⲉ̀ⲑⲟⲩⲁⲃ ⲙⲓ-
ⲣ̅ⲩ̅ⲋ̅. ⲃ. ⲭⲁⲏⲗ ϣⲱⲡⲓ ϩⲁⲣⲟϥ ⲛ̀ϯⲟⲩⲛⲟⲩ ϫⲉ ⲙ̀ⲙⲟⲛ ⲭⲱ
ⲉ̀ⲃⲟⲗ ⲛⲁϣⲱⲡⲓ ⲛⲁⲕ ϧⲉⲛ ⲡⲁⲓⲉ̀ⲱⲛ ⲟⲩⲇⲉ ⲡⲉⲑⲛⲏⲟⲩ
ϯⲛⲟⲩ ϫⲉ ⲁ̀ ⲧⲉⲕⲙⲉⲧⲟⲩⲣⲟ ⲥⲉⲛⲕ ⲁⲩⲧⲏⲓⲥ ⲛ̀ⲕⲱⲥ-
ⲧⲁⲛⲧⲓⲛⲟⲥ ⲫⲏⲉ̀ⲧⲧⲁⲓⲏⲟⲩⲧ ⲉ̀ϩⲟⲧ ⲉ̀ⲣⲱⲕ ⲛ̀ⲟⲩⲑⲃⲁ
ⲛ̀ⲕⲱⲃ ⲟⲩⲟϩ ⲁ̀ ⲕⲉⲙⲏϣ ⲛ̀ⲧⲉ ⲛⲓⲙⲁⲧⲟⲓ ⲛⲉⲙ ϯⲥⲩⲛ-
ⲕⲗⲏⲧⲟⲥ ⲧⲏⲣⲥ ⲉ̀ⲧⲟⲩⲏⲧ ⲉ̀ϯⲙⲉⲧⲟⲩⲣⲟ ⲁⲩⲥⲱⲧⲉⲙ
ⲉ̀ⲧⲥⲙⲏ ⲙ̀ⲡⲓⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ ⲉϥⲥⲁϫⲓ ⲟⲩⲟϩ
ⲣ̅ⲩ̅ⲍ̅. ⲁ. ⲁⲩⲉⲣϣⲫⲏⲣⲓ ⲙ̀ⲫⲏⲉ̀ⲧⲁϥϣⲱⲡⲓ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲧⲫⲉ
ⲛ̀ⲟⲩϩⲟϯ ϧⲉⲛ ⲟⲩϩⲟϯ ⲟⲩⲟϩ ⲁⲩⲧⲱⲟⲩⲛⲟⲩ ⲥⲁⲧⲟ-

ⲧⲟⲩ ⲁⲩϩⲓⲧϥ ⲉ̀ⲃⲟⲗϧⲉⲛ ϯⲙⲉⲧⲟⲩⲣⲟ ⲟⲩⲟϩ ⲁⲩⲓ̀ⲛⲓ
ⲛ̀ⲕⲱⲥⲧⲁⲛⲧⲓⲛⲟⲥ ⲉ̀ϧⲟⲩⲛ ⲛ̀ⲧⲉϥϣⲉⲃⲓⲱ̀ ⲁⲩϯ ⲉ̀ϫⲱϥ
ⲛ̀ϯϩⲉⲃⲥⲱ ⲛ̀ⲧⲉ ϯⲙⲉⲧⲟⲩⲣⲟ ⲛⲉ ⲟⲩⲣⲱⲙⲓ ⲡⲉ ⲙ̀ⲙⲁⲓ-
ρυζ. Β. ⲛⲟⲩϯ ⲙ̀ⲙⲁⲓⲁ̀ⲅⲁⲡⲏ ⲙ̀ⲙⲁⲓⲣⲱⲙⲓ ⲙ̀ⲙⲁⲓⲡⲉⲑⲛⲁⲛⲉϥ
ⲛⲉⲙ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ϣⲁϥϣⲉ ⲛⲁϥ ⲉ̀ϯⲉⲕⲕⲗⲏⲥⲓⲁ̀ ⲛ̀-
ϣⲱⲣⲡ ⲙ̀ⲙⲏⲛⲓ ⲛⲉⲙ ⲣⲟⲩϩⲓ ⲉϥⲓ̀ⲣⲓ ⲛ̀ϩⲁⲛⲛⲓϣϯ
ⲛ̀ⲥⲩⲛⲁⲝⲓⲥ ⲉϥϣⲗⲏⲗ ⲉ̀ⲡϣⲱⲓ ϩⲁ ⲫϯ ϧⲉⲛ ⲟⲩⲛⲓϣϯ
ⲙ̀ϥⲓⲣⲱⲟⲩϣ ⲉϥϯ ⲛ̀ϩⲁⲛⲛⲓϣϯ ⲛ̀ⲁ̀ⲅⲁⲡⲏ ⲛⲉⲙ ϩⲁⲛ-
ρυη. Α. ⲡⲣⲟⲥⲫⲟⲣⲁ ⲉϥⲉⲣϩⲟϯ ϧⲁⲧϩⲏ ⲙ̀ⲡⲟ̅ⲥ̅ ⲛ̀ⲥⲏⲟⲩ ⲛⲓⲃⲉⲛ
ⲛ̀ⲑⲟϥ ⲛⲉⲙ ⲡⲉϥⲏⲓ ⲧⲏⲣϥ ⲛⲉⲙ ⲧⲉϥⲙⲁⲩ ⲙ̀ⲙⲁⲓ-
ⲛⲟⲩϯ ⲉ̀ⲗⲉⲛⲏ ϯⲟⲩⲣⲱ ⲉⲩϩⲱⲥ ⲟⲩⲟϩ ⲉⲩⲉ̀ⲥⲙⲟⲩ ⲉⲩ-
ϣⲉⲙϩⲙⲟⲧ(¹) ⲛ̀ⲧⲟⲧϥ ⲙ̀ⲡⲟ̅ⲥ̅ ⲟⲩⲟϩ ⲡⲉⲛⲛⲟⲩϯ ⲟⲩⲟϩ
ⲡⲉⲛⲥⲱⲧⲏⲣ ⲓ̅ⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲫⲁⲓ ⲉ̀ⲧⲉ ⲉ̀ⲃⲟⲗϩⲓⲧⲟⲧϥ ⲉ̀ⲣⲉ-
ⲱ̀ⲟⲩ ⲛⲓⲃⲉⲛ ⲛⲉⲙ ⲧⲁⲓⲟ ⲛⲓⲃⲉⲛ ⲛⲉⲙ ⲡⲣⲟⲥⲕⲩⲛⲓⲥⲓⲥ
(sic) ⲛⲓⲃⲉⲛ ⲉⲣⲡⲣⲉⲡⲓ ⲙ̀ⲫⲓⲱⲧ ⲛⲉⲙ ⲡϣⲏⲣⲓ ⲛⲉⲙ ⲡⲓⲡⲛ̅ⲁ̅
ρυη. Β. ⲉ̀ⲑⲟⲩⲁⲃ ⲛ̀ⲣⲉϥⲧⲁⲛϧⲟ ⲟⲩⲟϩ ⲛ̀ⲟ̀ⲙⲟⲟⲩⲥⲓⲟⲥ ⲛⲉⲙⲁϥ
ϯⲛⲟⲩ ⲛⲉⲙ ⲛ̀ⲥⲏⲟⲩ ⲛⲓⲃⲉⲛ ⲛⲉⲙ ϣⲁ ⲉ̀ⲛⲉϩ ⲛ̀ⲧⲉ
ⲛⲓⲉ̀ⲛⲉϩ ⲧⲏⲣⲟⲩ ⲁ̀ⲙⲏⲛ.

(¹) Read ⲉⲩϣⲉⲡϩⲙⲟⲧ.

ϧⲉⲛ ⲛⲓⲛⲓϣⲧ ⲛ̀ϩⲩⲡⲟⲙⲉⲛⲏ ⲛⲉⲙ ⲛⲓⲛⲓϣϯ ⲙ̀ⲙⲉⲧϫⲱⲣⲓ ⲛⲉⲙ ⲟⲩϩⲏⲧ ⲉϥⲧⲟⲩⲃⲏⲟⲩⲧ ⲉϥϫⲏⲕ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲡϫⲓⲛⲑⲣⲉϥϯ ⲛ̀ⲧⲉϥⲡⲣⲟϩⲉⲣⲉⲥⲓⲥ ⲧⲏⲣⲥ ⲙ̀ⲫ̅ϯ̅ ϩⲓⲧⲉⲛ ⲡⲓⲛⲓϣⲧ ⲛ̀ϧⲙⲟⲙ ⲉⲧϣⲟⲡ ϧⲉⲛ ⲡⲉϥϩⲏⲧ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲫϯ ⲛⲉⲙ ⲧⲉϥϩⲟϯ ⲉⲧⲥⲁϧⲟⲩⲛ ⲙ̀ⲙⲟϥ ⲑⲁⲓ ⲉ̀ⲧⲁⲥϯ ⲟⲩⲧⲁϩ ⲙ̀ⲫϯ ⲛ̀ⲕⲁⲗⲱⲥ ⲛ̀ϩⲣⲏⲓ ϧⲉⲛ ⲣ̅ ⲛⲉⲙ ⲝ̅ ⲛⲉⲙ ⲗ̅. ⲟⲩⲟϩ ⲟⲛ ⲁϥϫⲱ ⲛ̀ⲥⲱϥ ϧⲉⲛ ⲡⲉϥⲟⲩⲱϣ ⲙ̀ⲙⲓⲛ ⲙ̀ⲙⲟϥ ⲛ̀ⲡⲁϣⲁⲓ ⲛ̀ⲛⲉϥⲭⲣⲏⲙⲁ ⲉⲧⲟϣ ⲛⲉⲙ ⲛⲉϥⲉⲃⲓⲁⲓⲕ ⲛⲉⲙ ⲧⲉϥⲛⲓϣϯ ⲙ̀ⲙⲉⲧⲣⲁⲙⲁⲟ̀ ⲧⲏⲣⲥ ⲁϥⲥⲱⲧⲉⲙ ⲛ̀ⲥⲁ ϯⲥⲙⲏ ⲛ̀ⲛⲟⲩϯ ⲟⲩⲟϩ fol. 107. ⲁϥϥⲁⲓ ⲙ̀ⲡⲉϥⲥⲧⲁⲩⲣⲟⲥ ⲁϥⲙⲟϣⲓ ⲛ̀ⲥⲁ ⲡⲉⲛⲟ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲁϥⲟⲩⲁϩϥ ⲛ̀ⲥⲱϥ ϧⲉⲛ ⲟⲩϩⲏⲧ ⲉϥⲥⲟⲩⲧⲱⲛ ⲉⲑⲃⲉ ⲫⲁⲓ ϩⲱϥ ⲁϥϭⲓ ⲙ̀ⲡⲁⲓ ⲛⲓϣϯ ⲛ̀ⲧⲁⲓⲟ̀ ⲉ̀ⲃⲟⲗ ϩⲓⲧⲟⲧϥ ⲙ̀ⲡⲭ̅ⲥ̅ ⲉⲑⲃⲉ ⲫⲁⲓ ⲛⲁϥϫⲱ ⲙ̀ⲙⲟⲥ ⲛⲁϥ ⲡⲉ ϧⲉⲛ ⲟⲩⲗ̀ⲗⲁϣ ϫⲉ ⲙ̀ⲙⲟⲛ ⲟⲩⲟⲛ ϧⲉⲛ ⲛⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲧⲁⲩϣⲱⲡⲓ ⲉϥⲟ(ⲛ)ⲓ ⲙ̀ⲙⲟⲕ ϧⲉⲛ ⲛⲓⲫⲏⲟⲩⲓ̀ ⲟⲩⲟϩ ⲙ̀ⲛⲉ ⲟⲩⲟⲛ ϣⲱⲡⲓ ⲉϥⲟ̀ⲛⲓ ⲙ̀ⲙⲟⲕ ϣⲁⲉ̀ⲛⲉϩ ⲟⲩⲟϩ ⲛⲁϥⲃⲉⲣⲃⲉⲣ ⲇⲉ ⲟⲛ ⲡⲉ ϧⲉⲛ ⲡⲓⲡ̅ⲛ̅ⲁ̅ ⲉⲑⲟⲩⲁⲃ ⲉϥⲓ̀ⲣⲓ ⲛ̀ⲧⲉϥⲡⲟⲗⲓⲧⲓⲁ̀ ⲡⲉ ⲙ̀ⲙⲏⲛⲓ ⲛⲉⲙ ⲟⲩⲥⲡⲟⲩⲇⲏ ⲉ̀ⲑⲣⲉϥϣⲱⲡⲓ ϧⲉⲛ ⲛⲏ ⲉⲧⲥⲟⲧⲡ ⲟⲩⲟϩ ⲉⲧⲟⲓ ⲛ̀ϩⲏⲟⲩ ⲛ̀ⲛⲉⲛⲯⲩⲭⲏ. ⲁⲡⲗⲱⲥ ⲁϥⲓ̀ⲣⲓ ⲙ̀ⲫⲟⲩⲱϣ ⲧⲏⲣϥ ⲙ̀ⲫ̅ϯ̅ ⲟⲩⲟϩ ⲁϥⲉⲣⲥⲁⲃⲟⲗ ⲙ̀ⲙⲉⲩⲓ̀ ⲛⲓⲃⲉⲛ ⲉⲧⲟⲓ ⲛ̀ϭⲣⲟ[ⲡ] ⲛ̀ϯⲯⲩⲭⲏ. ⲟⲩⲟϩ ⲛⲁϥϣⲟⲡ ⲡⲉ ϧⲉⲛ ⲟⲩⲙⲉⲧϣⲁⲙϣⲉⲛⲟⲩϯ ⲟⲩⲟϩ ⲛⲁϥⲟⲩⲓⲟⲩ ⲉ̀ⲃⲟⲗ ⲡⲉ ϩⲁ ⲛⲓϫⲓⲛⲛⲁⲩ ⲛ̀ⲉⲫⲗⲏⲟⲩ ⲛ̀ⲧⲉ ⲡⲁⲓ ⲃⲓⲟⲥ ⲛⲁⲓ ⲉⲧⲟⲓ ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲛⲓⲣⲁⲥⲟⲩⲓ̀ ⲟⲩⲟϩ ϣⲁⲩⲥⲓⲛⲓ ⲙ̀ⲭⲱⲗⲉⲙ ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲛⲟⲩϧⲏⲓⲃⲓ ⲟⲩⲟϩ ⲉⲑⲃⲉ ⲫⲁⲓ ⲟⲩⲛ ⲁ̀ ⲡⲁⲓ ϫⲱⲣⲓ ⲉ̀ⲧⲉⲙⲙⲁⲩ ϭⲓϣϣⲱⲟⲩ ⲉ̀ⲛⲁⲧⲫⲉ. ⲉϥⲓ̀ⲣⲓ ⲙ̀ⲫⲙⲉⲩⲓ̀ ⲙ̀ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲡⲁⲩⲗⲟⲥ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲓⲥϫⲉ ⲁ̀ⲧⲉⲧⲉⲛⲧⲉⲛⲑⲏⲛⲟⲩ ⲛⲉⲙ ⲡⲭ̅ⲥ̅ ⲕⲱϯ ⲛ̀ⲥⲁ ⲛⲁⲡϣⲱⲓ

ⲁ̅ ⲡⲓⲙⲁ ⲉ̀ⲣⲉ ⲡⲭ̅ⲥ̅ ⲙ̀ⲙⲟϥ ⲟⲩⲟϩ ⲉϥϩⲉⲙⲥⲓ ⲥⲁ ⲟⲩⲓ̀ⲛⲁⲙ ⲙ̀ⲫ︦ϯ︦ ⲟⲩⲟϩ ⲙⲉⲩⲓ̀ ⲉ̀ⲛⲁⲡϣⲱⲓ ⲛⲏ ⲉⲧϩⲓϫⲉⲛ ⲡⲕⲁϩⲓ ⲁⲛ ⲫⲏ ⲉⲑⲟⲩⲁⲃ ϫⲉ ⲟⲩⲛ ⲟⲩⲟϩ ⲉⲧⲧⲁⲓⲏⲟⲩⲧ ⲁ̀ⲗⲏⲑⲱⲥ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲓⲙⲉⲗⲓⲧⲱⲛ ⲛ̀ⲡⲉ ⲑⲙⲉⲧⲕⲟⲙⲏⲥ ⲛ̀ⲡⲉϥⲓⲱⲧ ⲟⲩⲇⲉ ϯⲙⲉⲧⲉⲩⲅⲉⲛⲏⲥ ⲛ̀ⲧⲉ ⲧⲉϥⲙⲁⲩ ⲟⲩⲇⲉ ⲡⲓⲱ̀ⲟⲩ ⲛ̀ⲧⲉ ⲧⲉϥⲙⲉⲧⲙⲁⲧⲟⲓ ϣϭⲣⲟ ⲉ̀ⲡⲉϥⲗⲟⲅⲓⲥⲙⲟⲥ ⲟⲩⲇⲉ ⲟⲛ ⲛ̀ⲡⲉ ϩⲗⲓ ϧⲉⲛ ⲛⲁⲓ ⲉⲣϩⲁⲗ ⲙ̀ⲙⲟϥ ⲟⲩⲇⲉ ⲛ̀ⲧⲉⲥⲉⲣϩⲁⲗ ⲛ̀ⲧⲉϥⲯⲩⲭⲏ ⲉⲑⲣⲉϥⲭⲱ ⲛ̀ⲥⲱϥ ⲛ̀ⲧⲉϥⲙⲉⲧⲉⲩⲥⲉⲃⲏⲥ ⲛⲉⲙ ⲡⲉϥⲗⲟⲅⲓⲥⲙⲟⲥ ⲉⲧϫⲟⲩϫⲏⲟⲩⲧ[1]) ⲛⲉⲙ ⲡⲉϥⲛⲁϩϯ ⲉⲧϫⲏⲕ ⲉ̀ⲃⲟⲗ ⲟⲩⲟϩ ⲉ̀ⲣⲉ ⲡⲓϩⲙⲟⲧ ⲛ̀ⲧⲉ ⲫ︦ϯ︦ ⲉⲣⲥⲕⲉⲡⲁⲍⲓⲛ ⲙ̀ⲙⲟϥ ϧⲉⲛ ϩⲱⲃ ⲛⲓⲃⲉⲛ ⲉϥⲉⲣϩⲉⲙⲓ ⲙ̀ⲙⲟϥ ⲟⲩⲟϩ ⲉϥⲉⲣϩⲟϯ ϧⲁⲧϩⲏ ⲙ̀ⲫ︦ϯ︦ ⲉϥⲁ̀ⲣⲉϩ ⲉ̀ⲣⲟϥ ⲉ̀ⲁ ⲡⲟ̅ⲥ̅ ⲧⲁϫⲣⲟϥ ⲛ̀ⲥⲁ ⲥⲁ ⲛⲓⲃⲉⲛ ⲛ̀ⲧⲁϥ ϫⲉ ⲛ̀ⲛⲉϥⲕⲓⲙϣⲁ ⲉ̀ⲛⲉϩ ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲡⲓⲱ̀ⲛⲓ ⲛ̀ⲛⲁⲧⲁⲙⲁⲥ(sic) ⲉⲧⲥⲟⲧⲡ ⲉⲑⲃⲉ ⲫⲁⲓ ⲇⲉ ϧⲉⲛ ⲡϫⲓⲛⲑⲣⲉ ⲡⲥⲛⲟⲩ ⲙ̀ⲡⲓⲇⲓⲱⲅⲙⲟⲥ ϣⲱⲡⲓ ⲁϥϣⲱⲡⲓ ϩⲱϥ ⲛ̀ϫⲉ ⲫⲏ ⲉⲑⲟⲩⲁⲃ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉϥⲥⲉⲃⲧⲱⲧ ϧⲉⲛ ⲡⲉϥϩⲏⲧ ⲟⲩⲟϩ ϧⲉⲛ ⲡϫⲓⲛⲑⲣⲉ ⲡⲟ̅ⲥ̅ ⲑⲁϩⲙⲉϥ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲓⲁ̀ⲅⲱⲛ ⲉⲑⲟⲩⲁⲃ ⲟⲩⲟϩ ⲁϥϣⲱⲡⲓ ⲉϥⲣⲱⲟⲩⲧ ⲙⲁⲗⲗⲟⲛ ⲇⲉ ⲁϥϣⲉ
fol. 108. ϣⲁ ⲡⲓⲁ̀ⲅⲱⲛ ⲉⲑⲟⲩⲁⲃ ⲟⲩⲟϩ ⲁϥϣⲱⲡⲓ ⲉϥⲙⲟϣⲓ ϧⲉⲛ ⲡⲓⲁ̀ⲅⲱⲛ ⲉⲑⲟⲩⲁⲃ ⲙ̀ⲙⲁⲩⲁⲧϥ ⲗⲟⲓⲡⲟⲛ ϧⲉⲛ ⲡϫⲓⲛⲑⲣⲟⲩⲉⲣ ⲃⲁⲍⲁⲛⲓⲍⲓⲛ ⲙ̀ⲙⲟϥ ⲁϥϣⲱⲡⲓ ⲛ̀ϫⲱⲣⲓ ⲉϥⲧⲁϫⲣⲏⲟⲩⲧ ⲟⲩⲟϩ ⲁϥϣⲱⲡⲓ ⲉϥⲧⲁϫⲣⲏⲟⲩⲧ ⲉ̀ⲛⲉϥϫⲁϫⲓ ⲁϥⲙⲓϣⲓ ⲛⲉⲙ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲛ̀ⲛⲁⲥⲉⲃⲏⲥ ⲁϥϭⲓ ⲙ̀ⲡⲓⲭⲗⲟⲙ ⲛ̀ⲁⲧⲗⲱⲙ ϣⲁ ⲉ̀ⲛⲉϩ ⲛⲉⲙ ϯϭⲣⲏⲡⲓ ⲛ̀ⲛⲟⲩⲣⲟ ⲛⲉⲙ ⲡⲓⲑⲣⲟⲛⲟⲥ ⲛ̀ⲃⲁⲥⲓⲗⲓⲕⲟⲛ ⲉ̀ⲃⲟⲗϩⲓⲧⲉⲛ ⲡⲉϥⲡⲁⲧϣⲉⲗⲉⲧ ⲙ̀ⲙⲏⲓ ⲟⲩⲟϩ ⲉⲑⲟⲩⲁⲃ ⲡⲉⲛⲟ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅.

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1) Read ⲉⲧⲧⲟⲩϫⲏⲟⲩⲧ.

ⲟⲩⲙⲟⲛⲟⲛ ⲛ̀ⲑⲟϥ ⲙ̀ⲙⲁⲩⲁⲧϥ ⲁⲛ ⲁⲗⲗⲁ ϩⲁⲛⲕⲉⲙⲏϣ ⲛ̀ⲯⲩⲭⲏ [ⲁⲩⲓ̈ ⲉ̀ⲃ] ⲙ̀ⲙⲁⲭⲗⲱⲛ ⲉ̀ⲃⲟⲗϩⲓⲧⲟⲧϥ ⲛ̀ⲧϯ̅ ⲛ̀ⲣⲟⲙⲡⲓ ⲉⲧⲁϥⲁⲓⲧⲟⲩ ⲉⲩⲉⲣⲃⲁⲥⲁⲛⲓⲍⲓⲛ ⲙ̀ⲙⲟϥ ⲛⲁⲓ ⲇⲉ ⲉ̀ϣⲱⲡ ⲛ̀ⲧⲉ ⲡⲟ̅ⲥ̅ ⲉⲣϩ̀ⲙⲟⲧ ⲛⲁⲛ ⲛ̀ⲧⲉϥⲉ̀ⲛⲓ ⲙ̀ⲙⲟⲛ ⲧⲉⲛⲉⲣϩⲉⲗⲡⲓⲥ ϫⲉ ⲧⲉⲛⲛⲁⲟⲩϫⲁⲓ ⲛⲑⲟⲧⲉⲛ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲡⲉⲛⲉⲅⲕⲱⲙⲓⲟⲛ ⲛⲉⲙ ⲛⲓⲕⲉⲧⲁⲓⲟ̀ ⲉⲧϭⲟⲥⲓ ⲛ̀ⲧⲉ ⲡⲓϫⲱⲣⲓ ⲛ̀ⲁⲑⲗⲏⲧⲏⲥ ⲟⲩⲟϩ ⲡⲓⲙⲁⲧⲟⲓ ⲛ̀ⲧⲉ ⲡⲭ̅ⲥ̅ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲓⲙⲉⲗⲓⲧⲱⲛ ⲉⲑⲟⲩⲁⲃ ⲟⲩⲟϩ ⲛ̀ⲅⲉⲛⲛⲉⲟⲥ ⲕⲉⲅⲁⲣ ϯϩⲩⲡⲟⲑⲉⲥⲓⲥ ϫⲓ ⲛⲁⲛ ⲉϧⲣⲏⲓ ⲉⲣⲡⲣⲟⲁⲣⲟⲡⲓⲛ[1] ⲙ̀ⲙⲟⲓ ⲉⲑⲣⲓⲧⲁⲙⲱⲧⲉⲛ ⲉ̀ϩⲱⲃ ⲛⲓⲃⲉⲛ ⲁ̀ⲗⲏⲑⲱⲥ ⲡⲁϩⲏⲧ ⲟⲩⲛⲟϥ ⲉ̀ⲣⲟⲓ ⲙ̀ⲫⲟⲟⲩ ⲙ̀ⲙⲁ-

ϛ. ϣⲱ ⲟⲩⲟϩ ϥⲧⲓⲉⲣⲟⲩⲟⲧ (sic) ⲛⲏⲓ ⲉ̀ⲡϩⲟⲩⲟ̀ ⲉ̀ⲑⲣⲓⲥⲁϫⲓ ⲉ̀ⲡⲧⲁⲓⲟ̀ ⲙ̀ⲡⲓⲛⲓϣϯ ⲛ̀ⲣⲉϥⲉⲣⲟⲩⲱⲓⲛⲓ ⲫⲏ ⲉⲧⲟⲩⲉⲣϣⲁⲓ ⲛⲁϥ ⲙ̀ⲫⲟⲟⲩ ϧⲉⲛ ϯⲟⲓⲕⲟⲩⲙⲉⲛⲏ ⲧⲏⲣⲥ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲫⲏ ⲉ̀ⲣⲉ ⲡⲟ̅ⲥ̅ ⲉⲣⲙⲉⲑⲣⲉ ϧⲁⲣⲟϥ ϧⲉⲛ ⲟⲩⲁⲛⲁϣ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ⲙ̀ⲡⲁⲓⲣⲏϯ ϫⲉ ϯⲱⲣⲕ ⲙ̀ⲙⲟⲓ ⲙ̀ⲙⲓⲛ ⲙ̀ⲙⲟⲓ ⲛⲉⲙ ⲡⲁⲓⲱⲧ ⲛ̀ⲁ̀ⲅⲁⲑⲟⲥ ⲛⲉⲙ ⲡⲓⲡ̅ⲛ̅ⲁ̅ ⲉⲑⲟⲩⲁⲃ ϫⲉ ϧⲉⲛ ⲡϫⲓⲛⲙⲓⲥⲓ ⲧⲏⲣϥ ⲛ̀ⲧⲉ ⲛⲓϩⲓⲟ̀ⲙⲓ ⲙ̀ⲙⲟⲛ ⲫⲏ ⲉⲧⲟ̀ⲛⲓ ⲛ̀ⲓⲱⲁⲛⲛⲏⲥ ⲡⲓⲣⲉϥϯⲱⲙⲥ ⲟⲩⲟϩ ⲟⲛ ϧⲉⲛ ⲡⲓⲧⲁⲅⲙⲁ ⲧⲏⲣϥ ⲛ̀ⲧⲉ ⲛⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲙ̀ⲙⲟⲛ ⲫⲏ ⲉⲧⲟ̀ⲛⲓ ⲙ̀ⲙⲟⲕ ⲟⲩⲇⲉ ⲟⲛ ⲛ̀ⲛⲉ ⲟⲩⲟⲛ ϣⲱⲡⲓ ⲉϥⲟ̀ⲛⲓ ⲙ̀ⲙⲟⲕ ϣⲁ ⲉ̀ⲛⲉϩ ⲁⲗⲗⲁ ⲉⲕⲉ̀ϣⲱⲡⲓ ⲉⲕϭⲟⲥⲓ ⲉϩⲟⲧⲉ ⲣⲱⲟⲩ ⲧⲏⲣⲟⲩ ϧⲉⲛ ⲧⲁⲙⲉⲧⲟⲩⲣⲟ ⲉⲩⲉ̀ⲙⲟⲩϯ ⲉ̀ⲣⲟⲕ ⲧⲏⲣⲟⲩ ϫⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲓⲙⲉⲛⲣⲓⲧ ⲛ̀ⲧⲉ ⲫϯ ⲉⲧϭⲟⲥⲓ ϯⲉⲣϩⲟϯ ⲇⲉ ⲱ̀ ⲛⲁⲙⲉⲛⲣⲁϯ ⲉ̀ⲑⲣⲓⲉⲣϩⲏⲧⲥ ⲛ̀ⲥⲁϫⲓ ⲉ̀ⲡⲧⲁⲓⲟ̀ ⲙ̀ⲡⲁⲓ ⲛⲓϣϯ ⲙ̀ⲫⲱⲥⲧⲏⲣ ⲟⲩⲟϩ ⲛ̀ϫⲱⲣⲓ ⲛ̀ⲧⲁⲓ ⲙⲁⲓⲏ ⲉⲓⲥⲱⲟⲩⲛⲟⲩ ⲙ̀ⲙⲉⲧϩⲏⲕⲓ ⲙ̀ⲡⲁⲛⲟⲩⲥ. ⲛⲉⲙ ⲑⲙⲉⲧⲁⲥⲑⲉⲛⲏⲥ ⲙ̀ⲡⲁⲥⲁϫⲓ ⲉⲧϫⲟ-

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[1]) Read ⲉ̀ⲉⲣⲡⲣⲟⲧⲣⲉⲡⲓⲛ.

[illegible]

11. 19. [illegible]

[illegible]

ⲉ̀ϩⲣⲏⲓ ϯⲛⲟⲩ ⲁⲉⲟⲥ ⲉ̀ⲃⲟⲗ ⲛ̀ϧⲏⲧⲟⲩ ⲁⲩⲓⲥ ϫⲉ
ϯⲛⲟⲩ ⲛ̀ⲧⲉⲛⲭⲱ ⲛⲱⲧⲉⲛ ⲉ̀ϧⲣⲏⲓ ⲛ̀ⲛⲏ ⲉ̀ⲧⲁⲩⲥⲟⲧⲟⲩ
ⲙ̀ⲙⲓⲛⲧϥ ⲛ̀ⲛⲟϥ ⲡⲁⲓ ϫⲱⲣⲓ ⲙ̀ⲙⲁⲧⲟⲓ ⲛ̀ⲧⲉ ⲡⲭⲥ

H. ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁϥⲱ ϫⲉ ⲛⲁⲓ ⲛⲉ ⲡⲉϥⲙⲁϩϯ ⲉⲧⲥⲟⲩⲧⲱⲛ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲫϯ ⲁϭⲛⲉ ϩⲗⲓ ⲙ̀ⲙⲉⲧϩⲏⲧⲃ ⲧⲉϥϩⲉⲗⲡⲓⲥ ⲉⲧⲧⲁϫⲣⲏⲟⲩⲧ ⲧⲉϥⲁ̀ⲅⲁⲡⲏ ⲛ̀ⲁⲧⲙⲉⲧϣⲱⲛⲓ ⲧⲉϥⲙⲉⲧϣⲁⲛϩⲏⲧ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲛⲉⲙ ⲡⲓⲅⲉⲛⲟⲥ ⲧⲏⲣϥ ⲛ̀ⲧⲉ ϯⲙⲉⲧⲣⲱⲙⲓ ⲧⲉϥⲙⲉⲧⲣⲉⲙⲣⲁⲩϣ

ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲓⲥⲱⲛⲧ ⲧⲏⲣϥ ⲛⲓⲕⲟⲩϫⲓ ⲛⲉⲙ ⲛⲓⲛⲓϣϯ ⲧⲉϥⲙⲉⲧⲭ̅ⲣ̅ⲥ̅ ⲧⲉϥⲙⲉⲧⲁ̀ⲅⲁⲑⲟⲥ ⲧⲉϥⲙⲉⲧⲉⲡⲓⲕⲏⲥ ⲧⲉϥϫⲓⲛⲁⲙⲟⲛⲓ ⲛ̀ⲧⲟⲧϥ ⲉ̀ⲃⲟⲗ ϩⲁ ⲡⲓϭⲓϩⲣⲁϥ ⲛ̀ⲧⲉ ⲡⲁⲓ ⲃⲓⲟⲥ ⲧⲉϥⲡⲣⲟϩⲉⲣⲉⲥⲓⲥ ⲉⲑⲛⲁⲥⲉⲥ ⲟⲩⲟϩ ⲫⲣⲁϣⲓ ⲛ̀ⲧⲉ ⲧⲉϥⲯⲩⲭⲏ ⲑⲙⲉⲧⲁⲧϭⲱⲣⲧⲡ (sic) ⲛ̀ⲧⲉ ⲡⲉϥϩⲏⲧ ⲧⲉϥϫⲓⲛⲟ̀ϩⲓ ⲉ̀ⲣⲁⲧϥ ⲉ̀ⲡⲓⲇⲓⲕⲁⲥⲧⲏⲣⲓⲟⲛ ϧⲉⲛ ⲟⲩⲙⲉⲧϫⲱⲣⲓ ⲧⲉϥϫⲓⲛⲥⲁϫⲓ ϧⲉⲛ ⲟⲩⲡⲁⲣⲣⲏⲥⲓⲁ̀ ⲙ̀ⲡⲉⲙⲑⲟ ⲛ̀ⲛⲓⲟⲩⲣⲱⲟⲩ ⲁϭⲛⲉ ϩⲗⲓ ⲛ̀ϣⲓⲡⲓ ⲓ̀ⲉϩⲟϯ ⲛ̀ⲣⲱⲙⲓ ⲉ̀ⲡⲧⲏⲣϥ ⲁⲛ ϩⲟⲗⲱⲥ ⲕⲁⲧⲁⲫⲣⲏϯ ⲉ̀ⲧⲁϥϫⲟⲥ ⲛ̀ϫⲉ ⲡⲓⲣⲉϥⲉⲣⲯⲁⲗⲓⲛ ⲇⲁⲩⲓⲇ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲛⲁⲓⲥⲁϫⲓ ⲛ̀ⲛⲉⲕⲙⲉⲧⲙⲉⲑⲣⲉⲩ ⲙ̀ⲡⲉⲙⲑⲟ ⲛ̀ⲛⲓⲟⲩⲣⲱⲟⲩ ⲟⲩⲟϩ ⲛⲁⲓϣⲓⲡⲓ ⲁⲛ ⲡⲉ ⲧⲉϥϩⲩⲡⲟⲙⲟⲛⲏ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲛⲓⲃⲁⲥⲁⲛⲟⲥ ϧⲉⲛ ⲟⲩⲛⲓϣⲧ ⲛ̀ⲣⲱⲟⲩⲧ ⲛ̀ϩⲏⲧ ⲛⲉⲙ ⲡⲥⲱϫⲡ ⲛ̀ⲛⲓⲉⲙⲕⲁⲩϩ ⲛⲁⲓ ⲉ̀ⲧⲁϥⲉⲣϩⲩⲡⲟⲙⲟⲛⲓⲛ[1]) ⲉ̀ⲣⲱⲟⲩ ⲉ̀ϫⲉⲛ ⲫⲣⲁⲛ ⲙ̀ⲡⲉⲛⲟ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅.

ⲛⲁⲓ ⲉⲧⲁⲛⲛⲁⲭⲁ ϩⲁⲛⲕⲟⲩϫⲓ ⲛⲱⲧⲉⲛ ⲉ̀ϧⲣⲏⲓ ⲛ̀ϧⲏ-
fol. 110. ⲧⲟⲩ ⲕⲁⲧⲁ ⲫⲣⲏϯ ⲉ̀ⲧⲁⲛϫⲟⲥ ⲥⲁⲧϩⲏ ⲙ̀ⲡⲓⲡⲣⲟⲟⲓⲙⲓⲟⲛ ⲛⲁⲓ ⲉ̀ⲧⲁϥⲥⲱⲧⲉⲙ ⲉⲑⲃⲏⲧⲟⲩ ⲉ̀ϯⲥⲙⲏ ⲙ̀ⲙⲁⲕⲁⲣⲓⲟⲛ ⲉ̀ⲧⲉⲙⲙⲁⲩ ⲛ̀ⲧⲉ ⲡⲟ̅ⲥ̅ ⲉⲥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲛ̀ⲑⲱⲧⲉⲛ ϧⲁ ⲛⲏ ⲉⲧⲁⲩⲟϩⲓ ⲛⲉⲙⲏⲓ ϧⲉⲛ ⲛⲁⲡⲓⲣⲁⲥⲙⲟⲥ ⲙ̀ⲫⲣⲏϯ ⲉ̀ⲧⲁϥⲥⲉⲙⲛⲓ ⲛⲉⲙⲏⲓ ⲛ̀ϫⲉ ⲡⲁⲓⲱⲧ ⲛ̀ⲛⲟⲩⲙⲉ̀ⲧⲟⲩⲣⲟ ⲁⲛⲟⲕ ϩⲱ ϯⲛⲁⲥⲉⲙⲛⲓ ⲛⲉⲙⲱⲧⲉⲛ ⲛ̀ⲛⲟⲩⲙⲉ̀ⲧⲟⲩⲣⲟ ⲙ̀ⲛⲁⲧⲕⲏⲛ ⲟⲩⲟϩ ⲛⲁⲧⲃⲱⲗ ⲉ̀ⲃⲟⲗ ϣⲁ ⲉ̀ⲛⲉϩ ⲟⲩⲟϩ ⲟⲛ ϫⲉ ⲧⲉⲧⲉⲛⲛⲁⲟⲩⲱⲙ ⲛ̀ⲧⲉⲧⲉⲛⲥⲱ ⲛⲉⲙⲏⲓ ϧⲉⲛ ⲧⲁⲙⲉⲧⲟⲩⲣⲟ ⲉⲑⲃⲉ ⲑⲁⲓ ⲥⲙⲏ ⲟⲩⲛ ⲉⲑⲙⲉϩ ⲛⲣⲁϣⲓ ⲙ̀ⲡⲁⲓⲣⲏϯ ⲛⲉⲙ ⲉⲩⲫⲣⲟⲥⲩⲛⲏ ⲛ̀ⲛⲓⲃⲉⲛ ⲁ̀ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉ̀ⲉⲣⲟⲩⲟⲧ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲓⲁ̀ⲅⲱⲛ ⲛ̀ϩⲟⲩⲟ̀ ⲛⲉⲙ ⲡⲓⲉⲣⲫⲙⲉⲩⲓ̀ ⲛ̀ⲧⲉ ⲛⲓⲁ̀ⲅⲁⲑⲟⲛ ⲉ̀ⲧⲉⲙⲙⲁⲩ ⲛⲁⲩⲑ-

[1]) Read ⲉ̀ⲧⲁϥⲉⲣϩⲩⲡⲟⲙⲉⲛⲓⲛ.

ⲣ̅ⲩ̅. ⲁ. ⲉ̀ⲑⲟⲩⲁⲃ ⲉ̀ⲧⲁϥⲑⲣⲉϥⲕⲱⲕ ⲛ̀ⲥⲉϩⲧ ⲟⲩⲟϩ ⲁ̀ ⲧⲉϥⲁ̀ⲫⲉ
ϯⲕⲁⲥ ⲉ̀ⲣⲟϥ ⲉ̀ⲙⲁϣⲱ ⲟⲩⲟϩ ⲡⲉϫⲁϥ ⲛ̀ⲛⲓⲙⲁⲧⲟⲓ ϫⲉ
ⲛ̀ⲙⲁⲣⲟⲛ ⲧⲉⲛⲙ̀ⲧⲟⲛ ⲙ̀ⲙⲟⲛ ϣⲁ ϩⲁⲛⲁ̀ⲧⲟⲟⲩⲓ ⲟⲩⲟϩ
ⲁϥϣⲫⲓⲧ ⲉ̀ⲙⲁϣⲱ ⲉⲑⲃⲉ ⲛⲓⲙⲏϣ ⲛ̀ⲧⲉ ⲛⲓⲙⲁⲧⲟⲓ
ⲉⲧⲕⲱϯ ⲉ̀ⲣⲟϥ ⲉ̀ⲡⲓ ⲇⲏ ϯⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ ⲛⲉ ϩⲁⲛⲭⲣⲓⲥ-
ⲧⲓⲁ̀ⲛⲟⲥ ⲛⲉ ⲙ̀ⲡⲉϩⲗⲓ ⲛ̀ϧⲏⲧⲟⲩ ϭⲓⲧϥ ⲉ̀ⲡⲉϥⲏⲓ ⲉⲩ-
ⲣ̅ⲩ̅. ⲃ. ϫⲱⲛⲧ ⲉ̀ⲣⲟϥ ⲉⲑⲃⲉ ⲡⲓⲫⲁⲛⲟⲥ ⲛ̀ⲧⲉ ⲡⲓⲧⲟⲡⲟⲥ
ⲉ̀ⲧⲁϥⲕⲟϣϥ ⲁⲩϣⲉ ⲛⲱⲟⲩ ⲁⲩⲭⲁϥ ⲁϥⲧⲱⲛϥ ⲁϥϩⲱⲗ
ⲉ̀ⲃⲟⲗϧⲉⲛ ⲟⲩϣⲓⲡⲓ ⲁⲥϣⲱⲡⲓ ⲇⲉ ⲉ̀ⲧⲁϥⲫⲟϩ ⲉ̀ϯⲃⲉⲛ-
ⲛⲏ ⲛ̀ⲧⲉ ⲡⲓⲧⲟⲡⲟⲥ ⲉϥⲛⲁϣⲉ ⲉ̀ⲃⲟⲗ ⲁ̀ ⲧⲉϥⲁ̀ⲫⲏ
ⲥⲕⲟⲧⲟⲥ ⲁϥϩⲉⲓ ⲉ̀ⲡⲉⲥⲏⲧ ϩⲓϫⲉⲛ ⲡⲓⲕⲁϩⲓ ⲉ̀ⲣⲉ ⲡⲉϥ-
ⲥⲱⲙⲁ ⲧⲏⲣϥ ⲥⲑⲉⲣⲧⲉⲣ ⲟⲩⲟϩ ⲙ̀ⲡⲉϥϣϫⲉⲙϫⲟⲙ
ⲣ̅ⲩ̅ⲗ̅. ⲁ. ⲛ̀ϭϩⲓ ⲉ̀ⲣⲁⲧϥ ⲁⲩⲕⲱϯ ⲉ̀ⲣⲟϥ ⲛ̀ϫⲉ ⲛⲓⲙⲁⲧⲟⲓ ⲁⲩ-
ⲧⲁⲗⲟϥ ⲁⲩⲟⲗϥ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲟⲩⲏⲓ ⲁ̀ⲩⲟⲩⲱⲙ ⲟⲩⲟϩ
ⲁⲩⲥⲱ ⲛ̀ⲑⲟϥ ⲇⲉ ⲙ̀ⲡⲉϥϫⲉⲙϯⲡⲓ ⲛ̀ϩⲗⲓ ⲁⲗⲗⲁ ⲛⲁⲣⲉ
ⲧⲉϥⲁ̀ⲫⲉ ⲙⲟⲕϩ ⲡⲉ ϧⲉⲛ ⲟⲩⲛⲓϣϯ ⲛ̀ϧⲓⲥⲓ ⲉ̀ⲧⲁ
ⲣⲟⲩϩⲓ ⲇⲉ ϣⲱⲡⲓ ⲁⲩⲉⲛⲕⲟⲧ ⲟⲩⲟϩ ⲁⲩϩⲱⲣⲡ ⲛ̀ⲑⲟϥ
ⲇⲉ ⲁϥⲛⲁⲩ ⲉ̀ⲟⲩϩⲟⲣⲁⲙⲁ ⲙ̀ⲡⲁⲓⲣⲏϯ ⲁϥⲛⲁⲩ ⲉ̀ⲟⲩⲁⲓ
ϧⲉⲛ ⲛⲓⲙⲁⲧⲟⲓ ⲉ̀ⲡⲉϥⲣⲁⲛ ⲡⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉϥϩⲓ
ⲣ̅ⲩ̅ⲗ̅. ⲃ. ⲥⲟⲑⲛⲉϥ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲡⲓⲁ̀ⲏⲣ ⲟⲩⲟϩ ⲁ̀ ⲟⲩⲥⲟⲑⲛⲉϥ
ⲓ̀ ⲉϩⲣⲏⲓ ⲉ̀ϫⲉⲛ ⲧⲉϥⲁ̀ⲫⲉ ⲟⲩⲟϩ ⲁϥⲱϣ ⲉ̀ⲃⲟⲗ ϧⲉⲛ
ⲟⲩⲛⲓϣϯ ⲛ̀ⲥⲙⲏ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲅⲉⲱⲣⲅⲓⲉ̀ ⲅⲉⲱⲣ-
ⲅⲓⲉ̀ ⲥⲁⲧⲟⲧϥ ⲁϥⲣⲱⲥ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲡⲓϩⲓⲛⲓⲙ ⲛⲉ ⲇⲉ
ⲉ̀ⲧϧⲉⲛ ⲡⲓⲏⲓ ⲛⲉⲙⲁϥ ⲉ̀ⲧⲁⲩⲥⲱⲧⲉⲙ ⲉ̀ⲡⲓϧⲣⲱⲟⲩ
ⲡⲉϫⲱⲟⲩ ϫⲉ ⲕⲥⲁϫⲓ ⲛⲉⲙ ⲛⲓⲙ ⲡⲉⲛⲟ̅ⲥ̅ ⲛ̀ⲑⲟϥ ⲇⲉ
ⲣ̅ⲩ̅ⲃ̅. ⲁ. ⲁϥϣⲓⲡⲓ ⲛ̀ⲧⲁⲙⲱⲟⲩ ⲉϯⲣⲁⲥⲟⲩⲓ̀ ⲁϥϣⲱⲡⲓ ⲉϥϫⲱ
ⲛ̀ⲣⲱϥ ⲟⲩⲟϩ ⲙ̀ⲡⲉϥⲟⲩⲱϣ ⲉ̀ⲧⲁⲟⲩⲉ ⲫⲣⲁⲛ ⲙ̀ⲡⲓ-
ⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲣⲱϥ ⲉ̀ⲡⲧⲏⲣϥ ⲉ̀ⲧⲁⲩ-
ϣⲱⲣⲡ ⲇⲉ ϣⲱⲡⲓ ⲁϥϧⲓⲥⲓ ⲉ̀ⲙⲁϣⲱ ⲉⲣⲉ ϯⲃⲁ-
ϫⲏⲛⲓⲛⲓ ϧⲉⲛ ⲧⲉϥⲁ̀ⲫⲉ ⲟⲩⲟϩ ⲁϥⲱϣ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲟⲩ-

ⲛⲓϣϯ ⲛ̀ϧⲣⲱⲟⲩ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ⲉϥⲥⲑⲉⲣⲧⲉⲣ ⲛ̀ⲛⲓ-
ⲣ̅ⲩ̅ⲃ̅. ⲃ. ⲙⲁⲧⲟⲓ ϫⲉ ⲧⲁⲗⲟⲓ ⲛ̀ⲧⲉⲛϣⲉ ⲛⲁⲛ ⲉ̀ⲧⲉⲛⲭⲱⲣⲁ ϫⲉ
ⲛ̀ⲛⲁⲙⲟⲩ ϧⲉⲛ ⲧⲁⲓⲭⲱⲣⲁ ⲛ̀ϣⲉⲙⲙⲟ ⲟⲩⲟϩ ⲁⲩⲧⲱⲟⲩ-
ⲛⲟⲩ ⲧⲏⲣⲟⲩ ⲛ̀ϫⲉ ⲛⲓⲙⲁⲧⲟⲓ ϧⲉⲛ ⲟⲩⲣⲁϣⲓ ⲁⲩⲧⲁ-
ⲗⲱⲟⲩ ⲉ̀ⲛⲓⲉ̀ϫⲏⲟⲩ ⲁⲩⲉⲣϩⲱⲧ ⲉ̀ⲧⲁⲛⲧⲓⲟ̀ⲭⲓⲁ̀ ϧⲉⲛ
ⲟⲩⲛⲓϣϯ ⲛ̀ϣⲓⲡⲓ ⲧⲁ̀ⲫⲉ ⲇⲉ ⲙ̀ⲡⲓⲥⲧⲣⲁⲧⲓⲗⲁⲧⲏⲥ
ⲁⲥⲉⲣⲟⲩⲙⲁⲙⲉϯ ⲁⲥⲭⲱⲛⲥ ⲉ̀ⲙⲁϣⲱ ⲟⲩⲟϩ ϧⲉⲛ
ⲡⲓⲙⲁϩ ⲅ̅ ⲛ̀ⲉ̀ϩⲟⲟⲩ ⲁ̀ ⲡⲟ̅ⲥ̅ ϣⲁⲣⲓ ⲉ̀ⲣⲟϥ ⲁϥⲙⲟⲩ
ⲣ̅ⲩ̅ⲅ̅. ⲁ. ⲁⲥϣⲱⲡⲓ ⲇⲉ ⲙⲉⲛⲉⲛⲥⲁ ⲉ̅ ⲛ̀ⲉ̀ϩⲟⲟⲩ ⲁϥϣⲟⲩⲱ̀ ϥⲉⲛⲧ
ⲉ̀ⲃⲟⲗ ⲧⲏⲣϥ ⲉ̀ⲃⲟⲗ ⲁϥⲭⲱⲛⲥ ⲉ̀ⲙⲁϣⲱ ⲁ̀ ⲛⲓⲙⲁⲧⲟⲓ
ⲁⲙⲟⲛⲓ ⲙ̀ⲙⲟϥ ⲁⲩⲥⲁⲧϥ ⲉ̀ⲫⲓⲟⲙ ⲉ̀ⲧⲁⲩⲓ̀ ⲇⲉ ⲉ̀ϧⲟⲩⲛ
ⲉ̀ⲧⲁⲛⲧⲓⲟ̀ⲭⲓⲁ̀ ⲁⲩⲧⲁⲙⲉ ⲡⲟⲩⲣⲟ ⲉ̀ϩⲱⲃ ⲛⲓⲃⲉⲛ ⲉ̀ⲧⲁⲩ-
ϣⲱⲡⲓ ⲟⲩⲟϩ ⲁⲩϫⲱ ⲉ̀ⲣⲟϥ ⲛ̀ⲛⲓϫⲟⲙ ⲛⲉⲙ ⲛⲓϣⲫⲏⲣⲓ
ⲉ̀ⲧⲁⲩⲛⲁⲩ ⲉ̀ⲣⲱⲟⲩ ϧⲉⲛ ⲡⲧⲟⲡⲟⲥ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣ-
ⲣ̅ⲩ̅ⲅ̅. ⲃ. ⲅⲓⲟⲥ ⲇⲓⲟⲕⲗⲏⲇⲓⲁ̀ⲛⲟⲥ ⲇⲉ ⲡⲓⲁ̀ⲛⲟⲙⲟⲥ ⲛ̀ϣⲟⲩⲙⲟⲥϯ
ⲙ̀ⲙⲟϥ ⲛ̀ⲁⲡⲟⲥⲧⲁⲧⲏⲥ ⲙ̀ⲡⲉϥϩⲱ ⲉ̀ⲣⲟϥ ϧⲉⲛ ⲛⲁⲓ
ⲙ̀ⲡⲁⲓⲣⲏϯ ϫⲉ ⲛⲁⲣⲉ ⲫϯ ⲟⲩⲱϣ ⲉ̀ⲧⲁⲕⲟϥ ⲡⲉ ϧⲉⲛ
ⲟⲩⲧⲁⲕⲟ ⲉϥϩⲱⲟⲩ ⲉⲑⲃⲉ ⲛⲓⲡⲉⲑϩⲱⲟⲩ ⲧⲏⲣⲟⲩ ⲉ̀ⲧⲁ-
ϥⲁⲓⲧⲟⲩ ⲛ̀ⲛⲏⲉ̀ⲑⲟⲩⲁⲃ ⲁⲗⲗⲁ ⲉ̀ⲡⲓ ⲇⲏ ⲁϥⲑⲣⲉ ⲡⲉϥϩⲏⲧ
ⲉⲛϣⲟⲧ ⲙ̀ⲫⲣⲏϯ ⲙ̀ⲫⲁⲣⲁⲱ̀ ⲙ̀ⲡⲓⲥⲏⲟⲩ ⲟⲩⲟϩ ⲡⲉϫⲁϥ
ⲛⲁϥ ⲛ̀ⲛⲓⲙⲁⲧⲟⲓ ϫⲉ ⲁ̀ⲣⲉⲧⲉⲛϧⲱⲧⲉⲃ ⲙ̀ⲡⲓⲛⲓϣϯ
ⲣ̅ⲩ̅ⲇ̅. ⲁ. ⲛ̀ⲥⲧⲣⲁⲧⲓⲗⲁⲧⲏⲥ ⲛ̀ⲧⲉ ϯⲙⲉⲧⲟⲩⲣⲟ ⲁ̀ⲣⲉⲧⲉⲛϫⲱ ⲛ̀ⲛⲁⲓ-
ⲙⲉⲑⲛⲟⲩϫ ⲉⲧⲥⲟϥ ϫⲉ ⲁ̀ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲓⲅⲁⲗⲓⲗⲉⲟⲥ
ⲑⲁⲙⲓⲟ̀ ⲛ̀ϩⲁⲛϫⲟⲙ ⲛⲉⲙ ϩⲁⲛϣⲫⲏⲣⲓ ϣⲉⲛⲉⲛⲉⲛⲛⲟⲩϯ
ⲉ̀ⲧⲧⲁⲓⲏⲟⲩⲧ ϫⲉ ϯⲛⲁϣⲉ ⲛⲏⲓ ⲉ̀ⲙⲁⲩ ⲛ̀ⲛⲁⲫⲁⲧ ⲁⲓ-
ϣⲁⲛⲉ̀ⲙⲓ ⲉ̀ⲛⲉⲧⲉⲛⲙⲉⲑⲛⲟⲩϫ ⲉⲧⲥⲱϥ ϯⲛⲁⲱ̀ⲗⲓ
ⲣ̅ⲩ̅ⲇ̅. ⲃ. ⲛ̀ⲧⲉⲧⲉⲛⲁ̀ⲫⲉ ⲧⲏⲣⲟⲩ ϧⲉⲛ ⲣⲱⲥ ⲛ̀ⲧⲥⲏϥⲓ ⲟⲩⲟϩ
ϯⲛⲁϭⲓ ⲙ̀ⲡⲓⲥⲧⲣⲁⲧⲉⲩⲙⲁ ⲉ̀ⲙⲁⲩ ⲛⲉⲙⲏⲓ ⲛ̀ⲧⲁϥⲱϯ
ⲛ̀ϯⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲣⲱⲥ ⲛ̀ⲧⲥⲏϥⲓ ϯⲛⲁϣⲟⲣ-
ϣⲉⲣ ⲙ̀ⲡⲓⲧⲟⲡⲟⲥ ⲉ̀ⲧⲉⲙⲙⲁⲩ ϣⲁ ⲛⲉϥⲥⲉⲛϯ ⲛ̀ⲧⲁⲑⲣⲉ

ⲛⲓⲭ̀ⲣⲓⲥⲧⲓⲁ̀ⲛⲟⲥ ⲟⲩⲱϣⲧ ⲛ̀ⲛⲓⲓ̀ⲇⲱⲗⲟⲛ (sic) ϧⲉⲛ
ⲧⲉϥⲫⲟⲣϯ. ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲥⲁϫⲓ ⲇⲉ ⲁϥⲧⲱⲛϥ ⲛ̀ϫⲉ
F. a. ⲇⲓⲟⲕⲗⲏⲧⲓⲁⲛⲟⲥ ⲁϥⲑⲱⲟⲩϯ ⲉ̀ϧⲟⲩⲛ ⲛ̀ⲛⲓⲙⲁⲧⲟⲓ
ⲧⲏⲣⲟⲩ ⲁϥⲥⲟⲃϯ ⲛ̀ⲛⲓⲉ̀ϫⲛⲱⲟⲩ ⲉⲑⲣⲟⲩⲧⲁⲗⲱⲟⲩ ⲛ̀ⲧⲟⲩ-
ⲉⲣϩⲱⲧ ⲉ̀ϯⲥⲓⲣⲓⲁ̀ ⲁϥⲑⲣⲉ ⲡⲓⲕⲏⲣⲩⲝ ⲱϣ ⲉ̀ⲃⲟⲗ
ϧⲉⲛ ϯⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ ϫⲉ ⲥⲉⲃⲧⲏ ⲑⲏⲛⲟⲩ ϧⲁ ⲛⲓⲙⲁ-
ⲧⲟⲓ ⲛ̀ⲧⲉⲧⲉⲛϣⲉ ⲛⲁⲛ ⲉ̀ϯⲥⲩⲣⲓⲁ̀ ⲛ̀ⲧⲁϣⲟⲣϣⲉⲣ ⲙ̀ⲡⲓ-
ⲧⲟⲡⲟⲥ ⲛ̀ⲧⲉ ⲡⲓⲛⲓϣϯ ⲛ̀ⲁ̀ϫⲱ ⲛ̀ⲧⲉ ⲛⲓⲅⲁⲣⲓⲗⲉⲟⲥ ⲉ̀ⲧⲓ
ⲉ̀ⲣⲉ ⲡⲓⲥⲁϫⲓ ϧⲉⲛ ⲣⲱϥ ⲙ̀ⲡⲟⲩⲣⲟ ⲛⲁⲣⲉ ϩⲁⲛⲉⲣ-
F. b. ⲙⲁⲛ [ⲛ]ⲛⲟⲩⲃ ⲉ̀ϫⲉⲛ ⲧⲁⲫⲉ ⲙ̀ⲡⲓⲑⲣⲟⲛⲟⲥ ⲉ̀ⲛⲁϥϩⲉⲙⲥⲓ
ϩⲓϫⲱϥ ϩⲏⲡⲡⲉ ⲓⲥ ⲙⲓⲭⲁⲏⲗ ⲡⲓⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ
ⲉ̀ⲑⲟⲩⲁⲃ ⲛⲉⲙ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁⲩⲓ̀ ⲉ̀ⲡⲉⲥⲏⲧ
ⲉ̀ⲃⲟⲗϧⲉⲛ ⲧⲫⲉ ⲁϥⲫⲱⲛϩ ⲙ̀ⲡⲓⲑⲣⲟⲛⲟⲥ ϧⲁⲣⲟϥ ⲟⲩⲟϩ
ⲛⲓⲉⲣⲙⲁⲛ ⲛ̀ⲛⲟⲩⲃ ⲉ̀ⲧϩⲓϫⲉⲛ ⲡⲓⲑⲣⲟⲛⲟⲥ ⲁⲩϯⲙⲁϯ
ϧⲉⲛ ⲛⲉϥⲃⲁⲗ ⲁⲩⲫⲱⲣⲕ ⲛ̀ⲛⲉϥⲁⲗⲗⲟⲩ ⲉ̀ⲡⲉⲥⲏⲧ ⲟⲩⲟϩ
F. a. ⲁϥⲱϣ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲟⲩⲛⲓϣϯ ⲛ̀ⲥⲙⲏ ⲁϥⲣⲓⲙⲓ ⲉϥϫⲱ
ⲙ̀ⲙⲟⲥ ϫⲉ ⲟⲩⲟⲓ ⲛⲏⲓ ⲡⲁⲟ̅ⲥ̅ ⲟⲩⲟⲓ ⲛⲏⲓ ⲡⲁⲟ̅ⲥ̅ ⲫϯ
ⲡⲓⲁ̀ⲅⲁⲑⲟⲥ ⲁⲓⲉⲣⲛⲟⲃⲓ ϫⲱ ⲛⲏⲓ ⲉ̀ⲃⲟⲗ ϫⲉ ⲁⲓⲉⲣ[ϩⲁⲛ]-
ⲛⲓϣϯ ⲙ̀ⲙⲉⲧⲡⲉⲧϩⲱⲟⲩ ⲛ̀ⲛⲓⲉ̀ⲃⲓⲁⲓⲕ ⲛ̀ⲧⲁⲕ ϩⲓϫⲉⲛ ⲡⲓ-
ⲕⲁϩⲓ ⲫϯ ϫⲱ ⲛⲏⲓ ⲉ̀ⲃⲟⲗ ϫⲉ ⲁ̀ⲛⲟⲕ ⲟⲩⲣⲉϥⲉⲣⲛⲟⲃⲓ
ⲟⲩⲟϩ ⲁ̀ ⲧⲥⲙⲏ ⲙ̀ⲡⲓⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ ⲉ̀ⲑⲟⲩⲁⲃ ⲙⲓ-
F. b. ⲭⲁⲏⲗ ϣⲱⲡⲓ ϩⲁⲣⲟϥ ⲛ̀ϯⲟⲩⲛⲟⲩ ϫⲉ ⲙ̀ⲙⲟⲛ ϫⲱ
ⲉ̀ⲃⲟⲗ ⲛⲁϣⲱⲡⲓ ⲛⲁⲕ ϧⲉⲛ ⲡⲁⲓⲉ̀ⲱⲛ ⲟⲩⲇⲉ ⲡⲉⲑⲛⲏⲟⲩ
ϯⲛⲟⲩ ϫⲉ ⲁ̀ ⲧⲉⲕⲙⲉⲧⲟⲩⲣⲟ ⲥⲉⲛⲕ ⲁⲩⲧⲏⲓⲥ ⲛ̀ⲕⲱⲥ-
ⲧⲁⲛⲧⲓⲛⲟⲥ ⲫⲏⲉ̀ⲧⲧⲁⲓⲏⲟⲩⲧ ⲉ̀ϩⲟⲧ ⲉ̀ⲣⲱⲕ ⲛ̀ⲟⲩⲑⲃⲁ
ⲛ̀ⲕⲱⲃ ⲟⲩⲟϩ ⲁ̀ ⲕⲉⲙⲏϣ ⲛ̀ⲧⲉ ⲛⲓⲙⲁⲧⲟⲓ ⲛⲉⲙ ϯⲥⲩⲛ-
ⲕⲗⲏⲧⲟⲥ ⲧⲏⲣⲥ ⲉ̀ⲧⲟⲩⲏⲧ ⲉ̀ϯⲙⲉⲧⲟⲩⲣⲟ ⲁⲩⲥⲱⲧⲉⲙ
ⲉ̀ⲧⲥⲙⲏ ⲙ̀ⲡⲓⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ ⲉϥⲥⲁϫⲓ ⲟⲩⲟϩ
F. a. ⲁⲩⲉⲣϣⲫⲏⲣⲓ ⲙ̀ⲫⲏⲉ̀ⲧⲁϥϣⲱⲡⲓ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲧⲫⲉ
ⲛ̀ⲟⲩϩⲟϯ ϧⲉⲛ ⲟⲩϩⲟϯ ⲟⲩⲟϩ ⲁⲩⲧⲱⲟⲩⲛⲟⲩ ⲥⲁⲧⲟ-

ⲧⲟⲩ ⲁⲩϩⲓⲧϥ ⲉ̀ⲃⲟⲗϧⲉⲛ ϯⲙⲉⲧⲟⲩⲣⲟ ⲟⲩⲟϩ ⲁⲩⲓ̀ⲛⲓ
ⲛ̀ⲕⲱⲥⲧⲁⲛⲧⲓⲛⲟⲥ ⲉ̀ϧⲟⲩⲛ ⲛ̀ⲧⲉϥϣⲉⲃⲓⲱ̀ ⲁⲩϯ ⲉ̀ϫⲱϥ
ⲛ̀ϯϩⲉⲃⲥⲱ ⲛ̀ⲧⲉ ϯⲙⲉⲧⲟⲩⲣⲟ ⲛⲉ ⲟⲩⲣⲱⲙⲓ ⲡⲉ ⲙ̀ⲙⲁⲓ-
ⲣⲟ̄ⲍ̄. ⲃ. ⲛⲟⲩϯ ⲙ̀ⲙⲁⲓⲁ̀ⲅⲁⲡⲏ ⲙ̀ⲙⲁⲓⲣⲱⲙⲓ ⲙ̀ⲙⲁⲓⲡⲉⲑⲛⲁⲛⲉϥ
ⲛⲉⲙ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ϣⲁϥϣⲉ ⲛⲁϥ ⲉ̀ϯⲉⲕⲕⲗⲏⲥⲓⲁ̀ ⲛ̀-
ϣⲱⲣⲡ ⲙ̀ⲙⲏⲛⲓ ⲛⲉⲙ ⲣⲟⲩϩⲓ ⲉϥⲓ̀ⲣⲓ ⲛ̀ϩⲁⲛⲛⲓϣϯ
ⲛ̀ⲥⲩⲛⲁⲝⲓⲥ ⲉϥϣⲗⲏⲗ ⲉ̀ⲡϣⲱⲓ ϩⲁ ⲫϯ ϧⲉⲛ ⲟⲩⲛⲓϣϯ
ⲙ̀ϥⲓⲣⲱⲟⲩϣ ⲉϥϯ ⲛ̀ϩⲁⲛⲛⲓϣϯ ⲛ̀ⲁ̀ⲅⲁⲡⲏ ⲛⲉⲙ ϩⲁⲛ-
ⲣⲟ̄ⲏ̄. ⲁ. ⲡⲣⲟⲥⲫⲟⲣⲁ ⲉϥⲉⲣϩⲟϯ ϧⲁⲧϩⲏ ⲙ̀ⲡⲟ̄ⲥ̄ ⲛ̀ⲥⲏⲟⲩ ⲛⲓⲃⲉⲛ
ⲛ̀ⲑⲟϥ ⲛⲉⲙ ⲡⲉϥⲏⲓ ⲧⲏⲣϥ ⲛⲉⲙ ⲧⲉϥⲙⲁⲩ ⲙ̀ⲙⲁⲓ-
ⲛⲟⲩϯ ⲉ̀ⲗⲉⲛⲏ ϯⲟⲩⲣⲱ ⲉⲩϩⲱⲥ ⲟⲩⲟϩ ⲉⲩⲉ̀ⲥⲙⲟⲩ ⲉⲩ-
ϣⲉⲙϩⲙⲟⲧ(1) ⲛ̀ⲧⲟⲧϥ ⲙ̀ⲡⲟ̄ⲥ̄ ⲟⲩⲟϩ ⲡⲉⲛⲛⲟⲩϯ ⲟⲩⲟϩ
ⲡⲉⲛⲥⲱⲧⲏⲣ ⲓ̄ⲏ̄ⲥ̄ ⲡⲭ̄ⲥ̄ ⲫⲁⲓ ⲉⲧⲉ ⲉ̀ⲃⲟⲗϩⲓⲧⲟⲧϥ ⲉ̀ⲣⲉ-
ⲱ̀ⲟⲩ ⲛⲓⲃⲉⲛ ⲛⲉⲙ ⲧⲁⲓⲟ ⲛⲓⲃⲉⲛ ⲛⲉⲙ ⲡⲣⲟⲥⲕⲩⲛⲓⲥⲓⲥ
(sic) ⲛⲓⲃⲉⲛ ⲉⲣⲡⲣⲉⲡⲓ ⲙ̀ⲫⲓⲱⲧ ⲛⲉⲙ ⲡϣⲏⲣⲓ ⲛⲉⲙ ⲡⲓⲡ̄ⲛ̄ⲁ̄
ⲣⲟ̄ⲏ̄. ⲃ. ⲉ̀ⲑⲟⲩⲁⲃ ⲛ̀ⲣⲉϥⲧⲁⲛϧⲟ ⲟⲩⲟϩ ⲛ̀ⲟ̀ⲙⲟⲟⲩⲥⲓⲟⲥ ⲛⲉⲙⲁϥ
ϯⲛⲟⲩ ⲛⲉⲙ ⲛ̀ⲥⲏⲟⲩ ⲛⲓⲃⲉⲛ ⲛⲉⲙ ϣⲁ ⲉ̀ⲛⲉϩ ⲛ̀ⲧⲉ
ⲛⲓⲉ̀ⲛⲉϩ ⲧⲏⲣⲟⲩ ⲁ̀ⲙⲏⲛ.

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(1) Read ⲉⲩϣⲉⲡϩⲙⲟⲧ.

ⲟⲩⲉⲛⲕⲱⲙⲓⲟⲛ ⲉ̀ⲁϥⲧⲁⲟⲩⲟϥ ⲁⲃⲃⲁ ⲑⲉⲟⲇⲟⲧⲟⲥ.

fol. 106. ⲟⲩⲉⲛⲕⲱⲙⲓⲟⲛ ⲉ̀ⲁϥⲧⲁⲟⲩⲟϥ ⲛ̀ϫⲉ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲛ̀ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲁⲃⲃⲁ ⲑⲉⲟⲇⲟⲧⲟⲥ ⲡⲓⲉ̀ⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̀ⲧⲉ ⲁⲛⲕⲏⲣⲁ ⲛ̀ⲧⲉ ⲕⲁⲗⲁⲧⲓⲁ ϧⲉⲛ ⲡⲓⲉ̀ϩⲟⲟⲩ ⲛ̀ⲧⲉ ⲡⲓⲉⲣⲫⲙⲉⲩⲓ̀ ⲉⲧⲧⲁⲓⲏⲟⲩⲧ ⲛ̀ⲧⲉ ⲡⲓⲣⲏ ⲛ̀ⲧⲉ ϯⲙⲉⲑⲙⲏⲓ ⲡⲓⲥⲓⲟⲩ ⲛ̀ⲧⲉ ϩⲁⲛⲁⲧⲟⲟⲩⲓ̀ ⲡⲓⲛⲓϣϯ ⲙ̀ⲙⲉⲗⲓⲧⲱⲛ ⲛ̀ⲧⲉ ⲛⲓⲅⲁⲗⲓⲗⲉⲟⲥ ⲡⲓⲙⲁⲧⲟⲓ ⲛ̀ϫⲱⲣⲓ ⲛ̀ⲧⲉ ⲡⲭ̅ⲥ̅ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲛ̀ⲣⲉⲙϯⲟⲥⲡⲟⲗⲓⲥ ⲛ̀ⲧⲉ ϯⲡⲁⲗⲓⲥⲧⲓⲛⲏ ⲉ̀ⲧⲉ ⲫⲁⲓ ⲡⲉ ⲥⲟⲩ ⲕ̅ⲅ̅ ⲛ̀ⲡⲓⲁ̀ⲃⲟⲧ ⲫⲁⲣⲙⲟⲩⲑⲓ ⲉϥⲟⲩⲱⲛϩ ⲉ̀ⲃⲟⲗ ⲛ̀ⲧⲉϥⲥⲩⲛⲅⲉⲛⲓⲁ̀ ⲛⲉⲙ ⲛⲓⲛⲓϣϯ ⲛ̀ⲛⲁⲅⲱⲛ ⲉ̀ⲧⲁϥⲉⲣϩⲩⲡⲟⲙⲉⲛⲓⲛ ⲉ̀ⲣⲱⲟⲩ ⲛⲉⲙ ⲛⲓⲧⲁⲓⲟ̀ ⲉ̀ⲧⲁϥϭⲓⲧⲟⲩ ϧⲉⲛ ⲛⲓⲫⲏⲟⲩⲓ̀ ϧⲉⲛ ⲟⲩϩⲏⲣⲏⲛⲏ ⲛ̀ⲧⲉ ⲫ̅ϯ̅ ⲁ̀ⲙⲏⲛ.

Ϥⲉⲣⲡⲣⲉⲡⲓⲛ ⲟⲩⲟϩ ⲟⲩⲇⲓⲕⲉⲟⲛ ⲡⲉ ⲟⲩϩⲛⲟⲩ ⲡⲉ ⲛ̀ⲛⲉⲛⲯⲩⲭⲏ ⲱ̀ ⲛⲁⲙⲉⲛⲣⲁϯ ⲉⲑⲟⲩⲁⲃ ⲉ̀ⲑⲣⲉⲛⲉⲣⲫⲙⲉⲩⲓ̀ ⲛ̀ⲛⲓϧⲓⲥⲓ ⲛⲉⲙ ⲛⲓⲁ̀ⲅⲱⲛ ⲛ̀ⲓϣⲟⲩⲧⲁⲓⲱⲟⲩ ⲛ̀ⲧⲉ
Б ⲛⲏⲉⲑⲟⲩⲁⲃ ⲛ̀ϩⲟⲩⲟ̀ ⲇⲉ ⲛ̀ϩⲟⲩⲟ̀ ⲡⲓⲛⲓϣϯ ⲛ̀ⲁ̀ⲅⲱⲛ ⲉⲧϭⲟⲥⲓ ⲟⲩⲟϩ ⲛ̀ϣⲟⲩⲧⲁⲓⲟϥ ⲛ̀ⲧⲉ ⲡⲓⲛⲓϣϯ ⲛ̀ⲁⲑⲗⲩⲧⲏⲥ ⲟⲩⲟϩ ⲛ̀ϫⲱⲣⲓ ⲉ̀ⲧⲉⲛⲉⲣϣⲁⲓ ⲛⲁϥ ⲙ̀ⲫⲟⲟⲩ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲫⲁ ⲡⲓⲉⲣⲫⲙⲉⲩⲓ̀ ⲉⲧⲧⲁⲓⲏⲟⲩⲧ ⲫⲁⲓ ⲉ̀ⲧⲁϥⲟⲩⲱⲛϩ ⲛⲁⲛ ⲉ̀ⲃⲟⲗ ⲉϥⲥⲟⲧⲡ ⲛⲁϩⲣⲉⲛ ⲫ̅ϯ̅ ⲟⲩⲟϩ ⲛ̀ϣⲟⲩⲙⲉⲛⲣⲓⲧϥ ⲛⲁϩⲣⲉⲛ ⲛⲓⲣⲱⲙⲓ ⲉⲑⲃⲉ ⲛⲉϥϩⲃⲏⲟⲩⲓ̀ ⲛ̀ⲇⲓⲕⲉⲟⲛ ⲉ̀ⲧⲁϥⲧⲁϩⲱⲟⲩ ⲉ̀ⲣⲁⲧⲟⲩ ⲛⲁⲓ ⲇⲉ ⲉⲑⲃⲏⲧⲟⲩ ⲁϥⲉⲣⲡⲉⲙⲡϣⲁ ⲉⲑⲣⲟⲩⲑⲁϩⲙⲉϥ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲛⲓⲉⲙⲕⲁϩ ⲛ̀ⲛⲟⲩϫⲁⲓ ⲛ̀ⲧⲉ ⲡⲭ̅ⲥ̅ ⲟⲩⲟϩ ⲛ̀ⲧⲉϥϥⲁⲓ ϧⲁ ⲛⲓⲫⲱⲗϩ ϧⲉⲛ ⲡⲉϥⲥⲱⲙⲁ ⲉⲑⲃⲉ ⲡⲭ̅ⲥ̅.

ϧⲉⲛ ⲛⲓⲛⲓϣⲧ ⲛ̀ϩⲩⲡⲟⲙⲉⲛⲏ ⲛⲉⲙ ⲛⲓⲛⲓϣϯ ⲙ̀ⲙⲉⲧϫⲱⲣⲓ ⲛⲉⲙ ⲟⲩϩⲏⲧ ⲉϥⲧⲟⲩⲃⲏⲟⲩⲧ ⲉϥϫⲏⲕ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲡϫⲓⲛⲑⲣⲉϥϯ ⲛ̀ⲧⲉϥⲡⲣⲟϩⲉⲣⲉⲥⲓⲥ ⲧⲏⲣⲥ ⲙ̀Ⲫ̄ϯ ϩⲓⲧⲉⲛ ⲡⲓⲛⲓϣⲧ ⲛ̀ϧⲙⲟⲙ ⲉⲧϣⲟⲡ ϧⲉⲛ ⲡⲉϥϩⲏⲧ ⲉ̀ϧⲟⲩⲛ ⲉ̀Ⲫϯ ⲛⲉⲙ ⲧⲉϥϩⲟϯ ⲉⲧⲥⲁϧⲟⲩⲛ ⲙ̀ⲙⲟϥ ⲑⲁⲓ ⲉ̀ⲧⲁⲥϯ ⲟⲩⲧⲁϩ ⲙ̀Ⲫϯ ⲛ̀ⲕⲁⲗⲱⲥ ⲛ̀ϩⲣⲏⲓ ϧⲉⲛ ⲣ̄ ⲛⲉⲙ ⲝ̄ ⲛⲉⲙ ⲗ̄. ⲟⲩⲟϩ ⲟⲛ ⲁϥⲭⲱ ⲛ̀ⲥⲱϥ ϧⲉⲛ ⲡⲉϥⲟⲩⲱϣ ⲙ̀ⲙⲓⲛ ⲙ̀ⲙⲟϥ ⲛ̀ⲡⲁϣⲁⲓ ⲛ̀ⲛⲉϥⲭⲣⲏⲙⲁ ⲉⲧⲟϣ ⲛⲉⲙ ⲛⲉϥⲉⲃⲓⲁⲓⲕ ⲛⲉⲙ ⲧⲉϥⲛⲓϣϯ ⲙ̀ⲙⲉⲧⲣⲁⲙⲁⲟ̀ ⲧⲏⲣⲥ ⲁϥⲥⲱⲧⲉⲙ ⲛ̀ⲥⲁ ϯⲥⲙⲏ ⲛ̀ⲛⲟⲩϯ ⲟⲩⲟϩ fol. 107. ⲁϥϥⲁⲓ ⲛ̀ⲡⲉϥⲥⲧⲁⲩⲣⲟⲥ ⲁϥⲙⲟϣⲓ ⲛ̀ⲥⲁ ⲡⲉⲛⲟ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲁϥⲟⲩⲁϩϥ ⲛ̀ⲥⲱϥ ϧⲉⲛ ⲟⲩϩⲏⲧ ⲉϥⲥⲟⲩⲧⲱⲛ ⲉⲑⲃⲉ ⲫⲁⲓ ϩⲱϥ ⲁϥϭⲓ ⲙ̀ⲡⲁⲓ ⲛⲓϣϯ ⲛ̀ⲧⲁⲓⲟ̀ ⲉ̀ⲃⲟⲗ ϩⲓⲧⲟⲧϥ ⲙ̀ⲡⲭ̅ⲥ̅ ⲉⲑⲃⲉ ⲫⲁⲓ ⲛⲁϥϫⲱ ⲙ̀ⲙⲟⲥ ⲛⲁϥ ⲡⲉ ϧⲉⲛ ⲟⲩⲗ̀ⲙⲁϣ ϫⲉ ⲙ̀ⲙⲟⲛ ⲟⲩⲟⲛ ϧⲉⲛ ⲛⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲧⲁⲩϣⲱⲡⲓ ⲉϥⲟ(ⲛ)ⲓ ⲙ̀ⲙⲟⲕ ϧⲉⲛ ⲛⲓⲫⲏⲟⲩⲓ̀ ⲟⲩⲟϩ ⲛ̀ⲛⲉ ⲟⲩⲟⲛ ϣⲱⲡⲓ ⲉϥⲟ̀ⲛⲓ ⲙ̀ⲙⲟⲕ ϣⲁⲉ̀ⲛⲉϩ ⲟⲩⲟϩ ⲛⲁϥⲃⲉⲣⲃⲉⲣ ⲇⲉ ⲟⲛ ⲡⲉ ϧⲉⲛ ⲡⲓⲡⲛ̅ⲁ̅ ⲉⲑⲟⲩⲁⲃ ⲉϥⲓ̀ⲣⲓ ⲛ̀ⲧⲉϥⲡⲟⲗⲓⲧⲓⲁ̀ ⲡⲉ ⲙ̀ⲙⲏⲛⲓ ⲛⲉⲙ ⲟⲩⲥⲡⲟⲩⲇⲏ ⲉ̀ⲑⲣⲉϥϣⲱⲡⲓ ϧⲉⲛ ⲛⲏ ⲉⲧⲥⲟⲧⲡ ⲟⲩⲟϩ ⲉⲧⲟⲓ ⲛ̀ϩⲛⲟⲩ ⲛ̀ⲛⲉⲛⲯⲩⲭⲏ. ⲁⲡⲗⲱⲥ ⲁϥⲓ̀ⲣⲓ ⲙ̀ⲫⲟⲩⲱϣ ⲧⲏⲣϥ ⲙ̀Ⲫϯ ⲟⲩⲟϩ ⲁϥⲉⲣⲥⲁⲃⲟⲗ ⲙ̀ⲙⲉⲩⲓ̀ ⲛⲓⲃⲉⲛ ⲉⲧⲟⲓ ⲛ̀ϭⲣⲟ[ⲡ] ⲛ̀ϯⲯⲩⲭⲏ. ⲟⲩⲟϩ ⲛⲁϥϣⲟⲡ ⲡⲉ ϧⲉⲛ ⲟⲩⲙⲉⲧϣⲁⲙϣⲉⲛⲟⲩϯ ⲟⲩⲟϩ ⲛⲁϥⲟⲩⲏⲟⲩ ⲉ̀ⲃⲟⲗ ⲡⲉ ϩⲁ ⲛⲓϫⲓⲛⲛⲁⲩ ⲙ̀ⲉⲫⲗⲏⲟⲩ ⲛ̀ⲧⲉ ⲡⲁⲓ ⲃⲓⲟⲥ ⲛⲁⲓ ⲉⲧⲟⲓ ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲛⲓⲣⲁⲥⲟⲩⲓ̀ ⲟⲩⲟϩ ϣⲁⲩⲥⲓⲛⲓ ⲛ̀ⲭⲱⲗⲉⲙ ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲛⲟⲩϧⲏⲓⲃⲓ ⲟⲩⲟϩ ⲉⲑⲃⲉ ⲫⲁⲓ ⲟⲩⲛ ⲗ̀ ⲡⲁⲓ ϫⲱⲣⲓ ⲉ̀ⲧⲉⲙⲙⲁⲩ ϭⲓϣϣⲱⲟⲩ ⲉ̀ⲛⲁⲧⲫⲉ. ⲉϥⲓ̀ⲣⲓ ⲙ̀ⲫⲙⲉⲩⲓ̀ ⲙ̀ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲡⲁⲩⲗⲟⲥ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲓⲥϫⲉ ⲁ̀ⲧⲉⲧⲉⲛⲧⲉⲛⲑⲏⲛⲟⲩ ⲛⲉⲙ ⲡⲭ̅ⲥ̅ ⲕⲱϯ ⲛ̀ⲥⲁ ⲛⲁⲡϣⲱⲓ

Ⲓ [illegible] ⲥⲁ [illegible]
[illegible]
[illegible] ⲁ̀ⲗⲏ-
[illegible] ⲛ̀ⲧⲉ [illegible]-
[illegible] ⲛ̀ⲧⲉ ⲡⲉϥ-
[illegible] ⲛ̀ⲧⲉ [illegible]
[illegible] ϧⲉⲛ ⲛⲁⲓ
[illegible]
[illegible] ⲛⲉⲙ ⲡⲉϥⲗⲟ-
ⲅⲓⲕⲏⲟⲥ ⲉⲧϫⲟⲩϫⲟⲩⲧ[1] ⲛⲉⲙ ⲡⲉϥⲙⲁϩϯ ⲉⲧϫⲏⲕ
ⲉ̀ⲃⲟⲗ ⲟⲩⲟϩ ⲉ̀ⲣⲉ ⲡⲓϩⲙⲟⲧ ⲛ̀ⲧⲉ ⲫϯ ⲉⲣⲥⲕⲉⲡⲁⲍⲓⲛ
ⲙ̀ⲙⲟϥ ϧⲉⲛ ϩⲱⲃ ⲛⲓⲃⲉⲛ ⲉϥⲉⲣϩⲉⲙⲓ ⲙ̀ⲙⲟϥ ⲟⲩⲟϩ
ⲉϥⲉⲣϩⲟϯ ϧⲁⲧϩⲏ ⲙ̀ⲫϯ ⲉϥⲁ̀ⲣⲉϩ ⲉ̀ⲣⲟϥ ⲉ̀ⲁ ⲡⲟ̅ⲥ̅
ⲧⲁϫⲣⲟϥ ⲛ̀ⲥⲁ ⲥⲁ ⲛⲓⲃⲉⲛ ⲛ̀ⲧⲁϥ ϫⲉ ⲛ̀ⲛⲉϥⲕⲓⲙ ϣⲁ
ⲉ̀ⲛⲉϩ ⲙ̀ⲫⲣⲏϯ ⲙ̀ⲡⲓⲱⲛⲓ ⲛ̀ⲛⲁⲧⲁⲙⲁⲥ (sic) ⲉⲧⲥⲱⲧⲡ ⲉⲑ-
ⲃⲉ ⲫⲁⲓ ⲇⲉ ϧⲉⲛ ⲡϫⲓⲛⲑⲣⲉ ⲡⲥⲛⲟⲩ ⲙ̀ⲡⲇⲓⲱⲅⲙⲟⲥ
ϣⲱⲡⲓ ⲁϥϣⲱⲡⲓ ϩⲱϥ ⲛ̀ϫⲉ ⲫⲏ ⲉⲑⲟⲩⲁⲃ ⲡⲓⲁ̀ⲅⲓⲟⲥ
ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉϥⲥⲉⲃⲧⲱⲧ ϧⲉⲛ ⲡⲉϥϩⲏⲧ ⲟⲩⲟϩ ϧⲉⲛ
ⲡϫⲓⲛⲑⲣⲉ ⲡⲟ̅ⲥ̅ ⲑⲁϩⲙⲉϥ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲓⲁ̀ⲅⲱⲛ ⲉⲑⲟⲩⲁⲃ
ⲟⲩⲟϩ ⲁϥϣⲱⲡⲓ ⲉϥⲣⲱⲟⲩⲧ ⲙⲁⲗⲗⲟⲛ ⲇⲉ ⲁϥϣⲉ
fol. 108. ϣⲁ ⲡⲓⲁ̀ⲅⲱⲛ ⲉⲑⲟⲩⲁⲃ ⲟⲩⲟϩ ⲁϥϣⲱⲡⲓ ⲉϥⲙⲟϣⲓ ϧⲉⲛ
ⲡⲓⲁ̀ⲅⲱⲛ ⲉⲑⲟⲩⲁⲃ ⲙ̀ⲙⲁⲩⲁⲧϥ ⲗⲟⲓⲡⲟⲛ ϧⲉⲛ ⲡϫⲓⲛ-
ⲑⲣⲟⲩⲉⲣ ⲃⲁⲍⲁⲛⲓⲍⲓⲛ ⲙ̀ⲙⲟϥ ⲁϥϣⲱⲡⲓ ⲛ̀ϫⲱⲣⲓ ⲉϥⲧⲁ-
ϫⲣⲏⲟⲩⲧ ⲟⲩⲟϩ ⲁϥϣⲱⲡⲓ ⲉϥⲧⲁϫⲣⲏⲟⲩⲧ ⲉ̀ⲛⲉϥϫⲁϫⲓ
ⲁϥⲙⲓϣⲓ ⲛⲉⲙ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲛ̀ⲛⲁⲥⲉⲃⲏⲥ ⲁϥϭⲓ ⲙ̀ⲡⲓ-
ⲭⲗⲟⲙ ⲛ̀ⲁⲧⲗⲱⲙ ϣⲁ ⲉ̀ⲛⲉϩ ⲛⲉⲙ ϯϭⲣⲏⲡⲓ ⲛ̀ⲛⲟⲩⲣⲟ
ⲛⲉⲙ ⲡⲓⲑⲣⲟⲛⲟⲥ ⲛ̀ⲃⲁⲥⲓⲗⲓⲕⲟⲛ ⲉ̀ⲃⲟⲗϩⲓⲧⲉⲛ ⲡⲉϥⲡⲁⲧ-
ϣⲉⲗⲉⲧ ⲙ̀ⲙⲏⲓ ⲟⲩⲟϩ ⲉⲑⲟⲩⲁⲃ ⲡⲉⲛⲟ̅ⲥ̅ ⲓⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅.

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[1]) Read ⲉⲧⲧⲟⲩϫⲏⲟⲩⲧ.

ⲟⲩⲙⲟⲛⲟⲛ ⲛ̀ⲑⲟϥ ⲙ̀ⲙⲁⲩⲁⲧϥ ⲁⲛ ⲁⲗⲗⲁ ϩⲁⲛⲕⲉⲙⲏϣ
ⲛ̀ⲯⲩⲭⲏ [ⲁⲩⲓ̀]ⲉ̀ϭⲓ ⲙ̀ⲡⲓⲭⲗⲟⲙ ⲉ̀ⲃⲟⲗϩⲓⲧⲟⲧϥ ⲛ̀ϯⲍ
ⲛ̀ⲣⲟⲙⲡⲓ ⲉⲧⲁϥⲁⲓⲧⲟⲩ ⲉⲩⲉⲣⲃⲁⲥⲁⲛⲓⲍⲓⲛ ⲙ̀ⲙⲟϥ ⲛⲁⲓ
ⲇⲉ ⲉ̀ϣⲱⲡ ⲛ̀ⲧⲉ ⲡⲟ̅ⲥ̅ ⲉⲣϩⲙⲟⲧ ⲛⲁⲛ ⲛ̀ⲡⲉϥⲉ̀ⲙⲓ
ⲙ̀ⲙⲏⲓ ⲧⲉⲛⲉⲣϩⲉⲗⲡⲓⲥ ϫⲉ ⲧⲉⲛⲛⲁⲟⲩⲱⲛϩⲟⲩ ⲛⲱ-
ⲧⲉⲛ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲡⲓⲉⲛⲅⲱⲙⲓⲟⲛ ⲛⲉⲙ ⲛⲓⲕⲉⲧⲁⲓⲟ̀
ⲉⲧϭⲟⲥⲓ ⲛ̀ⲧⲉ ⲡⲓϫⲱⲣⲓ ⲛ̀ⲁⲑⲗⲏⲧⲏⲥ ⲟⲩⲟϩ ⲡⲓⲙⲁⲧⲟⲓ
ⲛ̀ⲧⲉ ⲡⲭ̅ⲥ̅ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲓⲙⲉⲗⲓⲧⲱⲛ ⲉⲑⲟⲩⲁⲃ
ⲟⲩⲟϩ ⲛ̀ⲅⲉⲛⲛⲉⲟⲥ ⲕⲉⲅⲁⲣ ϯϩⲩⲡⲟⲑⲉⲥⲓⲥ ⲭⲏ ⲛⲁⲛ
ⲉϧⲣⲏⲓ ⲉⲣⲡⲣⲟⲇⲣⲟⲡⲓⲛ[1]) ⲙ̀ⲙⲟⲓ ⲉⲑⲣⲓⲧⲁⲙⲱⲧⲉⲛ ⲉ̀ϩⲱⲃ 1
ⲛⲓⲃⲉⲛ ⲁ̀ⲗⲏⲑⲱⲥ ⲡⲁϩⲏⲧ ⲟⲩⲛⲟϥ ⲉ̀ⲣⲟⲓ ⲙ̀ⲫⲟⲟⲩ ⲙ̀ⲙⲁ-
ϛ. ϣⲱ ⲟⲩⲟϩ ϥⲧⲓⲉⲣⲟⲩⲟⲧ (sic) ⲛⲏⲓ ⲉ̀ⲡⲓϩⲟⲩⲟ̀ ⲉ̀ⲑⲣⲓⲥⲁϫⲓ
ⲉ̀ⲡⲧⲁⲓⲟ̀ ⲙ̀ⲡⲓⲛⲓϣϯ ⲛ̀ⲣⲉϥⲉⲣⲟⲩⲱⲓⲛⲓ ⲫⲏ ⲉⲧⲟⲩⲉⲣϣⲁⲓ
ⲛⲁϥ ⲙ̀ⲫⲟⲟⲩ ϧⲉⲛ ϯⲟⲓⲕⲟⲩⲙⲉⲛⲏ ⲧⲏⲣⲥ ⲡⲓⲁ̀ⲅⲓⲟⲥ
ⲅⲉⲱⲣⲅⲓⲟⲥ ⲫⲏ ⲉ̀ⲣⲉ ⲡⲟ̅ⲥ̅ ⲉⲣⲙⲉⲑⲣⲉ ϧⲁⲣⲟϥ ϧⲉⲛ 1
ⲟⲩⲁⲛⲁϣ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ⲙ̀ⲡⲁⲓⲣⲏϯ ϫⲉ ϯⲱⲣⲕ ⲙ̀ⲙⲟⲓ
ⲙ̀ⲙⲓⲛ ⲙ̀ⲙⲟⲓ ⲛⲉⲙ ⲡⲁⲓ̀ⲱⲧ ⲛ̀ⲁ̀ⲅⲁⲑⲟⲥ ⲛⲉⲙ ⲡⲓⲡⲛ̅ⲁ̅
ⲉⲑⲟⲩⲁⲃ ϫⲉ ϧⲉⲛ ⲡϫⲓⲛⲙⲓⲥⲓ ⲧⲏⲣϥ ⲛ̀ⲧⲉ ⲛⲓϩⲓⲟ̀ⲙⲓ
ⲙ̀ⲙⲟⲛ ⲫⲏ ⲉⲧⲟ̀ⲛⲓ ⲛ̀ⲓ̀ⲱⲁⲛⲛⲏⲥ ⲡⲓⲣⲉϥϯⲱⲙⲥ ⲟⲩⲟϩ
ⲟⲛ ϧⲉⲛ ⲡⲓⲧⲁⲅⲙⲁ ⲧⲏⲣϥ ⲛ̀ⲧⲉ ⲛⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲙ̀ⲙⲟⲛ 2
ⲫⲏ ⲉⲧⲟ̀ⲛⲓ ⲙ̀ⲙⲟⲕ ⲟⲩⲇⲉ ⲟⲛ ⲛ̀ⲛⲉ ⲟⲩⲟⲛ ϣⲱⲡⲓ
ⲉϥⲟ̀ⲛⲓ ⲙ̀ⲙⲟⲕ ϣⲁ ⲉ̀ⲛⲉϩ ⲁⲗⲗⲁ ⲉⲕⲉ̀ϣⲱⲡⲓ ⲉⲕϭⲟⲥⲓ
ⲉϩⲟⲧⲉ ⲣⲱⲟⲩ ⲧⲏⲣⲟⲩ ϧⲉⲛ ⲧⲁⲙⲉⲧⲟⲩⲣⲟ ⲉⲩⲉ̀ⲙⲟⲩϯ
ⲉ̀ⲣⲟⲕ ⲧⲏⲣⲟⲩ ϫⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲓⲙⲉⲛⲣⲓⲧ ⲛ̀ⲧⲉ ⲫϯ
ⲉⲧϭⲟⲥⲓ ϯⲉⲣϩⲟϯ ⲇⲉ ⲱ̀ ⲛⲁⲙⲉⲛⲣⲁϯ ⲉ̀ⲑⲣⲓⲉⲣϩⲏⲧⲥ 2
ⲛ̀ⲥⲁϫⲓ ⲉ̀ⲡⲧⲁⲓⲟ̀ ⲛ̀ⲡⲁⲓ ⲛⲓϣϯ ⲛ̀ⲫⲱⲥⲧⲏⲣ ⲟⲩⲟϩ
ⲛ̀ϫⲱⲣⲓ ⲛ̀ⲧⲁⲓ ⲙⲁⲓⲏ ⲉⲓⲥⲱⲟⲩⲛⲟⲩ ⲛ̀ⲑⲙⲉⲧϩⲏⲕⲓ
ⲛ̀ⲡⲁⲛⲟⲩⲥ. ⲛⲉⲙ ⲑⲙⲉⲧⲁⲥⲑⲉⲛⲏⲥ ⲛ̀ⲡⲁⲥⲁϫⲓ ⲉⲧϫⲟ-

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1) Read ⲉ̀ⲉⲣⲡⲣⲟⲧⲣⲉⲡⲓⲛ.

[illegible] ϩⲓⲧⲉⲛ ⲡⲭ̅ⲥ̅ ⲛⲉⲙ ⲟⲩⲗⲁⲥ ⲛ̀ⲧⲉ ⲛⲁⲧⲫⲉ ⲟⲩⲟϩ ϫⲉ ϩⲱⲥ ⲛ̀ⲧⲉϥ[illegible] ϩⲗⲓ ⲉ̀ⲫⲁϩⲟⲩ ϧⲉⲛ ⲛⲓⲙⲟⲩϣϯ [illegible] ⲉⲧϭⲟⲥⲓ ⲛ̀ⲧⲉ [illegible] ⲟⲩⲟϩ [illegible] ⲉⲧⲉⲙ̀ⲙⲁⲩ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛⲁⲓ ⲉ̀ⲧⲁϥⲧⲁϩⲱⲟⲩ ⲉ̀ⲣⲁⲧⲟⲩ ⲙ̀ⲡⲉⲙ̀ⲑⲟ ⲙ̀ⲡⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ϧⲉⲛ ⲧⲉϥ[illegible] ⲙ̀ϩⲩⲡⲟⲙⲟⲛⲏ ⲛⲉⲙ ⲧⲉϥⲙⲉⲧϫⲱⲣⲓ ⲕⲉⲅⲁⲣ ⲟⲩϣⲟⲩⲧⲁⲓⲟϥ ⲡⲉ ⲉ̀ϩⲣⲏⲓ ϩⲓϫⲉⲛ ⲑⲟⲩⲓ̀ ⲑⲟⲩⲓ̀ ⲛ̀ⲛⲏ ⲙⲉⲧϫⲱⲣⲓ ⲉ̀ⲧⲁϥⲁⲓⲧⲟⲩ ϧⲉⲛ ⲛⲓⲙⲟⲩϣϯ ⲛ̀ϧⲓⲥⲓ ⲛⲉⲙ ⲟⲩⲙⲏϣ ⲙ̀ⲙⲁⲅⲱⲛ ⲉⲩⲟϣ ⲛⲁⲓ ⲉ̀ϣⲱⲡ ⲛ̀ⲧⲉ ⲡⲟ̅ⲥ̅ ϯ ⲙ̀ⲫⲣⲏϯ ⲛⲁⲛ ⲧⲉⲛⲛⲁϫⲁ ϩⲁⲛⲕⲟⲩϫⲓ ⲛⲱⲧⲉⲛ ⲉ̀ϩⲣⲏⲓ ϯⲛⲟⲩ ⲇⲉⲱⲥ ⲉ̀ⲃⲟⲗ ⲛ̀ϧⲏⲧⲟⲩ ⲁⲩⲓⲥ ϫⲉ ϯⲛⲟⲩ ⲛ̀ⲧⲉⲛϫⲱ ⲛⲱⲧⲉⲛ ⲉ̀ϧⲣⲏⲓ ⲛ̀ⲛⲏ ⲉ̀ⲧⲁⲛϫⲟⲧⲟⲩ ⲉⲑⲃⲏⲧϥ ⲛ̀ⲑⲟϥ ⲡⲁⲓ ϫⲱⲣⲓ ⲙ̀ⲙⲁⲧⲟⲓ ⲛ̀ⲧⲉ ⲡⲭ̅ⲥ̅

Ⲏ. ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁϥϣ ϫⲉ ⲛⲁⲓ ⲛⲉ ⲡⲉϥⲛⲁϩϯ ⲉⲧⲥⲟⲩⲧⲱⲛ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲫϯ ⲁϭⲛⲉ ϩⲗⲓ ⲙ̀ⲙⲉⲧϩⲏⲧⲃ ⲧⲉϥϩⲉⲗⲡⲓⲥ ⲉⲧⲧⲁϫⲣⲏⲟⲩⲧ ⲧⲉϥⲁ̀ⲅⲁⲡⲏ ⲛ̀ⲁⲧⲙⲉⲧϣⲟⲃⲓ ⲧⲉϥⲙⲉⲧϣⲉⲛϩⲏⲧ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲛⲉⲙ ⲡⲅⲉⲛⲟⲥ ⲧⲏⲣϥ ⲛ̀ⲧⲉ ϯⲙⲉⲧⲣⲱⲙⲓ ⲧⲉϥⲙⲉⲧⲣⲉⲙⲣⲁⲩϣ

ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲓⲥⲱⲛⲧ ⲧⲏⲣϥ ⲛⲓⲕⲟⲩϫⲓ ⲛⲉⲙ ⲛⲓⲛⲓϣϯ ⲧⲉϥⲙⲉⲧⲭ̅ⲣ̅ⲥ̅ ⲧⲉϥⲙⲉⲧⲁ̀ⲅⲁⲑⲟⲥ ⲧⲉϥⲙⲉⲧⲉⲡⲓⲕⲏⲥ ⲧⲉϥϫⲓⲛⲁⲙⲟⲛⲓ ⲛ̀ⲧⲟⲧϥ ⲉ̀ⲃⲟⲗ ϩⲁ ⲡⲓϭⲓϩⲣⲁϥ ⲛ̀ⲧⲉ ⲡⲁⲓ ⲃⲓⲟⲥ ⲧⲉϥⲡⲣⲟϩⲉⲣⲉⲥⲓⲥ ⲉⲑⲛⲁⲥⲉⲥ ⲟⲩⲟϩ ⲫⲣⲁϣⲓ ⲛ̀ⲧⲉ ⲧⲉϥⲯⲩⲭⲏ ⲑⲙⲉⲧⲁⲧϭⲱⲣⲧⲡ (sic) ⲛ̀ⲧⲉ ⲡⲉϥϩⲏⲧ ⲧⲉϥϫⲓⲛⲟ̀ϩⲓ ⲉ̀ⲣⲁⲧϥ ⲉ̀ⲡⲓⲇⲓⲕⲁⲥⲧⲏⲣⲓⲟⲛ ϧⲉⲛ ⲟⲩⲙⲉⲧϫⲱⲣⲓ ⲧⲉϥϫⲓⲛⲥⲁϫⲓ ϧⲉⲛ ⲟⲩⲡⲁⲣⲣⲏⲥⲓⲁ̀ ⲙ̀ⲡⲉⲙⲑⲟ ⲛ̀ⲛⲓⲟⲩⲣⲱⲟⲩ ⲁϭⲛⲉ ϩⲗⲓ ⲛ̀ϣⲓⲡⲓ ⲓ̅ⲉ̅ϩⲟϯ ⲛ̀ⲣⲱⲙⲓ ⲉ̀ⲡⲧⲏⲣϥⲁⲛ ϩⲟⲗⲱⲥ ⲕⲁⲧⲁⲫⲣⲏϯ ⲉ̀ⲧⲁϥϫⲟⲥ ⲛ̀ϫⲉ ⲡⲓⲣⲉϥⲉⲣⲯⲁⲗⲓⲛ ⲇⲁⲩⲓⲇ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲛⲁⲓⲥⲁϫⲓ ⲛ̀ⲛⲉⲕⲙⲉⲧⲙⲉⲑⲣⲉⲩ ⲙ̀ⲡⲉⲙⲑⲟ ⲛ̀ⲛⲓⲟⲩⲣⲱⲟⲩ ⲟⲩⲟϩ ⲛⲁⲓϣⲓⲡⲓ ⲁⲛ ⲡⲉ ⲧⲉϥϩⲩⲡⲟⲙⲟⲛⲏ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲛⲓⲃⲁⲥⲁⲛⲟⲥ ϧⲉⲛ ⲟⲩⲛⲓϣⲧ ⲛ̀ⲣⲱⲟⲩⲧ ⲛ̀ϩⲏⲧ ⲛⲉⲙ ⲡⲥⲱϫⲡ ⲛ̀ⲛⲓⲉⲙⲕⲁⲩϩ ⲛⲁⲓ ⲉ̀ⲧⲁϥⲉⲣϩⲩⲡⲟⲙⲟⲛⲓⲛ[1]) ⲉ̀ⲣⲱⲟⲩ ⲉ̀ϫⲉⲛ ⲫⲣⲁⲛ ⲙ̀ⲡⲉⲛⲟ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅.

ⲛⲁⲓ ⲉⲧⲁⲛⲛⲁⲭⲁ ϩⲁⲛⲕⲟⲩϫⲓ ⲛⲱⲧⲉⲛ ⲉ̀ϧⲣⲏⲓ ⲛ̀ϧⲏ- fol. 110. ⲧⲟⲩ ⲕⲁⲧⲁ ⲫⲣⲏϯ ⲉ̀ⲧⲁⲛϫⲟⲥ ⲥⲁⲧϩⲏ ⲙ̀ⲡⲓⲡⲣⲟⲟⲓⲙⲓⲟⲛ ⲛⲁⲓ ⲉ̀ⲧⲁϥⲥⲱⲧⲉⲙ ⲉⲑⲃⲏⲧⲟⲩ ⲉ̀ϯⲥⲙⲏ ⲙ̀ⲙⲁⲕⲁⲣⲓⲟⲛ ⲉ̀ⲧⲉⲙⲙⲁⲩ ⲛ̀ⲧⲉ ⲡⲟ̅ⲥ̅ ⲉ̀ⲥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲛ̀ⲑⲱⲧⲉⲛ ϧⲁ ⲛⲏ ⲉⲧⲁⲩⲟϩⲓ ⲛⲉⲙⲏⲓ ϧⲉⲛ ⲛⲁⲡⲓⲣⲁⲥⲙⲟⲥ ⲙ̀ⲫⲣⲏϯ ⲉ̀ⲧⲁϥⲥⲉⲙⲛⲓ ⲛⲉⲙⲏⲓ ⲛ̀ϫⲉ ⲡⲁⲓⲱⲧ ⲛ̀ⲛⲟⲩⲙⲉ̀ⲧⲟⲩⲣⲟ ⲁⲛⲟⲕ ϩⲱ ϯⲛⲁⲥⲉⲙⲛⲓ ⲛⲉⲙⲱⲧⲉⲛ ⲛ̀ⲛⲟⲩⲙⲉ̀ⲧⲟⲩⲣⲟ ⲛ̀ⲛⲁⲧⲕⲏⲛ ⲟⲩⲟϩ ⲛⲁⲧⲃⲱⲗ ⲉ̀ⲃⲟⲗ ϣⲁ ⲉ̀ⲛⲉϩ ⲟⲩⲟϩ ⲟⲛ ϫⲉ ⲧⲉⲧⲉⲛ̀ⲛⲁⲟⲩⲱⲙ ⲛ̀ⲧⲉⲧⲉⲛⲥⲱ ⲛⲉⲙⲏⲓ ϧⲉⲛ ⲧⲁⲙⲉⲧⲟⲩⲣⲟ ⲉⲑⲃⲉ ⲑⲁⲓ ⲥⲙⲏ ⲟⲩⲛ ⲉⲑⲙⲉϩ ⲛⲣⲁϣⲓ ⲙ̀ⲡⲁⲓⲣⲏϯ ⲛⲉⲙ ⲉⲩⲫⲣⲟⲥⲩⲛⲏ ⲛ̀ⲛⲓⲃⲉⲛ ⲗ̅ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉ̀ⲣⲟⲩⲟⲧ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲓⲁ̀ⲅⲱⲛ ⲛ̀ϩⲟⲩⲟ̀ ⲛⲉⲙ ⲡⲓⲉⲣⲫⲙⲉⲩⲓ̀ ⲛ̀ⲧⲉ ⲛⲓⲁ̀ⲅⲁⲑⲟⲛ ⲉ̀ⲧⲉⲙⲙⲁⲩ ⲛⲁⲩⲑ-

[1]) Read ⲉ̀ⲧⲁϥⲉⲣϩⲩⲡⲟⲙⲉⲛⲓⲛ.

ⲣⲟ ⲛ̀ⲛⲓϧⲓⲥⲓ ⲁⲥⲓⲁⲓ ⲛ̀ⲛⲁϩⲣⲁϥ ⲡⲉ ⲟⲩⲟϩ ⲛ̀ⲧⲉϥϥⲁⲓ ϧⲁ ϩⲱⲃ ⲛⲓⲃⲉⲛ ϧⲉⲛ ⲟⲩⲉⲣⲟⲩⲟⲧ ⲉⲑⲃⲉ ϫⲉ ϣⲁⲣⲉ ⲡⲓⲉⲣⲟⲩⲟⲧ ϣⲱⲡⲓ ⲉ̀ⲣⲟϥ ⲛ̀ϩⲱⲃ ⲛⲓⲃⲉⲛ ϧⲉⲛ ⲟⲩⲣⲁϣⲓ ⲟⲩⲟϩ ⲙ̀ⲡⲁⲣⲉ ϩⲗⲓ ⲛ̀ϩⲱⲃ ϣⲧⲁϩⲛⲟ ⲛ̀ϯⲡⲣⲟϩⲉⲣⲉⲥⲓⲥ ⲉⲧⲥⲟⲩⲧⲱⲛ ⲉⲑⲃⲉ ⲛⲓϧⲓⲥⲓ ⲅⲁⲣ ⲛ̀ⲧⲉ ⲡⲁⲓ ⲙⲁ ⲁⲩⲥⲟⲃϯ ⲛⲁϥ ⲛ̀ⲛⲓⲁ̀ⲅⲁⲑⲟⲛ ⲛ̀ⲧⲉ ⲡⲓⲉ̀ⲱⲛ ⲉⲑⲛⲏⲟⲩ ⲟⲩⲟϩ ⲉⲑⲃⲉ ϯϩⲩⲡⲟⲙⲟⲛⲏ ⲁⲩⲥⲟⲃϯ ⲛⲁϥ ⲙ̀ⲡⲓⲭⲗⲟⲙ ⲛ̀ⲁⲧⲗⲱⲙ ϣⲁ ⲉ̀ⲛⲉϩ ⲛ̀ϩⲣⲏⲓ ϧⲉⲛ ⲛⲓⲫⲏⲟⲩⲓ̀ ⲟⲩⲟϩ ϣⲁ ϯⲛⲟⲩ ⲧⲉⲛⲥⲱⲕ ⲙ̀ⲡⲓⲥⲁϫⲓ ϣⲁ ϯⲛⲟⲩ ⲱ̀ ⲛⲁⲙⲉⲛⲣⲁϯ ϧⲉⲛ ⲡⲓⲡⲣⲟⲟⲓⲙⲓⲟ[ⲛ] ⲛ̀ⲡⲁⲧⲉⲛϫⲱ ⲉ̀ϧⲣⲏⲓ ϣⲁ ϯⲛⲟⲩ ⲛ̀ⲛⲓⲉⲙⲕⲁϩ ⲉⲧⲧⲁⲓⲏⲟⲩⲧ ⲛ̀ϣⲟⲩⲉⲣϣⲫⲏⲣⲓ ⲙ̀ⲙⲱⲟⲩ ⲛ̀ⲧⲉ ⲡⲓϣⲱⲓϫ ⲛ̀ⲣⲉϥϯ ⲉ̀ϫⲉⲛ ϯⲙⲉⲧⲉⲩⲥⲉⲃⲏⲥ ⲡⲓⲁⲑⲗⲏⲧⲏⲥ ⲙ̀ⲙⲁⲣⲧⲩⲣⲟⲥ ⲛ̀ⲧⲉ ⲡⲭ̅ⲥ̅ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ. Ⲁⲩⲓⲥ ϫⲉ ϯⲛⲟⲩ ⲛ̀ⲧⲉⲛϫⲱ ⲉ̀ⲣⲱⲧⲉⲛ ⲛ̀ⲛⲏ ⲉⲧⲁⲛϫⲁⲩ ⲉ̀ϧⲣⲏⲓ ⲛⲉⲙ ⲛⲏ ⲉ̀ⲧⲉⲛⲛⲁϫⲟⲧⲟⲩ ⲟⲛ ⲙⲉⲛⲉⲛⲥⲱⲟⲩ. Ⲁⲥϣⲱⲡⲓ ⲇⲉ ϧⲉⲛ ⲡⲥⲏⲟⲩ ⲛ̀ⲇⲁⲇⲓⲁⲛⲟⲥ ⲡⲓⲛⲓϣϯ ⲛ̀ⲛⲟⲩⲣⲟ ⲛ̀ⲧⲉ ⲛⲓⲡⲉⲣⲥⲏⲥ ϩⲟⲧⲁⲛ ⲇⲉ ⲉ̀ⲧⲁϥϭⲓ ⲙ̀ⲡⲓⲉⲣϣⲓϣⲓ ⲉⲑⲣⲉϥⲁⲙⲟⲛⲓ ⲉ̀ϫⲉⲛ ϯⲟⲓ̀ⲕⲟⲩⲙⲉⲛⲏ ⲧⲏⲣⲥ. Ⲟⲩⲟϩ ⲁⲩϫⲟⲥ ⲉⲑⲃⲉ ⲡⲓⲟⲩⲣⲟ ⲛ̀ⲧⲩⲣⲁⲛⲟⲥ ⲉ̀ⲧⲉⲙⲙⲁⲩ ϫⲉ ⲁϥϣⲱⲡⲓ ⲛ̀ⲕⲟⲥⲙⲟⲕⲣⲁⲧⲱⲣ ϩⲓϫⲉⲛ ⲡ̀ⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲁⲗⲗⲁ ⲛⲁϥⲥⲱⲟⲩⲛⲟⲩ ⲁⲛ ⲡⲉ ⲙ̀ⲡⲓⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ ⲙ̀ⲙⲏⲓ ⲫⲏ ⲉⲧϩⲓϫⲉⲛ ⲡⲓⲉⲡⲧⲏⲣϥ ⲫⲏ ⲉ̀ⲧⲁϥϯ ⲛⲁⲛ ⲙ̀ⲡⲁⲓⲉⲣϣⲓϣⲓ ⲛ̀ⲡⲁⲓⲣⲏϯ ⲟⲩⲟϩ ⲉ̀ⲣⲉ ⲫⲛⲓϥⲓ ⲛ̀ⲛⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ϧⲉⲛ ⲛⲉϥϫⲓϫ ⲁⲗⲗⲁ ⲛⲁϥⲥⲱⲟⲩⲛⲟⲩ ⲛ̀ⲑⲟϥ ⲡⲉ ⲛ̀ⲫⲓⲱⲧ ⲛ̀ϯⲕⲁⲕⲓⲁ̀ ⲧⲏⲣⲥ ⲡⲓⲇⲓⲁ̀ⲃⲟⲗⲟⲥ ⲫⲏ ⲉⲧⲉⲣⲫⲑⲟⲛⲓⲛ ⲉ̀ⲡⲉⲛⲅⲉⲛⲟⲥ ⲛ̀ⲥⲏⲟⲩ ⲛⲓⲃⲉⲛ. Ⲫⲁⲓ ⲇⲉ ϧⲉⲛ ⲡϫⲓⲛⲑⲣⲉϥⲛⲁⲩ ⲉ̀ⲡⲓⲛⲁϩⲧ ⲛ̀ⲧⲉ ⲡⲭ̅ⲥ̅ ⲉϥⲛⲏⲟⲩ ⲛ̀ⲛⲁⲁⲓⲁⲓ ⲙ̀ⲙⲏⲛⲓ ϧⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲁϥⲙⲟϩ ⲛ̀ⲭⲟϩ ⲙ̀ⲙⲁϣⲱ ⲁϥϩⲱⲗ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡϩⲏⲧ ⲙ̀ⲡⲓⲟⲩⲣⲟ ⲛ̀ⲁ̀ⲥⲉⲃⲏⲥ ⲉ̀ⲧⲉⲙ-

fol. 111. μαγ δαδιανοϲ. φη ἐτεμμαγ ϥϩωογ ἤμαϣω ἐβολ ογδε[1] (sic) πκαϩι τηρϥ ἐαϥϯ ενϣοτ ἤπεϥϩητ ἤφρηϯ ἤφαραω ἤπιϲηογ ἐαϥτογνοϲ ογνιϣϯ ἤδιωγμοϲ ἐϫεν νιχρηϲτιανοϲ τηρογ. Ογοϩ αϥϩεμϲι αϥϲϧαι ἤνογπροϲταγμα ἐβολ ϧεν ϯοικογμενη τηρϲ ογοϩ ναι δε νη νε νη ετϲϧηογτ ἤϧητϥ ϫε ἐπιδη λ ογϣινι φοϩ ἐναμαϣϫ ϫε φη ἐτα μαρια μιϲι ἤμοϥ ἤθοϥ πε ετογ[ογ]ωϣτ ἤμοϥ ογοϩ πιαπολλων νεμ ποϲιτων νεμ πιερμηϲ νεμ πιζεγϲ νεμ ϯαρτεμιϲ νεμ πϲωϫπ ἤνινογϯ ϲεογωϣτ ἤμωογ αν φη ἐτα νιογὼνϣ ἤρεϥϩωλεμ ογοϩ νι[ι]ογδαι ϧοθβεϥ ἤθοϥ πε ετογ[ογ]ωϣτ ἤμοϥ ογοϩ εγϣεμϣι ἤμοϥ ἤϫε ογον νιβεν εγϲοπ φαι πε πιρηϯ ἐϯϲϧαι νωτεν νιογρωογ τηρογ ἤτε πικοϲμοϲ τηρϥ ναι ἐρε πιλμαϩι ἤτε ταμεοτγρο χη ϩιϫωογ ϫε ϩινα ἤτετενὶ ϣαροι τηρογ νεμ νετενμηϣ ἰτε κομηϲ ἰτε ϲτρατηλατηϲ ἰτε ματοι ἰτε οριβογ-
IB. νοϲ ἰτε παγανοϲ ϫε ϩινα ἤτετενὲμι ϫε ογ πε ἐϯογωϣ ἐϣενθηνογ ἐροϥ ανοκ ογοϩ αϥογωρπ ἤνιπροϲταγμα ἐβολ ϧεν πικοϲμοϲ τηρϥ ογοϩ παιρηϯ αγθωογϯ ϩαροϥ ἤϫε ξ̄θ ἤνογρο νη ετχη ϧεν πικοϲμοϲ τηρϥ νεμ φμηϣ ἤπιογαι πιογαι ἤμωογ ογοϩ αγὶ τηρογ ϣαροϥ ἤπϫωκ ἤε ἤρομπι ἐταγφοϩ δε ἐροϥ λ πκαϩι τηρϥ ϣθορτερ εθβε παϣαι ἤνιμηϣ ετοϣ ἤμαϣω ογοϩ ἤατϭὶνπι ἤμωογ εθνεμωογ

1) Read. ἐβολϩοτε.

ⲟⲩⲟϩ ⲁⲩⲧⲁϩⲟϥ [illegible] ⲉⲧ-
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ⲟⲩⲟϩ [illegible]
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ⲃ [illegible] ⲟⲩⲟϩ [illegible]
[illegible] ⲟⲩⲟϩ [illegible]

ⲥⲏϥⲓ ⲛ̀ⲧⲉⲣⲁⲧⲟⲩ ⲟⲩⲟϩ ⲛ̀ⲧⲁⲓ̀ⲛⲓ ⲛ̀ⲡⲟⲩⲁⲛⲕⲉⲫⲁⲗⲟⲥ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲡⲟⲩϣⲁⲓ ⲛ̀ⲑⲱⲧⲉⲛ ⲇⲉ ϩⲱⲧⲉⲛ ⲱ̀ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲛⲉⲙ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲑⲥⲱⲧⲉⲙ ⲉⲣⲟⲓ ⲙ̀ⲫⲟⲟⲩ ⲙⲁϣⲉ ⲛⲱⲧⲉⲛ ⲧⲏⲣⲟⲩ ⲟⲩⲱϣⲧ ⲙ̀ⲙⲓⲛⲟⲩϯ ⲉⲧⲧⲁⲓⲏ̀ⲟⲩⲧ ϩⲓⲛⲁ ⲛ̀ⲧⲉⲧⲉⲛϭⲓ ⲛ̀ⲛⲟⲩϩⲟⲩⲟ̀ ⲧⲁⲓⲟ̀ ⲉ̀ⲃⲟⲗϩⲓⲧⲟⲧⲥ ⲛ̀ⲧⲁⲙⲉⲧⲟⲩⲣⲟ ⲟⲩⲟϩ ⲛⲏ ⲉⲧⲛⲁⲉⲣⲁⲧⲥⲱⲧⲉⲙ ⲛ̀ⲥⲉⲛⲁϩϯ ⲛ̅[ⲓ]ⲏ̅ⲥ̅ ⲫⲏ ⲉ̀ⲧⲁ ⲛⲓⲓⲟⲩⲇⲁⲓ ⲉⲣⲥⲧⲁⲩⲣⲱⲛⲓⲛ ⲙ̀ⲙⲟϥ ϣⲉ ⲡⲁⲙⲁϩⲓ ⲛ̀ⲧⲉ ⲧⲉⲛⲙⲉⲧⲟⲩⲣⲟ ⲛⲉⲙ ⲡⲓⲭ̀ⲗⲟⲙ ⲛ̀ⲧⲉ ⲧⲁⲁ̀ⲫⲉ ϫⲉ ϯⲛⲁϩⲱⲣⲡ ⲛ̀ⲛⲁⲥⲓⲑⲃⲁⲓ ⲧⲏⲣⲟⲩ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲡⲟⲩⲥⲛⲟϥ ⲛ̀ⲧⲉ ⲡⲟⲩⲥⲱⲙⲁ ⲛⲉⲙ ⲡⲥⲛⲟϥ ⲛ̀ⲧⲉ ⲛⲟⲩϣⲏⲣⲓ ⲛⲉⲙ ⲛⲟⲩϣⲉⲣⲓ ⲉⲧϩⲟⲗϫ ⲟⲩⲟϩ ⲛ̀ⲧⲁⲱ̀ⲗⲓ ⲛ̀ⲛⲏ ⲉⲧϣⲟⲡ ⲛⲱⲟⲩ ⲧⲏⲣⲟⲩ ⲛ̀ⲧⲁⲣⲱⲕϩ ⲛ̀ⲛⲟⲩⲥⲱⲙⲁ ϧⲉⲛ ⲡⲓⲭ̀ⲣⲱⲙ ⲉⲩⲟⲛϧ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲇⲉ ⲛⲉⲙ ⲛⲟⲩⲙⲏϣ ⲁⲩϩⲓⲧⲟⲩ ⲉ̀ϧⲣⲏⲓ ⲧⲏⲣⲟⲩ ⲁⲩⲟⲩⲱϣⲧ ⲙ̀ⲙⲓⲛⲟⲩϯ ⲉⲧⲥⲟϥ ⲟⲩⲟϩ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲧⲙⲏⲛ ⲉ̀ⲫϯ ⲉ̀ⲧⲁⲩⲥⲱⲧⲉⲙ ⲁⲩⲃⲱⲗ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲟⲩϩⲟϯ ⲉⲑⲃⲉ ⲡⲓⲛⲓϣϯ ⲛ̀ⲭⲓⲙⲱⲛ ⲉ̀ⲧⲁϥⲧⲱⲛϥ ⲉ̀ϫⲉⲛ ⲛⲓⲉ̀ⲕⲕⲗⲏⲥⲓⲁ fol. 113. ⲛ̀ⲧⲉ ⲡⲭ̅ⲥ̅ ⲟⲩⲟϩ ⲡⲁⲓⲣⲏϯ ⲁ̀ ⲓ̅ϯ ⲛ̀ⲣⲟⲙⲡⲓ ⲥⲓⲛⲓ ϩⲓϫⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲙ̀ⲡⲉ ϩⲗⲓ ⲙ̀ⲯⲩⲭⲏ ⲉⲣⲧⲟⲗⲙⲁⲛ ⲉ̀ϫⲟⲥ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲣⲱϥ ϫⲉ ⲁⲛⲟⲕ ⲟⲩⲭⲣⲏⲥⲧⲓⲁ̀ⲛⲟⲥ ⲛⲁϥϣⲟⲡ ⲡⲉ ⲛ̀ϫⲉ ⲟⲩⲛⲓϣϯ ⲛ̀ⲉⲙⲕⲁϩ ⲛ̀ϩⲏⲧ ⲉϥⲟϣ ϧⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲙ̀ⲙⲟⲛ ⲫⲏ ⲉⲧⲫⲓⲣⲓ ⲉ̀ⲫⲣⲁⲛ ⲙ̀ⲡⲟ̅ⲥ̅ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲣⲱϥ ⲡⲉ ⲟⲩ ϫⲉ ⲡⲉ ⲉ̀ⲧⲁϥϣⲱⲡⲓ ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲥⲱⲧⲉⲙ ⲛ̀ⲧⲁⲧⲁⲙⲱⲧⲉⲛ ⲉ̀ⲣⲟϥ ⲡⲓⲥⲛⲟⲩ ϫⲉ ⲟⲩⲛ ⲱ̀ ⲛⲁⲙⲉⲛⲣⲁϯ ⲉ̀ⲑⲣⲓⲓ̀ⲛⲓ ⲛⲱⲧⲉⲛ ⲉ̀ⲑⲙⲏϯ ⲙ̀ⲡⲓϣⲟⲩⲧⲁⲓⲟϥ ⲟⲩⲟϩ ⲙ̀ⲛⲁⲅⲱⲛⲓⲥⲧⲏⲥ ⲛ̀ⲧⲉ ⲡⲭ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡⲁⲓ ⲧⲩⲛⲁⲧⲟⲥ (sic) ⲙ̀ⲣⲉϥϭⲣⲟ ⲡⲁⲓ ⲙⲁⲣⲅⲁⲣⲓⲧⲏⲥ ⲙ̀ⲙⲏⲓ ⲛ̀ⲧⲉ ⲫϯ ⲡⲁⲓ ⲇⲁⲩⲓⲇ ⲙ̀ⲃⲉⲣⲓ ⲉ̀ⲧⲁϥϣⲁⲓⲣⲓ ⲉ̀ⲕⲟⲗⲓⲁⲑ ⲉ̀ⲧⲉ ⲡⲓⲇⲓⲁⲃⲟⲗⲟⲥ ⲡⲉ ⲛⲉⲙ ⲛⲉϥⲇⲉⲙⲱⲛ ⲉⲧϩⲱⲟⲩ ⲡⲁⲓ ⲣⲏ ⲛ̀ⲧⲉ ϯⲙⲉⲑ-

μηι ϧεν θμηϯ ǹτφε παι ὲτα πεϥμογὲ νεμ
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ὲτε φαι πε φη ὲτενερϣαι ναϥ ṁφοογ ϧεν
πικοσμος τηρϥ· πιἁγιος γεωργιος πιμενριτ
ǹτε φϯ νεμ νεϥἀγγελος νε ογὲβολ πε ϧεν
ιε. τχωρα ǹνικαππατοκιὰ πϣηρι ǹπιὲπαρχος
ǹϯοσπολις ὲαϥεμτον ṁμοϥ ǹϫε πεϥιωτ εϥοι
ǹορθοδοξος ετϫηκ ὲβολ ǹκαλως ογοϩ αϥσωϫπ
ṁπιθμηι εϥϧεν ιϯ ǹρομπι νεμ κεσωνι ǹσϩιμι
ǹταϥ εγμογϯ ǹνογὶ ṁμωογ ϫε κασιὰ ϯκεογὶ
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ϩαννεβιαικ ǹϩωογτ νεμ ϩανβωκι ǹσϩιμι εγοϣ
ṁμαϣω ϩαντεβνωογὶ εγοϣ ὲπιϩογὸ ϩαν
ϩθωρ εγταιὴογτ ϩαννεσωογ ṁμοντογὴπι
ἁπλως ṁμον φη ετὸνι ṁμωογ πε ϧεν ϯπα-
λιστινη τηρς νεμ νεσθοϣ ερε τογβακι τηρς
μει ṁμωογ πε εθβε νινιϣϯ ǹπεθνανεγ ὲτογὶρι
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αγθωϣ ǹνογὲπαρχος ὲτχωρα ǹϯπαλιστινη
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ογμαινογϯ πε ὲμαϣω πε εϥσωογνογ ṁπι-
ταιὸ ǹπιθμηι νεμ θμετεγγενης ǹνεϥιοϯ
ογοϩ νε ṁμον ϣηρι ϣοπ ναϥ πε ὲβηλ
ὲογϣερι ǹσϩιμι εσχη ϧεν ρομπι σνογϯ ǹνε-
ϩοογ ογοϩ ὲταϥὶ ὲϧογν ὲϯπολις ϧεν ογνιϣϯ
fol. 114. ǹταξις εσοϣ κατα πεϥαξιωμα νεμ πταιὸ
ǹτεϥμετνιϣϯ αϥογωρπ αϥὶνι ṁπιἀλλογ εθογαβ
πιἁγιος γεωργιος αϥϯφι ὲρωϥ ǹνογνιϣϯ
ǹναγ εϥριμι εθβε πιϫινογωτεβ ὲβολ ǹτε

ⲡⲉϥⲓⲱⲧ ⲟⲩⲟϩ ⲙⲉⲛⲉⲛⲥⲱⲥ ⲁϥϯϩⲟ ⲉ̀ⲧⲉϥⲙⲁⲩ ⲉ̀ⲑⲣⲉⲥⲧⲏⲓϥ ⲛⲁϥ ⲛ̀ⲧⲉϥϣⲱⲡⲓ ⲛⲁϥ ⲛ̀ϣⲏⲣⲓ ⲟⲩⲟϩ ⲛ̀ⲧⲉϥϧⲟⲕϥ ⲛ̀ⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ⲉ̀ϫⲉⲛ ⲡⲓⲙⲏϣ ⲧⲏⲣϥ ⲉⲑⲛⲉⲙⲁϥ ⲟⲩⲟϩ ⲁⲥⲧⲏⲓϥ ⲛⲁϥ Ⲁϥⲟⲩⲱⲣⲡ ⲙ̀ⲙⲟϥ ⲛ̀ⲡⲟⲩⲣⲟ ⲛⲉⲙ ⲣ̅ ⲙ̀ⲙⲁⲧⲟⲓ ⲛⲉⲙⲁϥ ⲟⲩⲟϩ ⲁϥⲥϧⲁⲓ ⲉ̀ⲣⲁⲧϥ ⲙ̀ⲡⲟⲩⲣⲟ ⲉϥⲧⲁⲙⲟϥ ⲉ̀ⲡⲉϥⲧⲁⲓⲟ̀ ⲛⲉⲙ ⲑⲙⲉⲧⲉⲩⲅⲉⲛⲏⲥ ⲛ̀ⲛⲉϥⲓⲟϯ ⲡⲟⲩⲣⲟ ⲇⲉ ⲉ̀ⲧⲁϥⲱ̀ϣ ⲛ̀ⲛⲓⲥϧⲁⲓ ⲁϥⲣⲁϣⲓ ⲙ̀ⲙⲁϣⲱ ⲉ̀ϩⲣⲏⲓ ϩⲓϫⲉⲛ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲟⲩⲟϩ ⲡⲁⲓⲣⲏϯ ⲁϥϧⲟⲕϥ ⲛ̀ⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ϩⲓϫⲉⲛ ⲉ̅ ⲛ̀ϣⲟ ⲙ̀ⲙⲁⲧⲟⲓ ⲟⲩⲟϩ ⲁϥⲥϧⲁⲓ ⲛ̀ⲡⲉϥⲣⲁⲛ ⲉ̀ⲑⲣⲉϥϭⲓ ⲛ̀ⲅ̅ ⲛ̀ϣⲟ ⲛ̀ⲛⲟⲙⲓⲥⲙⲁ ⲕⲁⲧⲁ ⲁ̀ⲃⲟⲧ ⲭⲱⲣⲓⲥ ⲛⲉϥⲇⲏⲙⲟⲥⲓⲟⲛ ⲉ̀ⲧⲁⲩⲭⲁⲩ ⲛⲁϥ ⲉ̀ⲃⲟⲗ ⲟⲩⲟϩ ⲁϥⲟⲩⲟⲣⲡϥ ϣⲁ ⲡⲓⲉ̀ⲡⲁⲣⲭⲟⲥ ϧⲉⲛ ⲟⲩⲛⲓϣϯ ⲛ̀ⲫⲟⲃⲟⲥ
ιζ. ⲛ̀ⲃⲁⲥⲓⲗⲓⲕⲟⲛ ⲟⲩⲟϩ ⲉ̀ⲧⲁϥⲓ̀ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲉϥⲏⲓ ⲁ̀ ϯⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ ⲛⲉⲙ ⲡⲓⲉ̀ⲡⲁⲣⲭⲟⲥⲓ̀ ⲉ̀ⲃⲟⲗ ϧⲁϫⲱϥ ⲟⲩⲟϩ ⲁⲩⲟⲗϥ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲉϥⲏⲓ ϧⲉⲛ ⲟⲩⲛⲓϣϯ ⲛ̀ⲣⲁϣⲓ ⲉ̀ⲡⲉϥⲣⲁⲥϯ ⲇⲉ ⲁ̀ ⲧⲉϥⲙⲁⲩ ⲥⲱⲣ ⲉ̀ⲃⲟⲗ ⲛ̀ⲛⲟⲩⲛⲓϣϯ ⲛ̀ⲁ̀ⲣⲓⲥⲧⲟⲛ ⲛ̀ϯⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ ⲛⲓⲣⲁⲙⲁⲟ̀ ⲛⲉⲙ ⲛⲓϩⲏⲕⲓ ⲉⲩⲥⲟⲡ ⲛⲓϩⲱⲟⲩⲧ ⲛⲉⲙ ⲛⲓϩⲓⲟ̀ⲙⲓ ⲛⲓⲕⲟⲩϫⲓ ⲛⲉⲙ ⲛⲓⲛⲓϣϯ ⲟⲩⲟϩ ⲁⲥⲥⲱⲣ ⲉ̀ⲃⲟⲗ ⲛ̀ⲛⲟⲩⲙⲏϣ ⲛ̀ⲭⲣⲏⲙⲁ ⲛⲁϣⲱⲟⲩ ⲛ̀ⲛⲓⲭⲏⲣⲁ ⲛⲉⲙ ⲛⲓⲟⲣⲫⲁⲛⲟⲥ ⲙⲉⲛⲉⲛⲥⲱⲥ ⲁⲥⲑⲱϩⲉⲙ ⲙ̀ⲡⲓⲉ̀ⲡⲁⲣⲭⲟⲥ ⲛⲉⲙ ⲡⲉϥⲙⲏϣ ⲧⲏⲣϥ ⲟⲩⲟϩ ⲁⲥⲓ̀ⲣⲓ ⲉ̀ⲣⲱⲟⲩ ⲛ̀ⲛⲟⲩⲛⲓϣϯ ⲛ̀ⲛⲁⲣⲓⲥⲧⲟⲛ ⲛ̀ⲅ̅ ⲛ̀ⲛⲉ̀ϩⲟⲟⲩ ⲡⲓⲉ̀ⲡⲁⲣⲭⲟⲥ ⲁϥⲥϧⲁⲓ ⲛ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛ̀ϣⲏⲣⲓ ⲛⲁϥ ⲛⲉⲙ ⲕⲗⲏⲣⲟⲛⲟⲙⲟⲥ ⲛ̀ⲡⲉⲧⲉⲛⲧⲁϥ ⲧⲏⲣϥ ⲟⲩⲟϩ ⲁϥⲱⲡ ⲇⲉ ⲛⲧⲉϥϣⲉⲣⲓ ⲛⲁϥ ⲉⲩⲥϩⲓⲙⲓ ⲟⲩⲟϩ ⲁϥⲁⲓϥ ⲟⲛ ⲛ̀ⲟ̅ⲥ̅ ϩⲓϫⲉⲛ ⲡⲉϥⲏⲓ ⲧⲏⲣϥ ⲟⲩⲟϩ ⲛⲁϥⲭⲏ ⲛⲉⲙⲁϥ ϩⲓϫⲉⲛ ⲛⲓⲉ̀ϩⲃⲏⲟⲩⲓ̀ ⲛ̀ⲧⲉ ϯⲙⲉⲧⲟⲩⲣⲟ ⲟⲩⲟϩ ⲛⲁϥϣⲟⲡ ⲛⲉⲙⲁϥ ⲡⲉ ϣⲁ ⲡϫⲱⲕ ⲉ̀ⲃⲟⲗ ⲛ̀ϯ ⲛ̀ⲣⲟⲙⲡⲓ ⲛ̀ⲉ̀ϩⲟⲟⲩ ⲡⲉ ⲉ̀ⲧⲁϥϫⲟⲕ ⲕ̅ ⲇⲉ ⲛ̀ⲣⲟⲙⲡⲓ

ⲛ̀ϫⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲟⲩⲟϩ ⲁϥϣⲱⲡⲓ ⲛ̀ϫⲱⲣⲓ ⲛ̀ⲁⲑⲗⲏⲧⲏⲥ ⲉϥϫⲱⲣ ⲙ̀ⲙⲁϣⲱ ⲡⲉ ϩⲱⲥⲇⲉ ⲛ̀ⲧⲉϥϣⲱⲡⲓ ⲛ̀ⲡⲟⲗⲉⲙⲁⲣⲭⲟⲥ ϧⲉⲛ ⲡⲓⲡⲟⲗⲉⲙⲟⲥ ⲛⲉ ⲙ̀ⲙⲟⲛ ϩⲗⲓ ⲡⲉ ϧⲉⲛ ⲛⲓⲁ̀ⲣⲓⲑⲙⲟⲥ ⲧⲏⲣⲟⲩ ⲡⲉ ⲛ̀ⲙⲁ- fol. 111 a. ⲧⲟⲓ ⲉϥⲑⲉⲙⲛⲉϣⲱⲛⲧ ⲉ̀ⲣⲟϥ ϧⲉⲛ ϯϫⲟⲙ ⲛⲉⲙ ϯⲙⲉⲧⲃⲉⲣⲓ ⲟⲩⲟϩ ⲛⲁⲣⲉ ⲡⲓϩⲙⲟⲧ ⲛ̀ⲧⲉ ⲫ︦ϯ︦ ϣⲟⲡ ⲛⲉⲙⲁϥ ⲡⲉ ⲟⲩⲟϩ ⲛⲁϥϯ ⲥⲁⲓ ⲛⲉⲙ ϫⲟⲙ ⲛⲁϥ ⲡⲉ ϩⲱⲥⲇⲉ ⲛⲏ ⲉⲑⲛⲁⲩ ⲉ̀ⲣⲟϥ ⲛ̀ⲧⲟⲩⲉⲣϣ̀ⲫⲏⲣⲓ ⲉ̀ϩⲣⲏⲓ ϩⲓϫⲉⲛ ⲧⲉϥϫⲟⲙ ⲛⲉⲙ ⲧⲉϥⲙⲉⲧⲃⲉⲣⲓ ⲟⲩⲟϩ ⲉ̀ϣⲱⲡ ⲛ̀ⲧⲉϥϩⲱⲗ ⲉ̀ⲡⲡⲟⲗⲉⲙⲟⲥ ⲛⲁϥⲟⲓ ⲛ̀ϩⲟϯ ⲡⲉ ⲛ̀ⲛⲏ ⲉⲑⲛⲁⲩ ⲉ̀ⲣⲟϥ ⲛⲉⲙ ⲛⲏ ⲉⲑϯⲟⲩⲃⲏϥ ⲟⲩⲟϩ ϣⲁⲣⲉ ⲡⲉϥϩⲟ ϩⲱⲗ ⲉ̀ϧⲟⲩⲛ ⲡⲉ ⲙ̀ⲡⲉⲙⲑⲟ ⲉ̀ⲃⲟⲗ ⲛ̀ϯⲡⲁⲣⲁⲃⲟⲗⲏ[1] (sic) ⲛ̀ⲧⲉ ⲛⲉϥϫⲁϫⲓ ⲉ̀ⲣⲉ ⲧⲉϥⲥⲏϥⲓ ⲑⲟⲕⲉⲙ ϧⲉⲛ ⲧⲉϥϫⲓϫ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ⲛⲱⲟⲩ ϫⲉ ⲁ̀ⲛⲟⲕ ⲡⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲓⲙⲉⲗⲓⲧⲱⲛ ⲓⲥ ϩⲏⲡⲡⲉ ⲁⲓ̈ ϩⲁⲣⲱⲧⲉⲛ ϧⲉⲛ ⲟⲩϫⲱⲛⲧ ⲟⲩⲟϩ ϧⲉⲛ ϯⲟⲩⲛⲟⲩ ϣⲁⲣⲉ ⲛⲟⲩϩⲟⲡⲗⲟⲛ ⲙ̀ⲙⲓϣⲓ ϩⲉⲓ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲛⲟⲩϫⲓϫ ⲟⲩⲟϩ ⲡⲁⲓⲣⲏϯ ϣⲁϥϣⲁⲓⲣⲓ ⲉ̀ⲣⲱⲟⲩ ⲧⲏⲣⲟⲩ ⲛ̀ⲧⲉϥⲱ̀ⲗⲓ ⲛ̀ⲛⲟⲩϣⲱⲗ ⲁ̀ⲡⲗⲱⲥ ⲛⲁⲣⲉ ⲡ︦ⲟ︦ⲥ︦ ⲭⲏ ⲛⲉⲙⲁϥ ⲡⲉ ϧⲉⲛ ⲛⲉϥⲙⲱⲓⲧ ⲧⲏⲣⲟⲩ ⲡⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲇⲉ ⲉ̀ⲧⲁϥϫⲱⲕ ⲛ̀ ⲕ̅ ⲛ̀ⲣⲟⲙⲡⲓ ⲉ̀ⲃⲟⲗ ⲁ̀ ⲡⲓⲉ̀ⲡⲁⲣⲭⲟⲥ ϥⲓⲣⲱⲟⲩϣ ⲉ̀ⲣⲟϥ ⲉⲑⲣⲉϥⲓ̀ⲣⲓ ⲙ̀ⲡⲉϥϩⲟⲡ ⲛⲉⲙ ⲧⲉϥϣⲉⲣⲓ ⲟⲩⲟϩ ⲛⲁϥⲉ̀ⲙⲓ ⲁⲛ ⲡⲱ ⲡⲉ ϫⲉ ⲉ̀ⲣⲉ ⲡ︦ⲭ︦ⲥ︦ ⲣⲱⲓⲥ ⲉ̀ⲣⲟϥ ⲛⲁϥ ⲛ̀ⲛⲟⲩⲡⲁⲧϣⲉⲗⲉⲧ ⲉϥⲧⲟⲩⲃⲏⲟⲩⲧ ⲛ̀ⲡⲁⲣⲑⲉⲛⲟⲥ ⲟⲩⲟϩ ⲉ̀ⲧⲓ Ib. ⲉϥⲙⲟⲕⲙⲉⲕ ⲙ̀ⲙⲁⲓ ϧⲉⲛ ⲡⲉϥϩⲏⲧ ⲛ̀ϫⲉ ⲡⲓⲉ̀ⲡⲁⲣⲭⲟⲥ ⲉ̀ⲁϥⲙ̀ⲧⲟⲛ ⲙ̀ⲙⲟϥ ϧⲉⲛ ⲡ︦ⲟ︦ⲥ︦ ⲁϥⲥⲱϫⲡ ⲙ̀ⲫⲏ ⲉ̀ⲧⲉⲛⲧⲁϥ ⲧⲏⲣϥ ⲙ̀ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲉ ⲟⲩⲟϩ ⲁ̀ ⲫ︦ϯ︦ ⲡⲓⲁ̀ⲅⲁⲑⲟⲥ ⲟⲩⲱϣ ⲉ̀ⲥⲱⲕ ϣⲁⲣⲟϥ

1) Read ⲡⲁⲣⲉⲙⲃⲟⲗⲏ.

ⲙ̀ⲡⲁⲓ ⲛⲓϣϯ ⲛ̀ⲇⲏⲛⲁⲧⲟⲥ ⲙ̀ⲡⲁⲓⲣⲏϯ ϩⲓⲛⲁ ⲛ̀ⲧⲉ ⲡⲉϥⲣⲁⲛ ⲉⲑⲟⲩⲁⲃ ϭⲓⲱⲟⲩ ⲛ̀ϧⲣⲏⲓ ⲛ̀ϧⲏⲧϥ ⲟⲩⲟϩ ⲡⲁⲓⲣⲏϯ ⲁϥⲑⲣⲉ ⲡⲁⲓ ⲥⲟϭⲛⲓ ⲫⲁⲓ ⲉⲧⲥⲟⲩⲧⲱⲛ ⲓ̀ ⲉ̀ϫⲉⲛ ⲡⲉϥϩⲏⲧ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲓⲥ ϩⲏⲡⲡⲉ ⲁⲓⲥⲱⲧⲉⲙ ϫⲉ ⲁ̀ ⲇⲁⲇⲓⲁ̀ⲛⲟⲥ ⲡⲟⲩⲣⲟ ⲑⲱⲟⲩϯ ⲛ̀ⲕⲉⲙⲏϣ ⲛ̀ⲛⲟⲩⲣⲟ ⲛⲉⲙⲁϥ ϧⲉⲛ ⲥⲟⲣ ϯⲃⲁⲕⲓ ⲉⲑⲃⲉ ⲛⲓⲑⲱϣ ⲛ̀ⲧⲉ ⲡⲓⲕⲟⲥⲙⲟⲥ ϯⲛⲁⲧⲱⲛⲧ ⲛ̀ⲧⲁϭⲓ ⲛⲏⲓ ⲛ̀ϩⲁⲛⲧⲁⲓⲟ̀ ⲛⲉⲙ ϩⲁⲛⲭⲣⲏⲙⲁ ⲛ̀ⲧⲁϩⲱⲗ ϣⲁⲣⲱⲟⲩ ⲛ̀ⲧⲁⲧⲏⲓⲧⲟⲩ ⲛⲱⲟⲩ ⲟⲩⲟϩ ⲛ̀ⲧⲁⲉⲣⲉ̀ⲧⲓⲛ ⲙ̀ⲙⲱⲟⲩ ⲉⲑⲣⲟⲩⲁⲓⲧ ⲛ̀ⲉ̀ⲡⲁⲣⲭⲟⲥ ⲉ̀ⲫⲙⲁ ⲛ̀ⲛⲁⲓⲟϯ ⲉ̀ⲧⲁⲩⲥⲓⲛⲓ ⲥⲁⲧⲟⲧϥ ⲁϥⲧⲱⲛϥ ⲁϥϭⲓ ⲛ̀ϩⲁⲛⲭⲣⲏⲙⲁ ⲉⲩⲟϣ ⲛⲉⲙ ⲟⲩⲙⲏϣ ⲛ̀ⲧⲁⲓⲟ̀ ⲟⲩⲟϩ ⲁϥⲧⲁⲗⲱⲟⲩ ⲉ̀ⲟⲩϫⲟⲓ ⲛ̀ⲑⲟϥ ⲛⲉⲙ ⲛⲉϥⲉ̀ⲃⲓⲁⲓⲕ ⲟⲩⲟϩ ⲁϥϩⲱⲗ ϣⲁ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲉ̀ⲧⲁϥⲫⲟϩ ⲇⲉ ⲉ̣̀ⲣⲱⲟⲩ ⲛ̀ϫⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲁϥⲭⲱ ⲛ̀ⲛⲉϥⲗⲁ-
fol. 116. ⲗⲱⲟⲩⲓ̀ ϧⲉⲛ ⲡⲓϫⲟⲓ ⲛⲉⲙ ϯϩ̀ⲩⲗⲏ ⲧⲏⲣⲥ ⲟⲩⲟϩ ⲡⲁⲓⲣⲏϯ ⲁϥⲓ̀ ⲉ̀ⲡϣⲱⲓ ⲉ̀ⲑⲣⲉϥⲉⲣⲁ̀ⲡⲁⲛⲧⲁⲛ ⲉ̀ⲛⲓⲟⲩⲣⲱⲟⲩ ⲛ̀ϣⲟⲣⲡ ⲟⲩⲟϩ ⲉ̀ⲧⲁϥⲉⲣⲁ̀ⲡⲁⲛⲧⲁⲛ ⲉ̀ⲇⲁⲇⲓⲁ̀ⲛⲟⲥ ⲡⲓⲁ̀ⲛⲟⲙⲟⲥ ⲟⲩⲟϩ ⲁϥⲛⲁⲩ ⲉ̀ⲛⲓⲓ̀ⲇⲱⲗⲟⲛ ⲙ̀ⲡⲉϥⲙ̀ⲑⲟ ⲉ̀ⲃⲟⲗ ⲉ̀ⲣⲉ ⲛⲓⲣⲱⲙⲓ ⲧⲁⲗⲉ ⲑⲩⲥⲓⲁ̀ ⲛⲱⲟⲩ ⲉ̀ⲡϣⲱⲓ ϧⲉⲛ ⲟⲩⲛⲓϣϯ ⲛ̀ⲥⲡⲟⲩⲇⲏ ⲁϥⲧⲱⲙⲧ ϧⲉⲛ ⲡⲉϥϩⲏⲧ ⲧⲏⲣϥ ⲡⲉ ⲛ̀ⲛⲟⲩⲛⲓϣϯ ⲛ̀ⲛⲁⲩ ⲟⲩⲟϩ ⲡⲉϫⲁϥ ϧⲉⲛ ⲛⲉϥⲙⲉⲩⲓ̀ ϫⲉ ⲟⲩⲉ̀ⲣⲟⲓ ϯⲛⲟⲩ ⲡⲉ ⲉ̀ⲧⲁⲓⲭⲱ ⲛ̀ⲡⲁⲏⲓ ⲛ̀ⲥⲱⲓ ⲛⲉⲙ ⲧⲁⲥⲁⲓⲉ ⲛ̀ⲡⲟⲗⲓⲥ ⲙ̀ⲙⲁⲓⲭ︦ⲣ︦ⲥ︦ ⲑⲁⲓ ⲉ̀ⲧⲟⲩϣⲉⲙϣⲓ ⲛ̀ϧⲏⲧⲥ ⲙ̀ⲡⲟ︦ⲥ︦ ⲛ̀ⲧⲫⲉ ⲛⲉⲙ ⲡⲓⲕⲁϩⲓ ⲙ̀ⲡⲓⲉ̀ϩ̀ⲟⲟⲩ ⲛⲉⲙ ⲡⲓⲉ̀ϫⲱⲣϩ ⲛ̀ⲧⲁⲓ̀ ϣⲁ ⲛⲁⲓ ⲡⲁⲣⲁⲛⲟⲙⲟⲥ ⲉⲧϩ̀ⲱⲟⲩ ⲛⲁⲓ ⲉ̀ⲧⲁⲩⲭⲱ ⲛ̀ⲥⲱⲟⲩ ⲙ̀ⲡⲟ︦ⲥ︦ ⲁⲩϣⲉⲙϣⲓ ⲙ̀ⲡⲥⲁⲇⲁⲛⲁⲥ ⲓⲉ̀ ⲟⲩ ⲉ̀ⲣⲟⲓ ⲣⲱ ⲡⲉ ϫⲉ ⲛ̀ⲧⲁⲕⲱϯ ⲛ̀ⲥⲁ ⲟⲩⲙⲉⲧⲕⲟⲙⲏⲥ ⲛ̀ⲧⲟⲧⲟⲩ ⲛ̀ⲛⲁⲓ ⲁⲑⲛⲟⲩϯ ⲙ̀ⲡⲁⲣⲁⲛⲟⲙⲟⲥ. Ⲁⲛⲁⲑⲉⲙⲁ ⲛ̀ⲛⲁⲓ ⲡⲁⲣⲁⲛⲟⲙⲟⲥ ⲛⲁⲓ̀ ⲉⲧⲥⲟϥ ⲛⲉⲙ ⲧⲟⲩⲙⲉⲧⲟⲩⲣⲟ

Ϫ. ⲡⲓⲙⲁ ⲉ̀ⲣⲉ ⲡⲭ̅ⲥ̅ ⲙ̀ⲙⲟϥ ⲟⲩⲟϩ ⲉϥϩⲉⲙⲥⲓ ⲥⲁ ⲟⲩⲓ̀ⲛⲁⲙ ⲙ̀ⲫ̅ϯ̅ ⲟⲩⲟϩ ⲙⲉⲩⲓ̀ ⲉ̀ⲛⲁⲡϣⲱⲓ ⲛⲏ ⲉⲧϩⲓϫⲉⲛ ⲡⲕⲁϩⲓ ⲁⲛ ⲫⲏ ⲉⲑⲟⲩⲁⲃ ϫⲉ ⲟⲩⲛ ⲟⲩⲟϩ ⲉⲧⲧⲁⲓⲏⲟⲩⲧ ⲁ̀ⲗⲏⲑⲱⲥ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲓⲙⲉⲗⲓⲧⲱⲛ ⲛ̀ⲡⲉ ⲑⲙⲉⲧⲕⲟⲙⲏⲥ ⲛ̀ⲡⲉϥⲓⲱⲧ ⲟⲩⲇⲉ ϯⲙⲉⲧⲉⲩⲅⲉⲛⲏⲥ ⲛ̀ⲧⲉ ⲧⲉϥⲙⲁⲩ ⲟⲩⲇⲉ ⲡⲓⲱ̀ⲟⲩ ⲛ̀ⲧⲉ ⲧⲉϥⲙⲉⲧⲙⲁⲧⲟⲓ ϣϭⲣⲟ ⲉ̀ⲡⲉϥⲗⲟⲅⲓⲥⲙⲟⲥ ⲟⲩⲇⲉ ⲟⲛ ⲛ̀ⲡⲉ ϩⲗⲓ ϧⲉⲛ ⲛⲁⲓ ⲉⲣϩⲁⲗ ⲙ̀ⲙⲟϥ ⲟⲩⲇⲉ ⲛ̀ⲧⲉⲥⲉⲣϩⲁⲗ ⲛ̀ⲧⲉϥⲯⲩⲭⲏ ⲉⲑⲣⲉϥⲭⲱ ⲛ̀ⲥⲱϥ ⲛ̀ⲧⲉϥⲙⲉⲧⲉⲩⲥⲉⲃⲏⲥ ⲛⲉⲙ ⲡⲉϥⲗⲟⲅⲓⲥⲙⲟⲥ ⲉⲧϫⲟⲩϫⲏⲟⲩⲧ[1]) ⲛⲉⲙ ⲡⲉϥⲛⲁϩϯ ⲉⲧϫⲏⲕ ⲉ̀ⲃⲟⲗ ⲟⲩⲟϩ ⲉ̀ⲣⲉ ⲡⲓϩⲙⲟⲧ ⲛ̀ⲧⲉ ⲫ̅ϯ̅ ⲉⲣⲥⲕⲉⲡⲁⲍⲓⲛ ⲙ̀ⲙⲟϥ ϧⲉⲛ ϩⲱⲃ ⲛⲓⲃⲉⲛ ⲉϥⲉⲣϩⲉⲙⲓ ⲙ̀ⲙⲟϥ ⲟⲩⲟϩ ⲉϥⲉⲣϩⲟϯ ϧⲁⲧϩⲏ ⲙ̀ⲫ̅ϯ̅ ⲉϥⲁ̀ⲣⲉϩ ⲉ̀ⲣⲟϥ ⲉ̀ⲁ ⲡ̅ⲟ̅ⲥ̅ ⲧⲁϫⲣⲟϥ ⲛ̀ⲥⲁ ⲥⲁ ⲛⲓⲃⲉⲛ ⲛ̀ⲧⲁϥ ϫⲉ ⲛ̀ⲛⲉϥⲕⲓⲙϣⲁ ⲉ̀ⲛⲉϩ ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲡⲓⲱ̀ⲛⲓ ⲛ̀ⲛⲁⲧⲁⲙⲁⲥ (sic) ⲉⲧⲥⲟⲧⲡ ⲉⲑⲃⲉ ⲫⲁⲓ ⲇⲉ ϧⲉⲛ ⲡϫⲓⲛⲑⲣⲉ ⲡⲥⲛⲟⲩ ⲙ̀ⲡⲓⲇⲓⲱⲅⲙⲟⲥ ϣⲱⲡⲓ ⲁϥϣⲱⲡⲓ ϩⲱϥ ⲛ̀ϫⲉ ⲫⲏ ⲉⲑⲟⲩⲁⲃ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉϥⲥⲉⲃⲧⲱⲧ ϧⲉⲛ ⲡⲉϥϩⲏⲧ ⲟⲩⲟϩ ϧⲉⲛ ⲡϫⲓⲛⲑⲣⲉ ⲡ̅ⲟ̅ⲥ̅ ⲑⲁϩⲙⲉϥ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲓⲁ̀ⲅⲱⲛ ⲉⲑⲟⲩⲁⲃ ⲟⲩⲟϩ ⲁϥϣⲱⲡⲓ ⲉϥⲣⲱⲟⲩⲧ ⲙⲁⲗⲗⲟⲛ ⲇⲉ ⲁϥϣⲉ
fol. 108. ϣⲁ ⲡⲓⲁ̀ⲅⲱⲛ ⲉⲑⲟⲩⲁⲃ ⲟⲩⲟϩ ⲁϥϣⲱⲡⲓ ⲉϥⲙⲟϣⲓ ϧⲉⲛ ⲡⲓⲁ̀ⲅⲱⲛ ⲉⲑⲟⲩⲁⲃ ⲙ̀ⲙⲁⲩⲁⲧϥ ⲗⲟⲓⲡⲟⲛ ϧⲉⲛ ⲡϫⲓⲛⲑⲣⲟⲩⲉⲣ ⲃⲁⲍⲁⲛⲓⲍⲓⲛ ⲙ̀ⲙⲟϥ ⲁϥϣⲱⲡⲓ ⲛ̀ⲭⲱⲣⲓ ⲉϥⲧⲁϫⲣⲏⲟⲩⲧ ⲟⲩⲟϩ ⲁϥϣⲱⲡⲓ ⲉϥⲧⲁϫⲣⲏⲟⲩⲧ ⲉ̀ⲛⲉϥϫⲁϫⲓ ⲁϥⲙⲓϣⲓ ⲛⲉⲙ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲛ̀ⲛⲁⲥⲉⲃⲏⲥ ⲁϥϭⲓ ⲙ̀ⲡⲓⲭⲗⲟⲙ ⲛ̀ⲁⲧⲗⲱⲙ ϣⲁ ⲉ̀ⲛⲉϩ ⲛⲉⲙ ϯϭⲣⲏⲡⲓ ⲛ̀ⲛⲟⲩⲣⲟ ⲛⲉⲙ ⲡⲓⲑⲣⲟⲛⲟⲥ ⲛ̀ⲃⲁⲥⲓⲗⲓⲕⲟⲛ ⲉ̀ⲃⲟⲗϩⲓⲧⲉⲛ ⲡⲉϥⲡⲁⲧϣⲉⲗⲉⲧ ⲙ̀ⲙⲏⲓ ⲟⲩⲟϩ ⲉⲑⲟⲩⲁⲃ ⲡⲉⲛ̅ⲟ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅.

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[1]) Read ⲉⲧⲧⲟⲩϫⲏⲟⲩⲧ.

ⲟⲩⲙⲟⲛⲟⲛ ⲛ̀ⲑⲟϥ ⲙ̀ⲙⲁⲩⲁⲧϥ ⲁⲛ ⲁⲗⲗⲁ ϩⲁⲛⲕⲉⲙⲏϣ
ⲛ̀ⲯⲩⲭⲏ [ⲁⲩ̀ⲓ]ⲉ̀ϭⲓ ⲙ̀ⲡⲓⲭ̀ⲗⲟⲙ ⲉ̀ⲃⲟⲗϩⲓⲧⲟⲧϥ ⲛ̀ϯⲍ
ⲛ̀ⲣⲟⲙⲡⲓ ⲉⲧⲁϥⲁⲓⲧⲟⲩ ⲉⲩⲉⲣⲃⲁⲥⲁⲛⲓⲍⲓⲛ ⲙ̀ⲙⲟϥ ⲛⲁⲓ
ⲇⲉ ⲉ̀ϣⲱⲡ ⲛ̀ⲧⲉ ⲡⲟ̅ⲥ̅ ⲉⲣϩⲙⲟⲧ ⲛⲁⲛ ⲛ̀ⲡⲉϥⲉ̀ⲙⲓ
ⲙ̀ⲙⲏⲓ ⲧⲉⲛⲉⲣϩⲉⲗⲡⲓⲥ ϫⲉ ⲧⲉⲛⲛⲁⲟⲩⲱⲛϩⲟⲩ ⲛⲱ-
ⲧⲉⲛ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲡⲓⲉⲛⲅⲱⲙⲓⲟⲛ ⲛⲉⲙ ⲛⲓⲕⲉⲧⲁⲓⲟ̀
ⲉⲧϭⲟⲥⲓ ⲛ̀ⲧⲉ ⲡⲓϫⲱⲣⲓ ⲛ̀ⲁⲑⲗⲏⲧⲏⲥ ⲟⲩⲟϩ ⲡⲓⲙⲁⲧⲟⲓ
ⲛ̀ⲧⲉ ⲡⲭ̅ⲥ̅ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲓⲙⲉⲗⲓⲧⲱⲛ ⲉⲑⲟⲩⲁⲃ
ⲟⲩⲟϩ ⲛ̀ⲅⲉⲛⲛⲉⲟⲥ ⲕⲉⲅⲁⲣ ϯϩⲩⲡⲟⲑⲉⲩⲥⲓⲥ ϫⲏ ⲛⲁⲛ
ⲉϧⲣⲏⲓ ⲉⲣⲡⲣⲟⲇⲣⲟⲡⲓⲛ[1]) ⲙ̀ⲙⲟⲓ ⲉⲑⲣⲓⲧⲁⲙⲱⲧⲉⲛ ⲉ̀ϩⲱⲃ
ⲛⲓⲃⲉⲛ ⲁ̀ⲗⲏⲑⲱⲥ ⲡⲁϩⲏⲧ ⲟⲩⲛⲟϥ ⲉ̀ⲣⲟⲓ ⲙ̀ⲫⲟⲟⲩ ⲙ̀ⲙⲁ-
ϛ. ϣⲱ ⲟⲩⲟϩ ϥⲧⲓⲉⲣⲟⲩⲟⲧ (sic) ⲛⲏⲓ ⲉ̀ⲡⲓϩⲟⲩⲟ̀ ⲉ̀ⲑⲣⲓⲥⲁϫⲓ
ⲉ̀ⲡⲧⲁⲓⲟ̀ ⲙ̀ⲡⲓⲛⲓϣϯ ⲛ̀ⲣⲉϥⲉⲣⲟⲩⲱⲓⲛⲓ ⲫⲏ ⲉⲧⲟⲩⲉⲣϣⲁⲓ
ⲛⲁϥ ⲙ̀ⲫⲟⲟⲩ ϧⲉⲛ ϯⲟⲓⲕⲟⲩⲙⲉⲛⲏ ⲧⲏⲣⲥ ⲡⲓⲁ̀ⲅⲓⲟⲥ
ⲅⲉⲱⲣⲅⲓⲟⲥ ⲫⲏ ⲉ̀ⲣⲉ ⲡⲟ̅ⲥ̅ ⲉⲣⲙⲉⲑⲣⲉ ϧⲁⲣⲟϥ ϧⲉⲛ
ⲟⲩⲁⲛⲁϣ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ⲙ̀ⲡⲁⲓⲣⲏϯ ϫⲉ ϯⲱⲣⲕ ⲙ̀ⲙⲟⲓ
ⲙ̀ⲙⲓⲛ ⲙ̀ⲙⲟⲓ ⲛⲉⲙ ⲡⲁⲓ̀ⲱⲧ ⲛ̀ⲁ̀ⲅⲁⲑⲟⲥ ⲛⲉⲙ ⲡⲓⲡ̅ⲛ̅ⲁ̅
ⲉⲑⲟⲩⲁⲃ ϫⲉ ϧⲉⲛ ⲡϫⲓⲛⲙⲓⲥⲓ ⲧⲏⲣϥ ⲛ̀ⲧⲉ ⲛⲓϩⲓⲟ̀ⲙⲓ
ⲙ̀ⲙⲟⲛ ⲫⲏ ⲉⲧⲟ̀ⲛⲓ ⲛ̀ⲓⲱⲁⲛⲛⲏⲥ ⲡⲓⲣⲉϥϯⲱⲙⲥ ⲟⲩⲟϩ
ⲟⲛ ϧⲉⲛ ⲡⲓⲧⲁⲅⲙⲁ ⲧⲏⲣϥ ⲛ̀ⲧⲉ ⲛⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲙ̀ⲙⲟⲛ
ⲫⲏ ⲉⲧⲟ̀ⲛⲓ ⲙ̀ⲙⲟⲕ ⲟⲩⲇⲉ ⲟⲛ ⲛ̀ⲛⲉ ⲟⲩⲟⲛ ϣⲱⲡⲓ
ⲉϥⲟ̀ⲛⲓ ⲙ̀ⲙⲟⲕ ϣⲁ ⲉ̀ⲛⲉϩ ⲁⲗⲗⲁ ⲉⲕⲉ̀ϣⲱⲡⲓ ⲉⲕϭⲟⲥⲓ
ⲉϩⲟⲧⲉ ⲣⲱⲟⲩ ⲧⲏⲣⲟⲩ ϧⲉⲛ ⲧⲁⲙⲉⲧⲟⲩⲣⲟ ⲉⲩⲉ̀ⲙⲟⲩϯ
ⲉ̀ⲣⲟⲕ ⲧⲏⲣⲟⲩ ϫⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲓⲙⲉⲛⲣⲓⲧ ⲛ̀ⲧⲉ ⲫϯ
ⲉⲧϭⲟⲥⲓ ϯⲉⲣϩⲟϯ ⲇⲉ ⲱ̀ ⲛⲁⲙⲉⲛⲣⲁϯ ⲉ̀ⲑⲣⲓⲉⲣϩⲏⲧⲥ
ⲛ̀ⲥⲁϫⲓ ⲉ̀ⲡⲧⲁⲓⲟ̀ ⲛ̀ⲡⲁⲓ ⲛⲓϣϯ ⲛ̀ⲫⲱⲥⲧⲏⲣ ⲟⲩⲟϩ
ⲛ̀ϫⲱⲣⲓ ⲛ̀ⲧⲁⲓ ⲙⲁⲓⲏ ⲉⲓⲥⲱⲟⲩⲛⲟⲩ ⲛ̀ⲑⲙⲉⲧϩⲏⲕⲓ
ⲛ̀ⲡⲁⲛⲟⲩⲥ. ⲛⲉⲙ ⲑⲙⲉⲧⲁⲥⲑⲉⲛⲏⲥ ⲛ̀ⲡⲁⲥⲁϫⲓ ⲉⲧϫⲟ-

1) Read ⲉ̀ⲉⲣⲡⲣⲟⲧⲣⲉⲡⲓⲛ.

ϫⲉⲃ ϫⲉ ϯⲛⲁϣⲫⲟϩ ⲁⲛ ⲉ̀ⲫⲙⲁ ⲛ̀ⲧⲉ ⲡⲉϥⲧⲁⲓⲟ ⲉⲧϭⲟⲥⲓ ⲛⲉⲙ ⲡⲉϥⲁ̀ⲅⲱⲛ ⲉⲧⲥⲟⲧⲡ ⲁⲗⲗⲁ ϯⲉⲣϩⲩⲡⲟⲙⲉⲛⲓⲛ ⲟⲩⲟϩ ϯⲉⲣϩⲉⲗⲡⲓⲥ ⲉ̀ⲡϭ̅ⲥ̅ ϫⲉ ϥⲛⲁⲟⲩⲱⲣⲡ ⲛⲏⲓ ⲛ̀ⲟⲩⲁⲕⲧⲓⲛ ⲛ̀ⲛⲟⲩⲱⲓⲛⲓ ⲛ̀ⲧⲉ ⲡⲓϫⲱⲣⲓ ⲉ̀ⲧⲉⲙ̀ⲙⲁⲩ ϥ. ⲉ̀ϥⲉⲣⲟⲩⲉⲣⲟⲩⲱⲓⲛⲓ ⲉ̀ⲡⲁϩⲏⲧ ⲟⲩⲟϩ ⲛ̀ⲧⲟⲩϯⲉⲣⲟⲩⲟⲧ ⲙ̀ⲡⲁⲗⲁⲥ ⲉⲧϫⲟϫⲉⲃ ϩⲓⲛⲁ ⲛ̀ⲧⲁϫⲱ ⲛ̀ϩⲁⲛⲕⲟⲩϫⲓ ϧⲉⲛ ⲡⲉϥⲧⲁⲓⲟ ⲙ̀ⲡⲗⲁⲟⲥ ⲙ̀ⲙⲁⲓⲭ̅ⲣ̅ⲥ̅ ⲕⲉⲧⲟⲓ ⲧϫⲓⲛ-ⲥⲁϫⲓ ⲙ̀ⲡⲧⲁⲓⲟ ⲙ̀ⲡⲁⲓ ϫⲱⲣⲓ ⲫⲁⲓ ⲱ̀ ⲛⲁⲙⲉⲛⲣⲁϯ ϥⲥⲁⲡϣⲱⲓ ⲙ̀ⲙⲉⲩⲓ̀ ⲛⲓⲃⲉⲛ ⲛ̀ⲣⲱⲙⲓ ⲉⲧϩⲓϫⲉⲛ ⲡⲕⲁϩⲓ ⲙⲁⲗⲓⲥⲧⲁ ⲡⲁⲗⲁⲥ ⲉⲧⲑⲉⲃⲓⲏⲟⲩⲧ ⲁ̀ⲛⲟⲕ ⲫⲏ ⲉⲧⲟⲩⲱϣ ⲉ̀ϫⲱ ⲙ̀ⲡⲧⲁⲓⲟ ⲙ̀ⲡⲁⲓ ϫⲱⲣⲓ ⲙ̀ⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲑⲟⲩⲁⲃ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ϥⲉⲣⲓ̀ⲭⲣⲓⲁ̀ ⲛ̀ⲛⲟⲩⲥⲟⲫⲓⲁ̀ ⲉ̀ⲃⲟⲗ-ϩⲓⲧⲉⲛ ⲡϭ̅ⲥ̅ ⲛⲉⲙ ⲟⲩⲗⲁⲥ ⲛ̀ⲧⲉ ⲛⲁⲧⲫⲉ ⲟⲩⲟϩ ϫⲉ ϩⲓⲛⲁ ⲛ̀ⲧⲉϥϣⲧⲉⲙⲭⲁ ϩⲗⲓ ⲉ̀ϥⲁϩⲟⲩ ϧⲉⲛ ⲛⲓⲛⲓϣϯ ⲛ̀ⲁ̀ⲅⲱⲛ ⲉⲧϭⲟⲥⲓ ⲛ̀ⲧⲉ ⲡⲓⲁⲑⲗⲏⲧⲏⲥ ⲟⲩⲟϩ ⲛ̀ϫⲱⲣⲓ ⲛ̀ⲅⲉⲛⲛⲉⲟⲥ ⲉ̀ⲧⲉⲙ̀ⲙⲁⲩ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛⲁ̀ⲓ ⲉ̀ⲧⲁϥⲧⲁϩⲱⲟⲩ ⲉ̀ⲣⲁⲧⲟⲩ ⲙ̀ⲡⲉⲙⲑⲟ ⲛ̀ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ϧⲉⲛ ⲧⲉϥⲛⲓϣϯ ⲛ̀ϩⲩⲡⲟⲙⲟⲛⲏ ⲛⲉⲙ ⲧⲉϥⲙⲉⲧϫⲱⲣⲓ ⲕⲉⲅⲁⲣ ⲟⲩϣⲟⲩⲧⲁⲓⲟϥ ⲡⲉ ⲉ̀ϩⲣⲏⲓ ϩⲓϫⲉⲛ ⲑⲟⲩⲓ̀ ⲑⲟⲩⲓ̀ ⲛ̀ⲛⲓ ⲙⲉⲧϫⲱⲣⲓ ⲉ̀ⲧⲁϥⲁⲓⲧⲟⲩ ϧⲉⲛ ⲛⲓⲛⲓϣϯ ⲛ̀ϧⲓⲥⲓ ⲛⲉⲙ ⲟⲩⲙⲏϣ ⲛ̀ⲛⲁⲅⲱⲛ ⲉⲩⲟϣ ⲛⲁⲓ ⲉ̀ϣⲱⲡ ⲛ̀ⲧⲉ ⲡϭ̅ⲥ̅ ϯ ⲙ̀ⲡⲓⲣⲏϯ ⲛⲁⲛ ⲧⲉⲛⲛⲁϫⲁ ϩⲁⲛⲕⲟⲩϫⲓ ⲛⲱⲧⲉⲛ ⲉ̀ϩⲣⲏⲓ ϯⲛⲟⲩ ⲁⲉⲱⲥ ⲉ̀ⲃⲟⲗ ⲛ̀ϧⲏⲧⲟⲩ ⲁⲩⲓⲥ ϫⲉ ϯⲛⲟⲩ ⲛ̀ⲧⲉⲛϫⲱ ⲛⲱⲧⲉⲛ ⲉ̀ϧⲣⲏⲓ ⲛ̀ⲛⲏ ⲉ̀ⲧⲁⲛϫⲟⲧⲟⲩ ⲉⲑⲃⲏⲧϥ ⲛ̀ⲑⲟϥ ⲡⲁⲓ ϫⲱⲣⲓ ⲙ̀ⲙⲁⲧⲟⲓ ⲛ̀ⲧⲉ ⲡⲭ̅ⲥ̅ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁϣ ϫⲉ ⲛⲁⲓ ⲛⲉ ⲡⲉϥⲛⲁϩϯ ⲉⲧⲥⲟⲩⲧⲱⲛ ⲉ̀ϧⲟⲩⲛ ⲉ̀Ⲫ̅ϯ ⲁϭⲛⲉ ϩⲗⲓ ⲙ̀ⲙⲉⲧϩⲏⲧⲃ ⲧⲉϥϩⲉⲗⲡⲓⲥ ⲉⲧⲧⲁϫⲣⲏⲟⲩⲧ ⲧⲉϥⲁ̀ⲅⲁⲡⲏ ⲛ̀ⲁⲧⲙⲉⲧ-ϣⲟⲃⲓ ⲧⲉϥⲙⲉⲧϣⲉⲛϩⲏⲧ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲛⲉⲙ ⲡⲅⲉⲛⲟⲥ ⲧⲏⲣϥ ⲛ̀ⲧⲉ ϯⲙⲉⲧⲣⲱⲙⲓ ⲧⲉϥⲙⲉⲧⲣⲉⲙⲣⲁⲩϣ

ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲓⲥⲱⲛⲧ ⲧⲏⲣϥ ⲛⲓⲕⲟⲩϫⲓ ⲛⲉⲙ ⲛⲓⲛⲓϣϯ
ⲧⲉϥⲙⲉⲧⲭ̅ⲣ̅ⲥ̅ ⲧⲉϥⲙⲉⲧⲁ̀ⲅⲁⲑⲟⲥ ⲧⲉϥⲙⲉⲧⲉⲡⲓⲕⲏⲥ
ⲧⲉϥϫⲓⲛⲁⲙⲟⲛⲓ ⲛ̀ⲧⲟⲧϥ ⲉ̀ⲃⲟⲗ ϩⲁ ⲡⲓϭⲓϩⲣⲁϥ ⲛ̀ⲧⲉ
ⲡⲁⲓ ⲃⲓⲟⲥ ⲧⲉϥⲡⲣⲟϩⲉⲣⲉⲥⲓⲥ ⲉⲑⲛⲁⲥⲉⲥ ⲟⲩⲟϩ ⲫⲣⲁϣⲓ
ⲛ̀ⲧⲉ ⲧⲉϥⲯⲩⲭⲏ ⲑⲙⲉⲧⲁⲧϭⲱⲣⲧⲡ (sic) ⲛ̀ⲧⲉ ⲡⲉϥϩⲏⲧ
ⲧⲉϥϫⲓⲛⲟ̀ϩⲓ ⲉ̀ⲣⲁⲧϥ ⲉ̀ⲡⲓⲇⲓⲕⲁⲥⲧⲏⲣⲓⲟⲛ ϧⲉⲛ ⲟⲩⲙⲉⲧ-
ϫⲱⲣⲓ ⲧⲉϥϫⲓⲛⲥⲁϫⲓ ϧⲉⲛ ⲟⲩⲡⲁⲣⲣⲏⲥⲓⲁ̀ ⲙ̀ⲡⲉⲙⲑⲟ
ⲛ̀ⲛⲓⲟⲩⲣⲱⲟⲩ ⲁϭⲛⲉ ϩⲗⲓ ⲛ̀ϣⲓⲡⲓ ⲓ̅ⲉ̅ϩⲟϯ ⲛ̀ⲣⲱⲙⲓ ⲉ̀ⲡ-
ⲧⲏⲣϥⲁⲛ ϩⲟⲗⲱⲥ ⲕⲁⲧⲁⲫⲣⲏϯ ⲉ̀ⲧⲁϥϫⲟⲥ ⲛ̀ϫⲉ ⲡⲓⲣⲉ-
ϥⲉⲣⲯⲁⲗⲓⲛ ⲇⲁⲩⲓⲇ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲛⲁⲓⲥⲁϫⲓ ⲛ̀ⲛⲉⲕ ı
ⲙⲉⲧⲙⲉⲑⲣⲉⲩ ⲙ̀ⲡⲉⲙⲑⲟ ⲛ̀ⲛⲓⲟⲩⲣⲱⲟⲩ ⲟⲩⲟϩ ⲛⲁⲓϣⲓⲡⲓ
ⲁⲛ ⲡⲉ ⲧⲉϥϩⲩⲡⲟⲙⲟⲛⲏ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲛⲓⲃⲁⲥⲁⲛⲟⲥ ϧⲉⲛ
ⲟⲩⲛⲓϣⲧ ⲛ̀ⲣⲱⲟⲩⲧ ⲛ̀ϩⲏⲧ ⲛⲉⲙ ⲡⲥⲱϫⲡ ⲛ̀ⲛⲓⲉⲙⲕⲁϩ
ⲛⲁⲓ ⲉ̀ⲧⲁϥⲉⲣϩⲩⲡⲟⲙⲟⲛⲓⲛ[1]) ⲉ̀ⲣⲱⲟⲩ ⲉ̀ϫⲉⲛ ⲫⲣⲁⲛ
ⲙ̀ⲡⲉⲛⲟ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅. ı

ⲛⲁⲓ ⲉⲧⲁⲛⲛⲁϫⲁ ϩⲁⲛⲕⲟⲩϫⲓ ⲛⲱⲧⲉⲛ ⲉ̀ϧⲣⲏⲓ ⲛ̀ϧⲏ-
fol. 110. ⲧⲟⲩ ⲕⲁⲧⲁ ⲫⲣⲏϯ ⲉ̀ⲧⲁⲛϫⲟⲥ ⲥⲁⲧϩⲏ ⲙ̀ⲡⲓⲡⲣⲟⲟⲓⲙⲓⲟⲛ
ⲛⲁⲓ ⲉ̀ⲧⲁϥⲥⲱⲧⲉⲙ ⲉⲑⲃⲏⲧⲟⲩ ⲉ̀ϯⲥⲙⲏ ⲙ̀ⲙⲁⲕⲁⲣⲓⲟⲛ
ⲉ̀ⲧⲉⲙⲙⲁⲩ ⲛ̀ⲧⲉ ⲡⲟ̅ⲥ̅ ⲉⲥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲛ̀ⲑⲱⲧⲉⲛ
ϧⲁ ⲛⲏ ⲉⲧⲁⲩⲟϩⲓ ⲛⲉⲙⲏⲓ ϧⲉⲛ ⲛⲁⲡⲓⲣⲁⲥⲙⲟⲥ ⲙ̀ⲫⲣⲏϯ :
ⲉ̀ⲧⲁϥⲥⲉⲙⲛⲓ ⲛⲉⲙⲏⲓ ⲛ̀ϫⲉ ⲡⲁⲓⲱⲧ ⲛ̀ⲛⲟⲩⲙⲉ̀ⲧⲟⲩⲣⲟ
ⲁⲛⲟⲕ ϩⲱ ϯⲛⲁⲥⲉⲙⲛⲓ ⲛⲉⲙⲱⲧⲉⲛ ⲛ̀ⲛⲟⲩⲙⲉ̀ⲧⲟⲩⲣⲟ
ⲛ̀ⲛⲁⲧⲕⲏⲛ ⲟⲩⲟϩ ⲛⲁⲧⲃⲱⲗ ⲉ̀ⲃⲟⲗ ϣⲁ ⲉ̀ⲛⲉϩ ⲟⲩⲟϩ
ⲟⲛ ϫⲉ ⲧⲉⲧⲉⲛⲛⲁⲟⲩⲱⲙ ⲛ̀ⲧⲉⲧⲉⲛⲥⲱ ⲛⲉⲙⲏⲓ ϧⲉⲛ
ⲧⲁⲙⲉⲧⲟⲩⲣⲟ ⲉⲑⲃⲉ ⲑⲁⲓ ⲥⲙⲏ ⲟⲩⲛ ⲉⲑⲙⲉϩ ⲛⲣⲁϣⲓ :
ⲙ̀ⲡⲁⲓⲣⲏϯ ⲛⲉⲙ ⲉⲩⲫⲣⲟⲥⲩⲛⲏ ⲛ̀ⲛⲓⲃⲉⲛ ⲗ̀ ⲡⲓⲙⲁⲕⲁ-
ⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉ̀ⲉⲣⲟⲩⲟⲧ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲓⲁ̀ⲅⲱⲛ ⲛ̀ϩⲟⲩⲟ̀
ⲛⲉⲙ ⲡⲓⲉⲣⲫⲙⲉⲩⲓ̀ ⲛ̀ⲧⲉ ⲛⲓⲁ̀ⲅⲁⲑⲟⲛ ⲉ̀ⲧⲉⲙⲙⲁⲩ ⲛⲁⲩⲑ-

[1]) Read ⲉ̀ⲧⲁϥⲉⲣϩⲩⲡⲟⲙⲉⲛⲓⲛ.

fol. 111. ⲙⲁⲩ ⲇⲁⲇⲓⲁⲛⲟⲥ. ⲫⲏ ⲉ̀ⲧⲉⲙⲙⲁⲩ ϥϩⲱⲟⲩ ⲙ̀ⲙⲁϣⲱ ⲉ̀ⲃⲟⲗ ⲟⲩⲇⲉ[1] (sic) ⲡⲕⲁϩⲓ ⲧⲏⲣϥ ⲉ̀ⲁϥϯ ⲉⲛϣⲟⲧ ⲙ̀ⲡⲉϥϩⲏⲧ ⲙ̀ⲫⲣⲏϯ ⲙ̀ⲫⲁⲣⲁⲱ ⲙ̀ⲡⲓⲥⲏⲟⲩ ⲉ̀ⲁϥⲧⲟⲩⲛⲟⲥ ⲟⲩⲛⲓϣϯ ⲛ̀ⲇⲓⲱⲅⲙⲟⲥ ⲉ̀ϫⲉⲛ ⲛⲓⲭⲣⲏⲥⲧⲓⲁ̀ⲛⲟⲥ ⲧⲏⲣⲟⲩ. Ⲟⲩⲟϩ ⲁϥϩⲉⲙⲥⲓ ⲁϥⲥϧⲁⲓ ⲛ̀ⲛⲟⲩⲡⲣⲟⲥⲧⲁⲅⲙⲁ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ϯⲟⲓⲕⲟⲩⲙⲉⲛⲏ ⲧⲏⲣⲥ ⲟⲩⲟϩ ⲛⲁⲓ ⲇⲉ ⲛⲏ ⲛⲉ ⲛⲏ ⲉⲧⲥϧⲏⲟⲩⲧ ⲛ̀ϧⲏⲧϥ ϫⲉ ⲉ̀ⲡⲓⲇⲏ ⲁ̀ ⲟⲩϣⲓⲛⲓ ⲫⲟϩ ⲉ̀ⲛⲁⲙⲁϣϫ ϫⲉ ⲫⲏ ⲉ̀ⲧⲁ ⲙⲁⲣⲓⲁ ⲙⲓⲥⲓ ⲙ̀ⲙⲟϥ ⲛ̀ⲑⲟϥ ⲡⲉ ⲉⲧⲟⲩ[ⲟⲩ]ⲱϣⲧ ⲙ̀ⲙⲟϥ ⲟⲩⲟϩ ⲡⲓⲁⲡⲟⲗⲗⲱⲛ ⲛⲉⲙ ⲡⲟⲥⲓⲧⲱⲛ ⲛⲉⲙ ⲡⲓⲉⲣⲙⲏⲥ ⲛⲉⲙ ⲡⲓⲍⲉⲩⲥ ⲛⲉⲙ ϯⲁⲣⲧⲉⲙⲓⲥ ⲛⲉⲙ ⲡⲥⲱϫⲡ ⲛ̀ⲛⲓⲛⲟⲩϯ ⲥⲉⲟⲩⲱϣⲧ ⲙ̀ⲙⲱⲟⲩ ⲁⲛ ⲫⲏ ⲉ̀ⲧⲁ ⲛⲓⲟⲩⲱ̀ⲛϣ ⲛ̀ⲣⲉϥϩⲱⲗⲉⲙ ⲟⲩⲟϩ ⲛⲓ[ⲓ]ⲟⲩⲇⲁⲓ ϧⲟⲑⲃⲉϥ ⲛ̀ⲑⲟϥ ⲡⲉ ⲉⲧⲟⲩ[ⲟⲩ]ⲱϣⲧ ⲙ̀ⲙⲟϥ ⲟⲩⲟϩ ⲉⲩϣⲉⲙϣⲓ ⲙ̀ⲙⲟϥ ⲛ̀ϫⲉ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲩⲥⲟⲡ ⲫⲁⲓ ⲡⲉ ⲡⲓⲣⲏϯ ⲉ̀ϯⲥϧⲁⲓ ⲛⲱⲧⲉⲛ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲧⲏⲣⲟⲩ ⲛ̀ⲧⲉ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲛⲁⲓ ⲉ̀ⲣⲉ ⲡⲓⲗ̀ⲙⲁϩⲓ ⲛ̀ⲧⲉ ⲧⲁⲙⲉⲧⲟⲩⲣⲟ ⲭⲏ ϩⲓϫⲱⲟⲩ ϫⲉ ϩⲓⲛⲁ ⲛ̀ⲧⲉⲧⲉⲛⲓ̀ ϣⲁⲣⲟⲓ ⲧⲏⲣⲟⲩ ⲛⲉⲙ ⲛⲉⲧⲉⲛⲙⲏϣ ⲓ̀ⲧⲉ ⲕⲟⲙⲏⲥ ⲓ̀ⲧⲉ ⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ⲓ̀ⲧⲉ ⲙⲁⲧⲟⲓ ⲓ̀ⲧⲉ ⲑⲣⲓⲃⲟⲩ-
ⲓ̅ⲃ̅. ⲛⲟⲥ ⲓ̀ⲧⲉ ⲡⲁⲅⲁⲛⲟⲥ ϫⲉ ϩⲓⲛⲁ ⲛ̀ⲧⲉⲧⲉⲛⲉ̀ⲙⲓ ϫⲉ ⲟⲩ ⲡⲉ ⲉ̀ϯⲟⲩⲱϣ ⲉ̀ϣⲉⲛⲑⲏⲛⲟⲩ ⲉ̀ⲣⲟϥ ⲁⲛⲟⲕ ⲟⲩⲟϩ ⲁϥⲟⲩⲱⲣⲡ ⲛ̀ⲛⲓⲡⲣⲟⲥⲧⲁⲅⲙⲁ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲟⲩⲟϩ ⲡⲁⲓⲣⲏϯ ⲁⲩⲑⲱⲟⲩϯ ϩⲁⲣⲟϥ ⲛ̀ϫⲉ ⲝ̅ⲑ̅ ⲛ̀ⲛⲟⲩⲣⲟ ⲛⲏ ⲉⲧⲭⲏ ϧⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲛⲉⲙ ⲫⲙⲏϣ ⲙ̀ⲡⲓⲟⲩⲁⲓ ⲡⲓⲟⲩⲁⲓ ⲙ̀ⲙⲱⲟⲩ ⲟⲩⲟϩ ⲁⲩⲓ̀ ⲧⲏⲣⲟⲩ ϣⲁⲣⲟϥ ⲙ̀ⲡϫⲱⲕ ⲙ̀ⲉ ⲛ̀ⲣⲟⲙⲡⲓ ⲉ̀ⲧⲁⲩⲫⲟϩ ⲇⲉ ⲉ̀ⲣⲟϥ ⲁ̀ ⲡⲕⲁϩⲓ ⲧⲏⲣϥ ϣⲑⲟⲣⲧⲉⲣ ⲉⲑⲃⲉ ⲡⲁϣⲁⲓ ⲛ̀ⲛⲓⲙⲏϣ ⲉⲧⲟϣ ⲙ̀ⲙⲁϣⲱ ⲟⲩⲟϩ ⲛ̀ⲁⲧϭⲓⲏ̀ⲡⲓ ⲙ̀ⲙⲱⲟⲩ ⲉⲑⲛⲉⲙⲱⲟⲩ

1) Read. ⲉ̀ⲃⲟⲗⲩⲟⲧⲉ.

[illegible]

ⲉ̀ⲛⲁⲩⲥⲉⲃⲧⲱⲧ ⲛ̀ⲧⲟⲧϥ ⲛ̀ⲡⲓⲁ̀ⲥⲉⲃⲏⲥ ϧⲁϫⲉⲛ ⲡⲉ̀ϩⲟⲟⲩ
ⲉ̀ⲧⲉⲙ̀ⲙⲁⲩ ⲟⲩⲟϩ ⲁϥⲉⲣⲁⲛⲁϣ ⲛ̀ϫⲉ ⲡⲓⲧⲩⲣⲁⲛⲛⲟⲥ
ⲛ̀ⲛⲟⲩⲣⲟ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ⲙ̀ⲡⲓϫⲉ ⲝ̅ⲑ̅ ⲛ̀ⲛⲟⲩⲣⲟ ⲛⲉⲙ
ⲛⲟⲩⲥⲧⲣⲁⲧⲉⲩⲙⲁ ⲧⲏⲣⲟⲩ ϫⲉ ⲉ̀ϣⲱⲡ ⲛ̀ⲧⲉ ⲧⲁϫⲓϫ
ϫⲓⲙⲓ ⲛ̀ⲛⲟⲩⲁⲓ ϧⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲉϥⲟⲓ ⲛ̀ϩⲏⲧⲃ̅
ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲓϣⲉⲙϣⲓ ⲛ̀ⲧⲉ ⲛⲓⲛⲟⲩϯ ⲉ̀ⲧⲁⲛϩⲟⲛϩⲉⲛ
ⲉⲑⲃⲏⲧⲟⲩ ϣⲉ ⲡⲓⲕⲣⲁⲧⲟⲥ ⲛ̀ⲧⲉ ⲧⲁⲙⲉⲧⲟⲩⲣⲟ [ϣⲉ]
ϯⲛⲁⲉⲣⲇⲓⲙⲱⲣⲓⲛ ⲙ̀ⲙⲟϥ ϧⲉⲛ ⲛⲁⲓ ⲧⲏⲣⲟⲩ ⲉⲧϫⲏ
ⲓⲇ. ⲉ̀ϧⲣⲏⲓ ⲛ̀ⲡⲁⲉⲙⲑⲟ ⲉ̀ⲃⲟⲗ ⲟⲩⲟϩ ϯⲛⲁϧⲟⲙϧⲉⲙ ⲙ̀ⲡⲓ-
ⲡⲩⲣⲅⲟⲥ ⲛ̀ⲧⲉⲥϫⲱⲥ ⲛ̀ⲧⲟⲩⲁ̀ⲫⲉ ⲟⲩⲟϩ ⲛ̀ⲧⲁⲃⲓⲥⲓ ⲛ̀ⲛⲓ-

ⲥⲏϥⲓ ⲛ̀ⲧⲉⲣⲁⲧⲟⲩ ⲟⲩⲟϩ ⲛ̀ⲧⲁⲓ̀ⲛⲓ ⲙ̀ⲡⲟⲩⲁⲛⲕⲉⲫⲁⲗⲟⲥ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲡⲟⲩϣⲁⲓ ⲛ̀ⲑⲱⲧⲉⲛ ⲇⲉ ϩⲱⲧⲉⲛ ⲱ̀ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲛⲉⲙ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲑⲥⲱⲧⲉⲙ ⲉⲣⲟⲓ ⲙ̀ⲫⲟⲟⲩ ⲙⲁϣⲉ ⲛⲱⲧⲉⲛ ⲧⲏⲣⲟⲩ ⲟⲩⲱϣⲧ ⲙ̀ⲛⲓⲛⲟⲩϯ ⲉⲧⲧⲁⲓⲏ̀ⲟⲩⲧ ϩⲓⲛⲁ ⲛ̀ⲧⲉⲧⲉⲛϭⲓ ⲙ̀ⲛⲟⲩϩⲟⲩⲟ̀ ⲧⲁⲓⲟ̀ ⲉ̀ⲃⲟⲗϩⲓⲧⲟⲧⲥ ⲛ̀ⲧⲁⲙⲉⲧⲟⲩⲣⲟ ⲟⲩⲟϩ ⲛⲏ ⲉⲧⲛⲁⲉⲣⲁⲧⲥⲱⲧⲉⲙ ⲙ̀ⲥⲉⲛⲁϩϯ ⲛ̀[ⲓ]ⲏ̄ⲥ̄ ⲫⲏ ⲉ̀ⲧⲁ ⲛⲓⲓⲟⲩⲇⲁⲓ ⲉⲣⲥⲧⲁⲩⲣⲱⲛⲓⲛ ⲙ̀ⲙⲟϥ ϣⲉ ⲡⲁⲙⲁϩⲓ ⲛ̀ⲧⲉ ⲧⲉⲛⲙⲉⲧⲟⲩⲣⲟ ⲛⲉⲙ ⲡⲓⲭⲗⲟⲙ ⲛ̀ⲧⲉ ⲧⲁⲁ̀ⲫⲉ ϫⲉ ϯⲛⲁϩⲱⲣⲡ ⲛ̀ⲛⲁⲥⲓⲑⲃⲁⲓ ⲧⲏⲣⲟⲩ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲡⲟⲩⲥⲛⲟϥ ⲛ̀ⲧⲉ ⲡⲟⲩⲥⲱⲙⲁ ⲛⲉⲙ ⲡⲓⲥⲛⲟϥ ⲛ̀ⲧⲉ ⲛⲟⲩϣⲏⲣⲓ ⲛⲉⲙ ⲛⲟⲩϣⲉⲣⲓ ⲉⲧϩⲟⲗϫ ⲟⲩⲟϩ ⲛ̀ⲧⲁⲱ̀ⲗⲓ ⲛ̀ⲛⲏ ⲉⲧϣⲟⲡ ⲛⲱⲟⲩ ⲧⲏⲣⲟⲩ ⲛ̀ⲧⲁⲣⲱⲕϩ ⲙ̀ⲛⲟⲩⲥⲱⲙⲁ ϧⲉⲛ ⲡⲓⲭⲣⲱⲙ ⲉⲩⲟⲛϧ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲇⲉ ⲛⲉⲙ ⲛⲟⲩⲙⲏϣ ⲁⲩϩⲓⲧⲟⲩ ⲉ̀ϧⲣⲏⲓ ⲧⲏⲣⲟⲩ ⲁⲩⲟⲩⲱϣⲧ ⲙ̀ⲛⲓⲛⲟⲩϯ ⲉⲧⲥⲟϥ ⲟⲩⲟϩ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲧⲙⲏⲛ ⲉ̀ⲫϯ ⲉ̀ⲧⲁⲩⲥⲱⲧⲉⲙ ⲁⲩⲃⲱⲗ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲟⲩϩⲟϯ ⲉⲑⲃⲉ ⲡⲓⲛⲓϣϯ ⲛ̀ⲭⲓⲙⲱⲛ ⲉ̀ⲧⲁϥⲧⲱⲛϥ ⲉ̀ϫⲉⲛ ⲛⲓⲉ̀ⲕⲕⲗⲏⲥⲓⲁ̀ fol. 113. ⲛ̀ⲧⲉ ⲡⲭ̄ⲥ̄ ⲟⲩⲟϩ ⲡⲁⲓⲣⲏϯ ⲁ̀ ⲣ̄ϯ ⲛ̀ⲣⲟⲙⲡⲓ ⲥⲓⲛⲓ ϩⲓϫⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲙ̀ⲡⲉ ϩ̀ⲗⲓ ⲙ̀ⲯⲩⲭⲏ ⲉⲣⲧⲟⲗⲙⲁⲛ ⲉ̀ϫⲟⲥ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲣⲱϥ ϫⲉ ⲁⲛⲟⲕ ⲟⲩⲭⲣⲏⲥⲧⲓⲁ̀ⲛⲟⲥ ⲛⲁϥϣⲟⲡ ⲡⲉ ⲛ̀ϫⲉ ⲟⲩⲛⲓϣϯ ⲙ̀ⲙⲉⲕⲁϩ ⲛ̀ϩⲏⲧ ⲉϥⲟϣ ϧⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲙ̀ⲙⲟⲛ ⲫⲏ ⲉⲧⲫⲓⲣⲓ ⲉ̀ⲫⲣⲁⲛ ⲙ̀ⲡⲟ̄ⲥ̄ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲣⲱϥ ⲡⲉ ⲟⲩ ϫⲉ ⲡⲉ ⲉ̀ⲧⲁϥϣⲱⲡⲓ ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲥⲱⲧⲉⲙ ⲛ̀ⲧⲁⲧⲁⲙⲱⲧⲉⲛ ⲉ̀ⲣⲟϥ ⲡⲓⲥⲛⲟⲩ ϫⲉ ⲟⲩⲛ ⲱ̀ ⲛⲁⲙⲉⲛⲣⲁϯ ⲉ̀ⲑⲣⲓⲓ̀ⲛⲓ ⲛⲱⲧⲉⲛ ⲉ̀ⲑⲙⲏϯ ⲙ̀ⲡⲓϣⲟⲩⲧⲁⲓⲟϥ ⲟⲩⲟϩ ⲙ̀ⲛⲁⲅⲱⲛⲓⲥⲧⲏⲥ ⲛ̀ⲧⲉ ⲡⲭ̄ⲥ̄ ⲓⲏ̄ⲥ̄ ⲡⲁⲓ ⲧⲩⲛⲁⲧⲟⲥ (sic) ⲙ̀ⲣⲉϥϭⲣⲟ ⲡⲁⲓ ⲙⲁⲣⲅⲁⲣⲓⲧⲏⲥ ⲙ̀ⲙⲏⲓ ⲛ̀ⲧⲉ ⲫϯ ⲡⲁⲓ ⲇⲁⲩⲓⲇ ⲙ̀ⲃⲉⲣⲓ ⲉ̀ⲧⲁϥϣⲁⲓⲣⲓ ⲉ̀ⲕⲟⲗⲓⲁⲑ ⲉ̀ⲧⲉ ⲡⲓⲇⲓⲁⲃⲟⲗⲟⲥ ⲡⲉ ⲛⲉⲙ ⲛⲉϥⲇⲉⲙⲱⲛ ⲉⲧϩⲱⲟⲩ ⲡⲁⲓ ⲣⲏ ⲛ̀ⲧⲉ ϯⲙⲉⲑ-

ⲙⲙⲓ ϧⲉⲛ ⲑⲙⲏϯ ⲛ̀ⲧⲫⲉ ⲡⲁⲓ ⲉ̀ⲧⲁ ⲡⲉϥⲙⲉⲩⲉ̀ ⲛⲉⲙ
ⲛⲉϥⲁⲕⲧⲓⲛ ⲉⲣⲟⲩⲱⲓⲛⲓ ⲉ̀ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲉⲩⲥⲟⲡ
ⲉ̀ⲧⲉ ⲫⲁⲓ ⲡⲉ ⲫⲏ ⲉ̀ⲧⲉⲛⲉⲣϣⲁⲓ ⲛⲁϥ ⲙ̀ⲫⲟⲟⲩ ϧⲉⲛ
ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲓⲙⲉⲛⲣⲓⲧ
ⲛ̀ⲧⲉ ⲫϯ ⲛⲉⲙ ⲛⲉϥⲁ̀ⲅⲅⲉⲗⲟⲥ ⲛⲉ ⲟⲩⲉ̀ⲃⲟⲗ ⲡⲉ ϧⲉⲛ
ιε. ⲧⲭⲱⲣⲁ ⲛ̀ⲛⲓⲕⲁⲡⲡⲁⲧⲟⲕⲓⲁ̀ ⲡϣⲏⲣⲓ ⲛ̀ⲡⲉ̀ⲡⲁⲣⲭⲟⲥ
ⲛ̀ϯⲟⲥⲡⲟⲗⲓⲥ ⲉ̀ⲁϥⲉⲙⲧⲟⲛ ⲙ̀ⲙⲟϥ ⲛ̀ϫⲉ ⲡⲉϥⲓⲱⲧ ⲉϥⲟⲓ
ⲛ̀ⲟⲣⲑⲟⲇⲟⲝⲟⲥ ⲉⲧϫⲏⲕ ⲉ̀ⲃⲟⲗ ⲛ̀ⲕⲁⲗⲱⲥ ⲟⲩⲟϩ ⲁϥⲥⲱϫⲡ
ⲙ̀ⲡⲓⲑⲙⲏⲓ ⲉϥϧⲉⲛ ⲓϯ ⲛ̀ⲣⲟⲙⲡⲓ ⲛⲉⲙ ⲕⲉⲥⲱⲛⲓ ⲛ̀ⲥϩⲓⲙⲓ
ⲛ̀ⲧⲁϥ ⲉⲩⲙⲟⲩϯ ⲛ̀ⲛⲟⲩⲓ̀ ⲙ̀ⲙⲱⲟⲩ ϫⲉ ⲕⲁⲥⲓⲁ̀ ϯⲕⲉⲟⲩⲓ̀
ϫⲉ ⲙⲁⲑⲣⲱⲛⲁ ⲛⲉ ⲟⲩⲟⲛ ⲟⲩⲛⲓϣϯ ⲛ̀ⲟⲩⲥⲓⲁ̀ ϣⲟⲡ
ⲛⲱⲟⲩ ⲡⲉ ϩⲁⲛⲛⲟⲩⲃ ⲛⲉⲙ ⲟⲩϩⲁⲧ ⲉϥⲟϣ ⲟⲩⲟϩ
ϩⲁⲛⲛⲉⲃⲓⲁⲓⲕ ⲛ̀ϩⲱⲟⲩⲧ ⲛⲉⲙ ϩⲁⲛⲃⲱⲕⲓ ⲛ̀ⲥϩⲓⲙⲓ ⲉⲩⲟϣ
ⲙ̀ⲙⲁϣⲱ ϩⲁⲛⲧⲉⲃⲛⲱⲟⲩⲓ̀ ⲉⲩⲟϣ ⲉ̀ⲡⲓϩⲟⲩⲟ̀ ϩⲁⲛ
ϩⲑⲱⲣ ⲉⲩⲧⲁⲓⲏⲟⲩⲧ ϩⲁⲛⲛⲉⲥⲱⲟⲩ ⲙ̀ⲙⲟⲛⲧⲟⲩⲏⲡⲓ
ⲁ̀ⲡⲗⲱⲥ ⲙ̀ⲙⲟⲛ ⲫⲏ ⲉⲧⲟ̀ⲛⲓ ⲙ̀ⲙⲱⲟⲩ ⲡⲉ ϧⲉⲛ ϯⲡⲁ-
ⲗⲓⲥⲧⲓⲛⲏ ⲧⲏⲣⲥ ⲛⲉⲙ ⲛⲉⲥⲑⲟϣ ⲉⲣⲉ ⲧⲟⲩⲃⲁⲕⲓ ⲧⲏⲣⲥ
ⲙⲉⲓ ⲙ̀ⲙⲱⲟⲩ ⲡⲉ ⲉⲑⲃⲉ ⲛⲓⲛⲓϣϯ ⲛ̀ⲡⲉⲑⲛⲁⲛⲉⲩ ⲉ̀ⲧⲟⲩⲓ̀ⲣⲓ
ⲙ̀ⲙⲱⲟⲩ ⲛⲉⲙ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲟⲩⲟϩ ⲙⲉⲛⲉⲛⲥⲱⲥ
ⲁⲩⲑⲱϣ ⲛ̀ⲛⲟⲩⲉ̀ⲡⲁⲣⲭⲟⲥ ⲉ̀ⲧⲭⲱⲣⲁ ⲛ̀ϯⲡⲁⲗⲓⲥⲧⲓⲛⲏ
ⲛ̀ⲧϣⲉⲃⲓⲱ̀ ⲙ̀ⲫⲓⲱⲧ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲟⲩⲟϩ ⲛⲉ
ⲟⲩⲙⲁⲓⲛⲟⲩϯ ⲡⲉ ⲉ̀ⲙⲁϣⲱ ⲡⲉ ⲉϥⲥⲱⲟⲩⲛⲟⲩ ⲙ̀ⲡⲓ-
ⲧⲁⲓⲟ̀ ⲙ̀ⲡⲓⲑⲙⲏⲓ ⲛⲉⲙ ⲑⲙⲉⲧⲉⲩⲅⲉⲛⲏⲥ ⲛ̀ⲛⲉϥⲓⲟϯ
ⲟⲩⲟϩ ⲛⲉ ⲙ̀ⲙⲟⲛ ϣⲏⲣⲓ ϣⲟⲡ ⲛⲁϥ ⲡⲉ ⲉ̀ⲃⲏⲗ
ⲉ̀ⲟⲩϣⲉⲣⲓ ⲛ̀ⲥϩⲓⲙⲓ ⲉⲥϫⲏ ϧⲉⲛ ⲣⲟⲙⲡⲓ ⲥⲛⲟⲩϯ ⲛ̀ⲉ-
ϩⲟⲟⲩ ⲟⲩⲟϩ ⲉ̀ⲧⲁϥⲓ̀ ⲉ̀ϧⲟⲩⲛ ⲉ̀ϯⲡⲟⲗⲓⲥ ϧⲉⲛ ⲟⲩⲛⲓϣϯ
fol. 114. ⲛ̀ⲧⲁⲝⲓⲥ ⲉⲥⲟϣ ⲕⲁⲧⲁ ⲡⲉϥⲁⲕⲝⲓⲱⲙⲁ ⲛⲉⲙ ⲡⲧⲁⲓⲟ̀
ⲛ̀ⲧⲉϥⲙⲉⲧⲛⲓϣϯ ⲁϥⲟⲩⲱⲣⲡ ⲁϥⲓ̀ⲛⲓ ⲙ̀ⲡⲓⲁ̀ⲗⲟⲩ ⲉⲑⲟⲩⲁⲃ
ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁϥϯⲫⲓ ⲉ̀ⲣⲱϥ ⲛ̀ⲛⲟⲩⲛⲓϣϯ
ⲛ̀ⲛⲁⲩ ⲉϥⲣⲓⲙⲓ ⲉⲑⲃⲉ ⲡⲓϫⲓⲛⲟⲩⲱⲧⲉⲃ ⲉ̀ⲃⲟⲗ ⲛ̀ⲧⲉ

ⲡⲉϥⲓⲱⲧ ⲟⲩⲟϩ ⲙⲉⲛⲉⲛⲥⲱⲥ ⲁϥϯϩⲟ ⲉ̀ⲧⲉϥⲙⲁⲩ
ⲉ̀ⲑⲣⲉⲥⲧⲏⲓϥ ⲛⲁϥ ⲛ̀ⲧⲉϥϣⲱⲡⲓ ⲛⲁϥ ⲛ̀ϣⲏⲣⲓ ⲟⲩⲟϩ
ⲛ̀ⲧⲉϥϧⲟⲕϥ ⲛ̀ⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ⲉ̀ϫⲉⲛ ⲡⲓⲙⲏϣ ⲧⲏⲣϥ
ⲉⲑⲛⲉⲙⲁϥ ⲟⲩⲟϩ ⲁⲥⲧⲏⲓϥ ⲛⲁϥ Ⲁϥⲟⲩⲱⲣⲡ ⲙ̀ⲙⲟϥ
ⲛ̀ⲡⲟⲩⲣⲟ ⲛⲉⲙ ⲣ̅ ⲙ̀ⲙⲁⲧⲟⲓ ⲛⲉⲙⲁϥ ⲟⲩⲟϩ ⲁϥⲥϧⲁⲓ
ⲉ̀ⲣⲁⲧϥ ⲙ̀ⲡⲟⲩⲣⲟ ⲉϥⲧⲁⲙⲟϥ ⲉ̀ⲡⲉϥⲧⲁⲓⲟ̀ ⲛⲉⲙ ⲑⲙⲉ-
ⲧⲉⲩⲅⲉⲛⲏⲥ ⲛ̀ⲛⲉϥⲓⲟϯ ⲡⲟⲩⲣⲟ ⲇⲉ ⲉ̀ⲧⲁϥⲱ̀ϣ ⲛ̀ⲛⲓⲥ-
ϧⲁⲓ ⲁϥⲣⲁϣⲓ ⲙ̀ⲙⲁϣⲱ ⲉ̀ϩⲣⲏⲓ ϩⲓϫⲉⲛ ⲡⲓⲁ̀ⲅⲓⲟⲥ
ⲅⲉⲱⲣⲅⲓⲟⲥ ⲟⲩⲟϩ ⲡⲁⲓⲣⲏϯ ⲁϥϧⲟⲕϥ ⲛ̀ⲥⲧⲣⲁⲧⲏⲗⲁ-
ⲧⲏⲥ ϩⲓϫⲉⲛ ⲉ̅ ⲛ̀ϣⲟ ⲙ̀ⲙⲁⲧⲟⲓ ⲟⲩⲟϩ ⲁϥⲥϧⲁⲓ ⲛ̀ⲡⲉϥ-
ⲣⲁⲛ ⲉ̀ⲑⲣⲉϥϭⲓ ⲛ̀ⲅ̅ ⲛ̀ϣⲟ ⲛ̀ⲛⲟⲙⲓⲥⲙⲁ ⲕⲁⲧⲁ ⲁ̀ⲃⲟⲧ
ⲭⲱⲣⲓⲥ ⲛⲉϥⲇⲏⲙⲟⲥⲓⲟⲛ ⲉ̀ⲧⲁⲩⲭⲁⲩ ⲛⲁϥ ⲉ̀ⲃⲟⲗ ⲟⲩⲟϩ
ⲁϥⲟⲩⲟⲣⲡϥ ϣⲁ ⲡⲓⲉ̀ⲡⲁⲣⲭⲟⲥ ϧⲉⲛ ⲟⲩⲛⲓϣϯ ⲙ̀ⲫⲟⲃⲟⲥ
ⲓⲍ. ⲛ̀ⲃⲁⲥⲓⲗⲓⲕⲟⲛ ⲟⲩⲟϩ ⲉ̀ⲧⲁϥⲓ̀ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲉϥⲏⲓ ⲁ̀ ϯⲡⲟ-
ⲗⲓⲥ ⲧⲏⲣⲥ ⲛⲉⲙ ⲡⲓⲉ̀ⲡⲁⲣⲭⲟⲥⲓ̀ ⲉ̀ⲃⲟⲗ ϧⲁϫⲱϥ ⲟⲩⲟϩ
ⲁⲩⲟⲗϥ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲉϥⲏⲓ ϧⲉⲛ ⲟⲩⲛⲓϣϯ ⲛ̀ⲣⲁϣⲓ
ⲉ̀ⲡⲉϥⲣⲁⲥϯ ⲇⲉ ⲁ̀ ⲧⲉϥⲙⲁⲩ ⲥⲱⲣ ⲉ̀ⲃⲟⲗ ⲛ̀ⲛⲟⲩⲛⲓϣϯ
ⲙ̀ⲁ̀ⲣⲓⲥⲧⲟⲛ ⲙ̀ϯⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ ⲛⲓⲣⲁⲙⲁⲟ̀ ⲛⲉⲙ ⲛⲓϩⲏⲕⲓ
ⲉⲩⲥⲟⲡ ⲛⲓϩⲱⲟⲩⲧ ⲛⲉⲙ ⲛⲓϩⲓⲟ̀ⲙⲓ ⲛⲓⲕⲟⲩϫⲓ ⲛⲉⲙ
ⲛⲓⲛⲓϣϯ ⲟⲩⲟϩ ⲁⲥⲥⲱⲣ ⲉ̀ⲃⲟⲗ ⲙ̀ⲛⲟⲩⲙⲏϣ ⲛ̀ⲭⲣⲏⲙⲁ
ⲛⲁϣⲱⲟⲩ ⲙ̀ⲛⲓⲭⲏⲣⲁ ⲛⲉⲙ ⲛⲓⲟⲣⲫⲁⲛⲟⲥ ⲙⲉⲛⲉⲛⲥⲱⲥ
ⲁⲥⲑⲱϩⲉⲙ ⲙ̀ⲡⲓⲉ̀ⲡⲁⲣⲭⲟⲥ ⲛⲉⲙ ⲡⲉϥⲙⲏϣ ⲧⲏⲣϥ
ⲟⲩⲟϩ ⲁⲥⲓ̀ⲣⲓ ⲉ̀ⲣⲱⲟⲩ ⲙ̀ⲛⲟⲩⲛⲓϣϯ ⲛ̀ⲛⲁⲣⲓⲥⲧⲟⲛ ⲛ̀ⲅ̅
ⲙ̀ⲛⲉ̀ϩⲟⲟⲩ ⲡⲓⲉ̀ⲡⲁⲣⲭⲟⲥ ⲁϥⲥϧⲁⲓ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣ-
ⲅⲓⲟⲥ ⲙ̀ϣⲏⲣⲓ ⲛⲁϥ ⲛⲉⲙ ⲕⲗⲏⲣⲟⲛⲟⲙⲟⲥ ⲙ̀ⲡⲉⲧⲉⲛⲧⲁϥ
ⲧⲏⲣϥ ⲟⲩⲟϩ ⲁϥⲱⲡ ⲇⲉ ⲛ̀ⲧⲉϥϣⲉⲣⲓ ⲛⲁϥ ⲉⲩⲥϩⲓⲙⲓ
ⲟⲩⲟϩ ⲁϥⲁⲓϥ ⲟⲛ ⲛ̀ⲟ̅ⲥ̅ ϩⲓϫⲉⲛ ⲡⲉϥⲏⲓ ⲧⲏⲣϥ ⲟⲩⲟϩ
ⲛⲁϥⲭⲏ ⲛⲉⲙⲁϥ ϩⲓϫⲉⲛ ⲛⲓⲉ̀ϩⲃⲏⲟⲩⲓ̀ ⲛ̀ⲧⲉ ϯⲙⲉⲧⲟⲩⲣⲟ
ⲟⲩⲟϩ ⲛⲁϥϣⲟⲡ ⲛⲉⲙⲁϥ ⲡⲉ ϣⲁ ⲡϫⲱⲕ ⲉ̀ⲃⲟⲗ ⲛ̀ⲓϯ
ⲙ̀ⲣⲟⲙⲡⲓ ⲛ̀ⲉ̀ϩⲟⲟⲩ ⲡⲉ ⲉ̀ⲧⲁϥϫⲟⲕ ⲕ̅ ⲇⲉ ⲙ̀ⲣⲟⲙⲡⲓ

[illegible] ⲛ̀ⲭⲱⲣⲁ [illegible] ⲛ̀ⲧⲉϥ- [illegible] ⲛⲉ [illegible] ⲧⲏⲣⲟⲩ ⲡⲉ ⲙ̀ⲙⲁ- [illegible] ⲉ̀ⲣⲟϥ [illegible] ϯⲙⲉⲧ- [illegible] ⲛⲉⲙⲁϥ ⲡⲉ [illegible] ⲡⲁϥ ⲇⲉ ϩⲱⲥⲇⲉ [illegible] ⲉ̀ⲣⲟϥ [illegible] ⲉ̀ϩⲟⲩⲛ ϩⲓϫⲉⲛ [illegible] ⲛ̀ⲧⲉϥ- [illegible] ⲉ̀ⲃⲟⲗ ⲛ̀ϯⲡⲁⲣⲁⲃⲟⲗⲏ[1] [illegible] ⲛ̀ⲧⲉ [illegible] ϧⲉⲛ [illegible] ϫⲉ ⲁ̀ⲛⲟⲕ ⲡⲉ ⲅⲉⲱⲣ- ⲅⲓⲟⲥ [illegible] ⲉⲓ ϩⲁⲣⲱⲧⲉⲛ ϧⲉⲛ [illegible] ϧⲉⲛ ϯⲟⲩⲛⲟⲩ ϣⲁⲣⲉ ⲛⲟⲩϩⲟⲡⲗⲟⲛ ⲛ̀ⲛⲁϣⲓ ϩⲉⲓ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲛⲟⲩϫⲓϫ ⲟⲩⲟϩ ⲛⲁⲓⲣⲏϯ ϣⲁⲩϣⲁⲓⲣⲓ ⲉ̀ⲣⲱⲟⲩ ⲧⲏⲣⲟⲩ ⲛ̀ⲧⲉϥⲁ̀ⲗⲓ ⲛ̀ⲛⲟⲩϣⲱⲗ ⲁ̀ⲡⲗⲱⲥ ⲛⲁⲣⲉ ⲡⲟ̄ⲥ̄ ϫⲏ ⲛⲉⲙⲁϥ ⲡⲉ ϧⲉⲛ ⲛⲉϥⲛⲟⲓⲧ ⲧⲏⲣⲟⲩ ⲡⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲇⲉ ⲉ̀ⲧⲁϥϫⲱⲕ ⲛ̀ ⲕ̄ ⲛ̀ⲣⲟⲙⲡⲓ ⲉ̀ⲃⲟⲗ ⲁ̀ ⲡⲓⲉ̀ⲡⲁⲣⲭⲟⲥ ϥⲓⲣⲱⲟⲩϣ ⲉ̀ⲣⲟϥ ⲉⲑⲣⲉϥⲓ̀ⲣⲓ ⲛ̀ⲡⲉϥϩⲟⲡ ⲛⲉⲙ ⲧⲉϥϣⲉⲣⲓ ⲟⲩⲟϩ ⲛⲁϥⲉ̀ⲙⲓ ⲁⲛ ⲡⲱ ⲡⲉ ϫⲉ ⲉ̀ⲣⲉ ⲡⲭ̄ⲥ̄ ⲣⲱⲓⲥ ⲉ̀ⲣⲟϥ ⲛⲁϥ ⲛ̀ⲛⲟⲩⲡⲁⲧϣⲉⲗⲉⲧ ⲉϥⲧⲟⲩⲃⲏⲟⲩⲧ ⲛ̀ⲡⲁⲣⲑⲉⲛⲟⲥ ⲟⲩⲟϩ ⲉ̀ⲧⲓ
ıō ⲉϥⲙⲟⲕⲙⲉⲕ ⲛ̀ⲛⲁⲓ ϧⲉⲛ ⲡⲉϥϩⲏⲧ ⲛ̀ϫⲉ ⲡⲓⲉ̀ⲡⲁⲣⲭⲟⲥ ⲉ̀ⲁϥⲛ̀ⲧⲟⲛ ⲛ̀ⲙⲟϥ ϧⲉⲛ ⲡⲟ̄ⲥ̄ ⲁϥⲥⲱϫⲡ ⲛ̀ⲫⲏ ⲉ̀ⲧⲉⲛⲧⲁϥ ⲧⲏⲣϥ ⲙ̀ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲉ ⲟⲩⲟϩ ⲁ̀ ⲫϯ ⲡⲓⲁ̀ⲅⲁⲑⲟⲥ ⲟⲩⲱϣ ⲉ̀ⲥⲱⲕ ϣⲁⲣⲟϥ

1) Read ⲡⲁⲣⲉⲙⲃⲟⲗⲏ.

ⲙ̀ⲡⲁⲓ ⲛⲓϣϯ ⲛ̀ⲇⲏⲛⲁⲧⲟⲥ ⲙ̀ⲡⲁⲓⲣⲏϯ ϩⲓⲛⲁ ⲛ̀ⲧⲉ ⲡⲉϥⲣⲁⲛ ⲉⲑⲟⲩⲁⲃ ϭⲓⲱⲟⲩ ⲛ̀ϧⲣⲏⲓ ⲛ̀ϧⲏⲧϥ ⲟⲩⲟϩ ⲡⲁⲓⲣⲏϯ ⲁϥⲑⲣⲉ ⲡⲁⲓ ⲥⲟϭⲛⲓ ⲫⲁⲓ ⲉⲧⲥⲟⲩⲧⲱⲛ ⲓ̀ ⲉ̀ϫⲉⲛ ⲡⲉϥϩⲏⲧ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲓⲥ ϩⲏⲡⲡⲉ ⲁⲓⲥⲱⲧⲉⲙ ϫⲉ ⲁ̀ ⲇⲁⲇⲓⲁ̀ⲛⲟⲥ ⲡⲟⲩⲣⲟ ⲑⲱⲟⲩϯ ⲛ̀ⲕⲉⲙⲏϣ ⲛ̀ⲛⲟⲩⲣⲟ ⲛⲉⲙⲁϥ ϧⲉⲛ ⲥⲟⲣ ϯⲃⲁⲕⲓ ⲉⲑⲃⲉ ⲛⲓⲑⲱϣ ⲛ̀ⲧⲉ ⲡⲓⲕⲟⲥⲙⲟⲥ ϯⲛⲁⲧⲱⲛⲧ ⲛ̀ⲧⲁϭⲓ ⲛⲏⲓ ⲛ̀ϩⲁⲛⲧⲁⲓⲟ̀ ⲛⲉⲙ ϩⲁⲛⲭⲣⲏⲙⲁ ⲛ̀ⲧⲁϩⲱⲗ ϣⲁⲣⲱⲟⲩ ⲛ̀ⲧⲁⲧⲏⲓⲧⲟⲩ ⲛⲱⲟⲩ ⲟⲩⲟϩ ⲛ̀ⲧⲁⲉⲣⲉ̀ⲧⲓⲛ ⲙ̀ⲙⲱⲟⲩ ⲉⲑⲣⲟⲩⲁⲓⲧ ⲛ̀ⲉ̀ⲡⲁⲣⲭⲟⲥ ⲉ̀ⲫⲙⲁ ⲛ̀ⲛⲁⲓⲟϯ ⲉ̀ⲧⲁⲩⲥⲓⲛⲓ ⲥⲁⲧⲟⲧϥ ⲁϥⲧⲱⲛϥ ⲁϥϭⲓ ⲛ̀ϩⲁⲛⲭⲣⲏⲙⲁ ⲉⲩⲟϣ ⲛⲉⲙ ⲟⲩⲙⲏϣ ⲛ̀ⲧⲁⲓⲟ̀ ⲟⲩⲟϩ ⲁϥⲧⲁⲗⲱⲟⲩ ⲉ̀ⲟⲩϫⲟⲓ ⲛ̀ⲑⲟϥ ⲛⲉⲙ ⲛⲉϥⲉ̀ⲃⲓⲁⲓⲕ ⲟⲩⲟϩ ⲁϥϩⲱⲗ ϣⲁ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲉ̀ⲧⲁϥⲫⲟϩ ⲇⲉ ⲉ̣̀ⲣⲱⲟⲩ ⲛ̀ϫⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲁϥⲭⲱ ⲛ̀ⲛⲉϥⲁ̀- fol. 116. ⲗⲱⲟⲩⲓ̀ ϧⲉⲛ ⲡⲓϫⲟⲓ ⲛⲉⲙ ϯϩⲩⲗⲏ ⲧⲏⲣⲥ ⲟⲩⲟϩ ⲡⲁⲓⲣⲏϯ ⲁϥⲓ̀ ⲉ̀ⲡϣⲱⲓ ⲉ̀ⲑⲣⲉϥⲉⲣⲁ̀ⲡⲁⲛⲧⲁⲛ ⲉ̀ⲛⲓⲟⲩⲣⲱⲟⲩ ⲛ̀ϣⲟⲣⲡ ⲟⲩⲟϩ ⲉ̀ⲧⲁϥⲉⲣⲁ̀ⲡⲁⲛⲧⲁⲛ ⲉ̀ⲇⲁⲇⲓⲁ̀ⲛⲟⲥ ⲡⲓⲁ̀ⲛⲟⲙⲟⲥ ⲟⲩⲟϩ ⲁϥⲛⲁⲩ ⲉ̀ⲛⲓⲓ̈ⲇⲱⲗⲟⲛ ⲙ̀ⲡⲉϥⲙ̀ⲑⲟ ⲉ̀ⲃⲟⲗ ⲉ̀ⲣⲉ ⲛⲓⲣⲱⲙⲓ ⲧⲁⲗⲉ ⲑⲩⲥⲓⲁ̀ ⲛⲱⲟⲩ ⲉ̀ⲡϣⲱⲓ ϧⲉⲛ ⲟⲩⲛⲓϣϯ ⲛ̀ⲥⲡⲟⲩⲇⲏ ⲁϥⲧⲱⲙⲧ ϧⲉⲛ ⲡⲉϥϩⲏⲧ ⲧⲏⲣϥ ⲡⲉ ⲙ̀ⲙⲟⲩⲛⲓϣϯ ⲛ̀ⲛⲁⲩ ⲟⲩⲟϩ ⲡⲉϫⲁϥ ϧⲉⲛ ⲛⲉϥⲙⲉⲩⲓ̀ ϫⲉ ⲟⲩⲉ̀ⲣⲟⲓ ϯⲛⲟⲩ ⲡⲉ ⲉ̀ⲧⲁⲓⲭⲱ ⲛ̀ⲡⲁⲏⲓ ⲛ̀ⲥⲱⲓ ⲛⲉⲙ ⲧⲁⲥⲁⲓⲉ ⲙ̀ⲡⲟⲗⲓⲥ ⲙ̀ⲙⲁⲓⲭ̅ⲣ̅ⲥ̅ ⲑⲁⲓ ⲉ̀ⲧⲟⲩϣⲉⲙϣⲓ ⲛ̀ϧⲏⲧⲥ ⲙ̀ⲡⲟ̅ⲥ̅ ⲛ̀ⲧⲫⲉ ⲛⲉⲙ ⲡⲓⲕⲁϩⲓ ⲙ̀ⲡⲓⲉ̀ϩⲟⲟⲩ ⲛⲉⲙ ⲡⲓⲉ̀ϫⲱⲣϩ ⲛ̀ⲧⲁⲓ̀ ϣⲁ ⲛⲁⲓ ⲡⲁⲣⲁⲛⲟⲙⲟⲥ ⲉⲧϩⲱⲟⲩ ⲛⲁⲓ ⲉ̀ⲧⲁⲩⲭⲱ ⲛ̀ⲥⲱⲟⲩ ⲙ̀ⲡⲟ̅ⲥ̅ ⲁⲩϣⲉⲙϣⲓ ⲙ̀ⲡⲥⲁⲇⲁⲛⲁⲥ ⲓⲉ̀ ⲟⲩ ⲉ̀ⲣⲟⲓ ⲣⲱ ⲡⲉ ϫⲉ ⲛ̀ⲧⲁⲕⲱϯ ⲛ̀ⲥⲁ ⲟⲩⲙⲉⲧⲕⲟⲙⲏⲥ ⲛ̀ⲧⲟⲧⲟⲩ ⲛ̀ⲛⲁⲓ ⲁⲑⲛⲟⲩϯ ⲙ̀ⲡⲁⲣⲁⲛⲟⲙⲟⲥ. Ⲁⲛⲁⲑⲉⲙⲁ ⲛ̀ⲛⲁⲓ ⲡⲁⲣⲁⲛⲟⲙⲟⲥ ⲛⲁⲓ̀ ⲉⲧⲥⲟϥ ⲛⲉⲙ ⲧⲟⲩⲙⲉⲧⲟⲩⲣⲟ

ϫⲉⲃ ϫⲉ ϯⲛⲁϣⲫⲟϩ ⲁⲛ ⲉ̀ⲡϣⲓ ⲛ̀ⲧⲉ ⲡⲉϥⲧⲁⲓⲟ̀ ⲉⲧϭⲟⲥⲓ ⲛⲉⲙ ⲡⲉϥⲁ̀ⲅⲱⲛ ⲉⲧⲥⲟⲧⲡ ⲁⲗⲗⲁ ϯⲉⲣϩⲩⲡⲟⲙⲉⲛⲓⲛ ⲟⲩⲟϩ ϯⲉⲣϩⲉⲗⲡⲓⲥ ⲉ̀ⲡⲟ̅ⲥ̅ ϫⲉ ϥⲛⲁⲟⲩⲱⲣⲡ ⲛⲏⲓ ⲛ̀ⲛⲓⲁⲕⲧⲓⲛ ⲛ̀ⲛⲟⲩⲱⲓⲛⲓ ⲛ̀ⲧⲉ ⲡⲓϫⲱⲣⲓ ⲉ̀ⲧⲉⲙⲙⲁⲩ fol. 109. ⲉ̀ⲑⲣⲟⲩⲉⲣⲟⲩⲱⲓⲛⲓ ⲉ̀ⲡⲁϩⲏⲧ ⲟⲩⲟϩ ⲛ̀ⲧⲟⲩϯⲉⲣⲟⲩⲟⲧ ⲙ̀ⲡⲁⲗⲁⲥ ⲉⲧϫⲟϫⲉⲃ ϩⲓⲛⲁ ⲛ̀ⲧⲁϫⲱ ⲛ̀ϩⲁⲛⲕⲟⲩϫⲓ ϧⲉⲛ ⲡⲉϥⲧⲁⲓⲟ̀ ⲛ̀ⲡⲓⲗⲁⲟⲥ ⲙ̀ⲙⲁⲓⲭ̅ⲣ̅ⲥ̅ ⲕⲉⲧⲟⲓ ⲧϫⲓⲛⲥⲁϫⲓ ⲙ̀ⲡⲧⲁⲓⲟ̀ ⲙ̀ⲡⲁⲓ ϫⲱⲣⲓ ⲫⲁⲓ ⲱ̀ ⲛⲁⲙⲉⲛⲣⲁϯ ϥⲥⲁⲡϣⲱⲓ ⲛ̀ⲙⲉⲩⲓ̀ ⲛⲓⲃⲉⲛ ⲛ̀ⲣⲱⲙⲓ ⲉⲧϩⲓϫⲉⲛ ⲡⲕⲁϩⲓ ⲙⲁⲗⲓⲥⲧⲁ ⲡⲁⲗⲁⲥ ⲉⲧⲑⲉⲃⲓⲏⲟⲩⲧ ⲁ̀ⲛⲟⲕ ⲫⲏ ⲉⲧⲟⲩⲱϣ ⲉ̀ϫⲱ ⲙ̀ⲡⲧⲁⲓⲟ̀ ⲙ̀ⲡⲁⲓ ϫⲱⲣⲓ ⲙ̀ⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲑⲟⲩⲁⲃ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ϥⲉⲣⲛ̀ⲭⲣⲓⲁ̀ ⲛ̀ⲛⲟⲩⲥⲟⲫⲓⲁ̀ ⲉ̀ⲃⲟⲗϩⲓⲧⲉⲛ ⲡⲟ̅ⲥ̅ ⲛⲉⲙ ⲟⲩⲗⲁⲥ ⲛ̀ⲧⲉ ⲛⲁⲧⲫⲉ ⲟⲩⲟϩ ϫⲉ ϩⲓⲛⲁ ⲛ̀ⲧⲉϥϣⲧⲉⲙⲭⲁ ϩⲗⲓ ⲉ̀ⲫⲁϩⲟⲩ ϧⲉⲛ ⲛⲓⲛⲓϣϯ ⲛ̀ⲁ̀ⲅⲱⲛ ⲉⲧϭⲟⲥⲓ ⲛ̀ⲧⲉ ⲡⲓⲁⲑⲗⲏⲧⲏⲥ ⲟⲩⲟϩ ⲛ̀ϫⲱⲣⲓ ⲛ̀ⲅⲉⲛⲛⲉⲟⲥ ⲉ̀ⲧⲉⲙⲙⲁⲩ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛⲁ̀ⲓ ⲉ̀ⲧⲁϥⲧⲁϩⲱⲟⲩ ⲉ̀ⲣⲁⲧⲟⲩ ⲛ̀ⲡⲉⲙⲑⲟ ⲛ̀ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ϧⲉⲛ ⲧⲉϥⲛⲓϣϯ ⲛ̀ϩⲩⲡⲟⲙⲟⲛⲏ ⲛⲉⲙ ⲧⲉϥⲙⲉⲧϫⲱⲣⲓ ⲕⲉⲅⲁⲣ ⲟⲩϣⲟⲩⲧⲁⲓⲟϥ ⲡⲉ ⲉ̀ϩⲣⲏⲓ ϩⲓϫⲉⲛ ⲑⲟⲩⲓ̀ ⲑⲟⲩⲓ̀ ⲛ̀ⲛⲓ ⲙⲉⲧϫⲱⲣⲓ ⲉ̀ⲧⲁϥⲁⲓⲧⲟⲩ ϧⲉⲛ ⲛⲓⲛⲓϣϯ ⲛ̀ϧⲓⲥⲓ ⲛⲉⲙ ⲟⲩⲙⲏϣ ⲛ̀ⲛⲁⲅⲱⲛ ⲉⲩⲟϣ ⲛⲁⲓ ⲉ̀ϣⲱⲡ ⲛ̀ⲧⲉ ⲡⲟ̅ⲥ̅ ϯ ⲙ̀ⲡⲓⲣⲏϯ ⲛⲁⲛ ⲧⲉⲛⲛⲁⲭⲁ ϩⲁⲛⲕⲟⲩϫⲓ ⲛⲱⲧⲉⲛ ⲉ̀ϩⲣⲏⲓ ϯⲛⲟⲩ ⲇⲉⲱⲥ ⲉ̀ⲃⲟⲗ ⲛ̀ϧⲏⲧⲟⲩ ⲁⲩⲓⲥ ϫⲉ ϯⲛⲟⲩ ⲛ̀ⲧⲉⲛⲭⲱ ⲛⲱⲧⲉⲛ ⲉ̀ϧⲣⲏⲓ ⲛ̀ⲛⲏ ⲉ̀ⲧⲁⲛϫⲟⲧⲟⲩ ⲉⲑⲃⲏⲧϥ ⲛ̀ⲑⲟϥ ⲡⲁⲓ ϫⲱⲣⲓ ⲙ̀ⲙⲁⲧⲟⲓ ⲛ̀ⲧⲉ ⲡⲭ̅ⲥ̅

Ⲏ. ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁϣ ϫⲉ ⲛⲁⲓ ⲛⲉ ⲡⲉϥⲛⲁϩϯ ⲉⲧⲥⲟⲩⲧⲱⲛ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲫϯ ⲁϭⲛⲉ ϩⲗⲓ ⲙ̀ⲙⲉⲧϩⲏⲧⲃ ⲧⲉϥϩⲉⲗⲡⲓⲥ ⲉⲧⲧⲁϫⲣⲏⲟⲩⲧ ⲧⲉϥⲁ̀ⲅⲁⲡⲏ ⲛ̀ⲁⲧⲙⲉⲧϣⲟⲃⲓ ⲧⲉϥⲙⲉⲧϣⲉⲛϩⲏⲧ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲛⲉⲙ ⲡⲅⲉⲛⲟⲥ ⲧⲏⲣϥ ⲛ̀ⲧⲉ ϯⲙⲉⲧⲣⲱⲙⲓ ⲧⲉϥⲙⲉⲧⲣⲉⲙⲣⲁⲩϣ

ⲣⲟ ⲛ̀ⲛⲓϧⲓⲥⲓ ⲁⲥⲓⲁⲓ ⲛ̀ⲛⲁϩⲣⲁϥ ⲡⲉ ⲟⲩⲟϩ ⲛ̀ⲧⲉϥϥⲁⲓ ϧⲁ ϩⲱⲃ ⲛⲓⲃⲉⲛ ϧⲉⲛ ⲟⲩⲉⲣⲟⲩⲟⲧ ⲉⲑⲃⲉ ϫⲉ ϣⲁⲣⲉ ⲡⲓⲉⲣⲟⲩⲟⲧ ϣⲱⲡⲓ ⲉ̀ⲣⲟϥ ⲛ̀ϩⲱⲃ ⲛⲓⲃⲉⲛ ϧⲉⲛ ⲟⲩⲣⲁϣⲓ ⲟⲩⲟϩ ⲙ̀ⲡⲁⲣⲉ ϩⲗⲓ ⲛ̀ϩⲱⲃ ϣⲧⲁϩⲛⲟ ⲛ̀ϯⲡⲣⲟϩⲉⲣⲉⲥⲓⲥ ⲉⲧⲥⲟⲩⲧⲱⲛ ⲉⲑⲃⲉ ⲛⲓϧⲓⲥⲓ ⲅⲁⲣ ⲛ̀ⲧⲉ ⲡⲁⲓ ⲙⲁ ⲁⲩⲥⲟⲃϯ ⲛⲁϥ ⲛ̀ⲛⲓⲁ̀ⲅⲁⲑⲟⲛ ⲛ̀ⲧⲉ ⲡⲓⲉ̀ⲱⲛ ⲉⲑⲛⲏⲟⲩ ⲟⲩⲟϩ ⲉⲑⲃⲉ ϯϩⲩⲡⲟⲙⲟⲛⲏ ⲁⲩⲥⲟⲃϯ ⲛⲁϥ ⲙ̀ⲡⲓⲭⲗⲟⲙ ⲛ̀ⲁⲧⲗⲱⲙ ϣⲁ ⲉ̀ⲛⲉϩ ⲛ̀ϩⲣⲏⲓ ϧⲉⲛ ⲛⲓⲫⲏⲟⲩⲓ̀ ⲟⲩⲟϩ ϣⲁ ϯⲛⲟⲩ ⲧⲉⲛⲥⲱⲕ ⲙ̀ⲡⲓⲥⲁϫⲓ ϣⲁ ϯⲛⲟⲩ ⲱ̀ ⲛⲁⲙⲉⲛⲣⲁϯ ϧⲉⲛ ⲡⲓⲡⲣⲟⲟⲓⲙⲓⲟ[ⲛ] ⲛ̀ⲡⲁⲧⲉⲛϫⲱ ⲉ̀ϧⲣⲏⲓ ϣⲁ ϯⲛⲟⲩ ⲛ̀ⲛⲓⲉⲙⲕⲁϩ ⲉⲧⲧⲁⲓⲏⲟⲩⲧ ⲛ̀ϣⲟⲩⲉⲣϣⲫⲏⲣⲓ ⲙ̀ⲙⲱⲟⲩ ⲛ̀ⲧⲉ ⲡⲓϣⲱⲓϫ ⲛ̀ⲣⲉϥϯ ⲉ̀ϫⲉⲛ ϯⲙⲉⲧⲉⲩⲥⲉⲃⲏⲥ ⲡⲓⲁⲑⲗⲏⲧⲏⲥ ⲙ̀ⲙⲁⲣⲧⲩⲣⲟⲥ ⲛ̀ⲧⲉ ⲡⲭ̅ⲥ̅ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ. Ⲁⲩⲓⲥ ϫⲉ ϯⲛⲟⲩ ⲛ̀ⲧⲉⲛϫⲱ ⲉ̀ⲣⲱⲧⲉⲛ ⲛ̀ⲛⲏ ⲉⲧⲁⲛϫⲁⲩ ⲉ̀ϧⲣⲏⲓ ⲛⲉⲙ ⲛⲏ ⲉ̀ⲧⲉⲛⲛⲁϫⲟⲧⲟⲩ ⲟⲛ ⲙⲉⲛⲉⲛⲥⲱⲟⲩ. Ⲁⲥϣⲱⲡⲓ ⲇⲉ ϧⲉⲛ ⲡⲥⲛⲟⲩ ⲛ̀ⲇⲁⲇⲓⲁⲛⲟⲥ ⲡⲓⲛⲓϣϯ ⲛ̀ⲛⲟⲩⲣⲟ ⲛ̀ⲧⲉ ⲛⲓⲡⲉⲣⲥⲏⲥ ϩⲟⲧⲁⲛ ⲇⲉ ⲉ̀ⲧⲁϥϭⲓ ⲙ̀ⲡⲓⲉⲣϣⲓϣⲓ ⲉⲑⲣⲉϥⲁⲙⲟⲛⲓ ⲉ̀ϫⲉⲛ ϯⲟⲓⲕⲟⲩⲙⲉⲛⲏ ⲧⲏⲣⲥ. Ⲟⲩⲟϩ ⲁⲩϫⲟⲥ ⲉⲑⲃⲉ ⲡⲓⲟⲩⲣⲟ ⲛ̀ⲧⲩⲣⲁⲛⲟⲥ ⲉ̀ⲧⲉⲙⲙⲁⲩ ϫⲉ ⲁϥϣⲱⲡⲓ ⲛ̀ⲕⲟⲥⲙⲟⲕⲣⲁⲧⲱⲣ ϩⲓϫⲉⲛ ⲡ̀ⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲁⲗⲗⲁ ⲛⲁϥⲥⲱⲟⲩⲛⲟⲩ ⲁⲛ ⲡⲉ ⲙ̀ⲡⲓⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ ⲙ̀ⲙⲏⲓ ⲫⲏ ⲉⲧϩⲓϫⲉⲛ ⲡⲓⲉⲡⲧⲏⲣϥ ⲫⲏ ⲉ̀ⲧⲁϥϯ ⲛⲁⲛ ⲙ̀ⲡⲁⲓⲉⲣϣⲓϣⲓ ⲛ̀ⲡⲁⲓⲣⲏϯ ⲟⲩⲟϩ ⲉ̀ⲣⲉ ⲫⲛⲓϥⲓ ⲛ̀ⲛⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ϧⲉⲛ ⲛⲉϥϫⲓϫ ⲁⲗⲗⲁ ⲛⲁϥⲥⲱⲟⲩⲛⲟⲩ ⲛ̀ⲑⲟϥ ⲡⲉ ⲛ̀ⲫⲓⲱⲧ ⲛ̀ϯⲕⲁⲕⲓⲁ̀ ⲧⲏⲣⲥ ⲡⲓⲇⲓ̀ⲁⲃⲟⲗⲟⲥ ⲫⲏ ⲉⲧⲉⲣⲫⲑⲟⲛⲓⲛ ⲉ̀ⲡⲉⲛⲅⲉⲛⲟⲥ ⲛ̀ⲥⲛⲟⲩ ⲛⲓⲃⲉⲛ. Ⲫⲁⲓ ⲇⲉ ϧⲉⲛ ⲡϫⲓⲛⲑⲣⲉϥⲛⲁⲩ ⲉ̀ⲡⲓⲛⲁϩⲧ ⲛ̀ⲧⲉ ⲡⲭ̅ⲥ̅ ⲉϥⲛⲏⲟⲩ ⲛ̀ⲛⲁⲗⲓⲁⲓ ⲙ̀ⲙⲏⲛⲓ ϧⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲁϥⲙⲟϩ ⲛ̀ϫⲟϩ ⲙ̀ⲙⲁϣⲱ ⲁϥϩⲱⲗ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡϩⲏⲧ ⲙ̀ⲡⲓⲟⲩⲣⲟ ⲛ̀ⲁ̀ⲥⲉⲃⲏⲥ ⲉ̀ⲧⲉⲙ-

fol. 111. ⲙⲁⲩ ⲇⲁⲇⲓⲁⲛⲟⲥ. ⲫⲏ ⲉ̀ⲧⲉⲙ̀ⲙⲁⲩ ϥϩⲱⲟⲩ ⲙ̀ⲙⲁϣⲱ
ⲉ̀ⲃⲟⲗ ⲟⲩⲇⲉ[1] (sic) ⲡⲕⲁϩⲓ ⲧⲏⲣϥ ⲉ̀ⲁϥϯ ⲉⲛϣⲟⲧ
ⲙ̀ⲡⲉϥϩⲏⲧ ⲙ̀ⲫⲣⲏϯ ⲙ̀ⲫⲁⲣⲁⲱ ⲙ̀ⲡⲓⲥⲛⲟⲩ ⲉ̀ⲁϥⲧⲟⲩ-
ⲛⲟⲥ ⲟⲩⲛⲓϣϯ ⲛ̀ⲇⲓⲱⲅⲙⲟⲥ ⲉ̀ϫⲉⲛ ⲛⲓⲭⲣⲏⲥⲧⲏⲁ̀ⲛⲟⲥ
ⲧⲏⲣⲟⲩ. Ⲟⲩⲟϩ ⲁϥϩⲉⲙⲥⲓ ⲁϥⲥϧⲁⲓ ⲛ̀ⲛⲟⲩⲡⲣⲟⲥ-
ⲧⲁⲅⲙⲁ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ϯⲟⲓⲕⲟⲩⲙⲉⲛⲏ ⲧⲏⲣⲥ ⲟⲩⲟϩ ⲛⲁⲓ
ⲇⲉ ⲛⲏ ⲛⲉ ⲛⲏ ⲉⲧⲥϧⲏⲟⲩⲧ ⲛ̀ϧⲏⲧϥ ϫⲉ ⲉ̀ⲡⲓⲇⲏ ⲁ̀
ⲟⲩϣⲓⲛⲓ ⲫⲟϩ ⲉ̀ⲛⲁⲙⲁϣϫ ϫⲉ ⲫⲏ ⲉ̀ⲧⲁ ⲙⲁⲣⲓⲁ ⲙⲓⲥⲓ
ⲙ̀ⲙⲟϥ ⲛ̀ⲑⲟϥ ⲡⲉ ⲉⲧⲟⲩ[ⲟⲩ]ⲱϣⲧ ⲙ̀ⲙⲟϥ ⲟⲩⲟϩ
ⲡⲓⲁⲡⲟⲗⲗⲱⲛ ⲛⲉⲙ ⲡⲟⲥⲓⲧⲱⲛ ⲛⲉⲙ ⲡⲓⲉⲣⲙⲏⲥ ⲛⲉⲙ
ⲡⲓⲍⲉⲩⲥ ⲛⲉⲙ ϯⲁⲣⲧⲉⲙⲓⲥ ⲛⲉⲙ ⲡⲥⲱϫⲡ ⲛ̀ⲛⲓⲛⲟⲩϯ
ⲥⲉⲟⲩⲱϣⲧ ⲙ̀ⲙⲱⲟⲩ ⲁⲛ ⲫⲏ ⲉ̀ⲧⲁ ⲛⲓⲟⲩⲱ̀ⲛϣ ⲛ̀ⲣⲉϥ-
ϩⲱⲗⲉⲙ ⲟⲩⲟϩ ⲛⲓ[ⲓ]ⲟⲩⲇⲁⲓ ϧⲟⲑⲃⲉϥ ⲛ̀ⲑⲟϥ ⲡⲉ
ⲉⲧⲟⲩ[ⲟⲩ]ⲱϣⲧ ⲙ̀ⲙⲟϥ ⲟⲩⲟϩ ⲉⲩϣⲉⲙϣⲓ ⲙ̀ⲙⲟϥ ⲛ̀ϫⲉ
ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲩⲥⲟⲡ ⲫⲁⲓ ⲡⲉ ⲡⲓⲣⲏϯ ⲉ̀ϯⲥϧⲁⲓ ⲛⲱⲧⲉⲛ
ⲛⲓⲟⲩⲣⲱⲟⲩ ⲧⲏⲣⲟⲩ ⲛ̀ⲧⲉ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲛⲁⲓ ⲉ̀ⲣⲉ
ⲡⲓⲗ̀ⲙⲁϩⲓ ⲛ̀ⲧⲉ ⲧⲁⲙⲉⲧⲟⲩⲣⲟ ⲭⲏ ϩⲓϫⲱⲟⲩ ϫⲉ ϩⲓⲛⲁ
ⲛ̀ⲧⲉⲧⲉⲛⲓ̀ ϣⲁⲣⲟⲓ ⲧⲏⲣⲟⲩ ⲛⲉⲙ ⲛⲉⲧⲉⲛⲙⲏϣ ⲓ̀ⲧⲉ ⲕⲟ-
ⲙⲏⲥ ⲓ̀ⲧⲉ ⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ⲓ̀ⲧⲉ ⲙⲁⲧⲟⲓ ⲓ̀ⲧⲉ ⲑⲣⲓⲃⲟⲩ-
1B. ⲛⲟⲥ ⲓ̀ⲧⲉ ⲡⲁⲅⲁⲛⲟⲥ ϫⲉ ϩⲓⲛⲁ ⲛ̀ⲧⲉⲧⲉⲛⲉ̀ⲙⲓ ϫⲉ ⲟⲩ
ⲡⲉ ⲉ̀ϯⲟⲩⲱϣ ⲉ̀ϣⲉⲛⲑⲏⲛⲟⲩ ⲉ̀ⲣⲟϥ ⲁⲛⲟⲕ ⲟⲩⲟϩ ⲁϥⲟⲩ-
ⲱⲣⲡ ⲛ̀ⲛⲓⲡⲣⲟⲥⲧⲁⲅⲙⲁ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ
ⲟⲩⲟϩ ⲡⲁⲓⲣⲏϯ ⲁⲩⲑⲱⲟⲩϯ ϩⲁⲣⲟϥ ⲛ̀ϫⲉ ⲝ̅ⲑ̅ ⲛ̀ⲛⲟⲩⲣⲟ
ⲛⲏ ⲉⲧⲭⲏ ϧⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲛⲉⲙ ⲫⲙⲏϣ ⲙ̀ⲡⲓ-
ⲟⲩⲁⲓ ⲡⲓⲟⲩⲁⲓ ⲙ̀ⲙⲱⲟⲩ ⲟⲩⲟϩ ⲁⲩⲓ̀ ⲧⲏⲣⲟⲩ ϣⲁⲣⲟϥ
ⲙ̀ⲡϫⲱⲕ ⲛ̀ⲉ̅ ⲛ̀ⲣⲟⲙⲡⲓ ⲉ̀ⲧⲁⲩⲫⲟϩ ⲇⲉ ⲉ̀ⲣⲟϥ ⲁ̀ ⲡⲕⲁϩⲓ
ⲧⲏⲣϥ ϣⲑⲟⲣⲧⲉⲣ ⲉⲑⲃⲉ ⲡⲁϣⲁⲓ ⲛ̀ⲛⲓⲙⲏϣ ⲉⲧⲟϣ
ⲙ̀ⲙⲁϣⲱ ⲟⲩⲟϩ ⲛ̀ⲁⲧϭⲓ̀ⲏⲡⲓ ⲙ̀ⲙⲱⲟⲩ ⲉⲑⲛⲉⲙⲱⲟⲩ

1) Read. ⲉ̀ⲃⲟⲗⲩⲟⲧⲉ.

ⲟⲩⲟϩ ⲉ̀ⲧⲁϥⲛⲁⲩ ⲉ̀ⲣⲱⲟⲩ ⲛ̀ϫⲉ ⲡⲓⲧⲩⲣⲁⲛⲛⲟⲥ ⲉⲧ-
ϩⲱⲟⲩ ⲉ̀ⲧⲉⲙ̀ⲙⲁⲩ ⲁⲩϩⲓⲧⲟⲩ ⲉ̀ⲡⲉⲥⲏⲧ ⲁⲩⲟⲩⲱϣⲧ
ⲙ̀ⲙⲟϥ ⲟⲩⲟϩ ⲁⲩϯ ⲛ̀ⲛⲟⲩⲇⲱⲣⲟⲛ ⲛⲁϥ ⲁϥϭⲓⲥⲓ ⲛ̀ϫⲉ
ⲡⲉϥϩⲏⲧ ⲙ̀ⲙⲁϣⲱ ⲁϥϩⲉⲙϩⲉⲙ ⲙ̀ⲫ̀ⲣⲏϯ ⲛ̀ⲛⲟⲩⲙⲟⲩⲓ̀
ⲟⲩⲟϩ ⲁϥⲉⲣⲁ̀ⲣⲓⲥⲧⲟⲛ ⲛⲉⲙⲱⲟⲩ ⲛ̀ⲱ̄ ⲛ̀ⲉ̀ϩⲟⲟⲩ ⲉ̀ϣ-
ⲧⲉⲙϯϩⲁⲡ ⲉ̀ϩⲗⲓ ⲁⲗⲗⲁ ⲛⲁϥⲉⲣⲁ̀ⲣⲓⲥⲧⲟⲛ ⲙ̀ⲙⲏⲛⲓ
ⲡⲉ ⲟⲩⲟϩ ⲙⲉⲛⲉⲛⲥⲁ ⲡⲓⲱ̄ ⲛ̀ⲉ̀ϩⲟⲟⲩ ⲁϥϩⲉⲙⲥⲓ ϩⲓϫⲉⲛ
ⲡⲓⲃⲏⲙⲁ ⲛ̀ϫⲉ ⲡⲓⲁ̀ⲥⲉⲃⲏⲥ ⲛ̀ⲛⲟⲩⲣⲟ ⲇⲁⲇⲓⲁⲛⲟⲥ
ⲡⲓⲁⲑⲛⲟⲩϯ ⲛ̀ⲁⲧϩⲏⲧ ⲛⲉⲙ ⲡⲓⲕⲉ ⲝ̄ⲑ̄ ⲛⲉⲙⲁϥ ⲟⲩⲟϩ
ⲛⲁⲩⲓ̀ⲣⲓ ⲛ̀ⲱ̄ ⲛ̀ⲛⲟⲩⲣⲟ ⲛ̀ⲁⲑⲛⲟⲩϯ ⲟⲩⲟϩ ⲁϥⲑⲣⲟⲩⲓ̀ⲛⲓ
fol. 112. ⲛⲁϥ ⲛ̀ⲛⲓⲥⲉⲃⲁⲓ ⲧⲏⲣⲟⲩ ⲧⲏⲣⲟⲩ (sic) ⲛ̀ⲃⲁⲥⲁⲛⲓⲥⲧⲏ-
ⲣⲓⲟⲛ ⲛⲉⲙ ϩⲁⲛⲇⲓⲕⲁⲥⲧⲁⲧⲟⲛ ⲛⲉⲙ ϩⲁⲛⲇⲓⲕⲁⲛⲟⲥ ⲛⲉⲙ
ϩⲁⲛⲕⲉⲗⲉⲃⲓⲛ ⲛⲉⲙ ϩⲁⲛⲥⲏϥⲓ ⲛ̀ⲣⲟⲃ̄ ⲛⲉⲙ ϩⲁⲛⲃⲁ-
ϣⲟⲩⲣ ⲛⲉⲙ ϩⲁⲛⲧⲣⲟⲭⲟⲥ ⲛⲉⲙ ϩⲁⲛⲗⲁⲃⲟⲩ ⲛ̀ⲃⲉⲛⲓⲡⲓ
ⲛⲉⲙ ϩⲁⲛⲕⲁⲥⲓⲥ ⲛ̀ϩⲙⲟⲧ ⲛⲉⲙ ϩⲁⲛⲭⲁⲗⲕⲓⲟⲛ ⲛ̀ⲃⲁ-
ⲣⲱⲑ ⲛⲉⲙ ϩⲁⲛⲥⲏϥⲓ ⲛ̀ϫⲟϫⲗⲁⲥ ⲛⲉⲙ ϩⲁⲛϫⲓϫ
ⲛ̀ⲃⲉⲛⲓⲡⲓ ⲉⲩⲟⲩⲱⲧⲉⲛ ⲛ̀ⲛⲓⲕⲁⲥ ⲙ̀ⲙⲱⲟⲩ ⲛⲉⲙ ϩⲁⲛ-
ⲑⲟⲕ ⲛ̀ⲣⲱϥ ⲛ̀ⲃⲁϣⲟⲩⲣ ⲛⲉⲙ ϩⲁⲛⲛⲁⲥⲧⲏⲣⲓⲟⲛ ⲛ̀ⲛⲁⲙ-
ϣⲉ ⲉ̀ⲣⲉ ⲥⲁϧⲟⲩⲛ ⲙ̀ⲙⲱⲟⲩ ⲙⲉϩ ⲛ̀ⲃⲉⲛⲓⲛⲓ ⲉⲩϫⲏⲣ
ⲛⲉⲙ ⲡⲓⲕⲉⲥⲱϫⲡ ⲉⲧⲉ ⲙ̀ⲡⲉⲛϫⲟⲧⲟⲩ ⲧⲏⲣⲟⲩ ⲛⲁⲓ
ⲉ̀ⲛⲁⲩⲥⲉⲃⲧⲱⲧ ⲛ̀ⲧⲟⲧϥ ⲛ̀ⲡⲓⲁ̀ⲥⲉⲃⲏⲥ ϧⲁϫⲉⲛ ⲡⲓⲉ̀ϩⲟⲟⲩ
ⲉ̀ⲧⲉⲙ̀ⲙⲁⲩ ⲟⲩⲟϩ ⲁϥⲉⲣⲁⲛⲁϣ ⲛ̀ϫⲉ ⲡⲓⲧⲩⲣⲁⲛⲛⲟⲥ
ⲛ̀ⲛⲟⲩⲣⲟ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ⲛ̀ⲡⲓⲕⲉ ⲝ̄ⲑ̄ ⲛ̀ⲛⲟⲩⲣⲟ ⲛⲉⲙ
ⲛⲟⲩⲥⲧⲣⲁⲧⲉⲩⲙⲁ ⲧⲏⲣⲟⲩ ϫⲉ ⲉ̀ϣⲱⲡ ⲛ̀ⲧⲉ ⲧⲁϫⲓϫ
ϫⲓⲙⲓ ⲛ̀ⲛⲟⲩⲁⲓ ϧⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲉϥⲟⲓ ⲛ̀ϩⲏⲧⲃ̄
ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲓϣⲉⲙϣⲓ ⲛ̀ⲧⲉ ⲛⲓⲛⲟⲩϯ ⲉ̀ⲧⲁⲛϩⲟⲛϩⲉⲛ
ⲉⲑⲃⲏⲧⲟⲩ ϣⲉ ⲡⲓⲕⲣⲁⲧⲟⲥ ⲛ̀ⲧⲉ ⲧⲁⲙⲉⲧⲟⲩⲣⲟ [ϣⲉ]
ϯⲛⲁⲉⲣⲇⲓⲙⲱⲣⲓⲛ ⲙ̀ⲙⲟϥ ϧⲉⲛ ⲛⲁⲓ ⲧⲏⲣⲟⲩ ⲉⲧϫⲏ
ιδ. ⲉ̀ϧⲣⲏⲓ ⲛ̀ⲡⲁⲉⲙⲑⲟ ⲉ̀ⲃⲟⲗ ⲟⲩⲟϩ ϯⲛⲁϧⲟⲙϧⲉⲙ ⲙ̀ⲡⲓ-
ⲡⲩⲣⲅⲟⲥ ⲛ̀ⲧⲉⲥϫⲱⲥ ⲛ̀ⲧⲟⲩⲁ̀ⲫⲉ ⲟⲩⲟϩ ⲛ̀ⲧⲁⲃⲓⲥⲓ ⲛ̀ⲛⲓ-

ⲥⲏϥⲓ ⲛ̀ⲧⲉⲣⲁⲧⲟⲩ ⲟⲩⲟϩ ⲛ̀ⲧⲁⲓ̀ⲛⲓ ⲛ̀ⲡⲟⲩⲁⲛⲕⲉⲫⲁⲗⲟⲥ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲡⲟⲩϣⲁⲓ ⲛ̀ⲑⲱⲧⲉⲛ ⲇⲉ ϩⲱⲧⲉⲛ ⲱ̀ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲛⲉⲙ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲑⲥⲱⲧⲉⲙ ⲉⲣⲟⲓ ⲙ̀ⲫⲟⲟⲩ ⲙⲁϣⲉ ⲛⲱⲧⲉⲛ ⲧⲏⲣⲟⲩ ⲟⲩⲱϣⲧ ⲛ̀ⲛⲓⲛⲟⲩϯ ⲉⲧⲧⲁⲓⲏ̀ⲟⲩⲧ ϩⲓⲛⲁ ⲛ̀ⲧⲉⲧⲉⲛϭⲓ ⲛ̀ⲛⲟⲩϩⲟⲩⲟ̀ ⲧⲁⲓⲟ̀ ⲉ̀ⲃⲟⲗϩⲓⲧⲟⲧⲥ ⲛ̀ⲧⲁⲙⲉⲧⲟⲩⲣⲟ ⲟⲩⲟϩ ⲛⲏ ⲉⲧⲛⲁⲉⲣⲁⲧⲥⲱⲧⲉⲙ ⲛ̀ⲥⲉⲛⲁϩϯ ⲛ̄[ⲓ]ⲏ̄ⲥ̄ ⲫⲏ ⲉ̀ⲧⲁ ⲛⲓⲓⲟⲩⲇⲁⲓ ⲉⲣⲥⲧⲁⲩⲣⲱⲛⲓⲛ ⲙ̀ⲙⲟϥ ϣⲉ ⲡⲁⲙⲁϩⲓ ⲛ̀ⲧⲉ ⲧⲉⲛⲙⲉⲧⲟⲩⲣⲟ ⲛⲉⲙ ⲡⲓⲭⲗⲟⲙ ⲛ̀ⲧⲉ ⲧⲁⲗⲫⲉ ϫⲉ ϯⲛⲁϩⲱⲣⲡ ⲛ̀ⲛⲁⲥⲓⲑⲃⲁⲓ ⲧⲏⲣⲟⲩ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲡⲟⲩⲥⲛⲟϥ ⲛ̀ⲧⲉ ⲡⲟⲩⲥⲱⲙⲁ ⲛⲉⲙ ⲡⲓⲥⲛⲟϥ ⲛ̀ⲧⲉ ⲛⲟⲩϣⲏⲣⲓ ⲛⲉⲙ ⲛⲟⲩϣⲉⲣⲓ ⲉⲧϩⲟⲗϫ ⲟⲩⲟϩ ⲛ̀ⲧⲁⲱ̀ⲗⲓ ⲛ̀ⲛⲏ ⲉⲧϣⲟⲡ ⲛⲱⲟⲩ ⲧⲏⲣⲟⲩ ⲛ̀ⲧⲁⲣⲱⲕϩ ⲛ̀ⲛⲟⲩⲥⲱⲙⲁ ϧⲉⲛ ⲡⲓⲭⲣⲱⲙ ⲉⲩⲟⲛϧ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲇⲉ ⲛⲉⲙ ⲛⲟⲩⲙⲏϣ ⲁⲩϩⲓⲧⲟⲩ ⲉ̀ϧⲣⲏⲓ ⲧⲏⲣⲟⲩ ⲁⲩⲟⲩⲱϣⲧ ⲛ̀ⲛⲓⲛⲟⲩϯ ⲉⲧⲥⲟϥ ⲟⲩⲟϩ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲧⲙⲏⲛ ⲉ̀ⲫϯ ⲉ̀ⲧⲁⲩⲥⲱⲧⲉⲙ ⲁⲩⲃⲱⲗ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲟⲩϩⲟϯ ⲉⲑⲃⲉ ⲡⲓⲛⲓϣϯ ⲛ̀ⲭⲓⲙⲱⲛ ⲉ̀ⲧⲁϥⲧⲱⲛϥ ⲉ̀ϫⲉⲛ ⲛⲓⲉ̀ⲕⲕⲗⲏⲥⲓⲁ̀ fol. 113. ⲛ̀ⲧⲉ ⲡⲭ̄ⲥ̄ ⲟⲩⲟϩ ⲡⲁⲓⲣⲏϯ ⲁ̀ ⲅ̄ϯ ⲛ̀ⲣⲟⲙⲡⲓ ⲥⲓⲛⲓ ϩⲓϫⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲙ̀ⲡⲉ ϩⲗⲓ ⲙ̀ⲯⲩⲭⲏ ⲉⲣⲧⲟⲗⲙⲁⲛ ⲉ̀ϫⲟⲥ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲣⲱϥ ϫⲉ ⲁⲛⲟⲕ ⲟⲩⲭⲣⲏⲥⲧⲓⲁ̀ⲛⲟⲥ ⲛⲁϥϣⲟⲡ ⲡⲉ ⲛ̀ϫⲉ ⲟⲩⲛⲓϣϯ ⲛ̀ⲉⲙⲕⲁϩ ⲛ̀ϩⲏⲧ ⲉϥⲟϣ ϧⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲙ̀ⲙⲟⲛ ⲫⲏ ⲉⲧⲫⲓⲣⲓ ⲉ̀ⲫⲣⲁⲛ ⲙ̀ⲡⲟ̄ⲥ̄ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲣⲱϥ ⲡⲉ ⲟⲩ ϫⲉ ⲡⲉ ⲉ̀ⲧⲁϥϣⲱⲡⲓ ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲥⲱⲧⲉⲙ ⲛ̀ⲧⲁⲧⲁⲙⲱⲧⲉⲛ ⲉ̀ⲣⲟϥ ⲡⲓⲥⲛⲟⲩ ϫⲉ ⲟⲩⲛ ⲱ̀ ⲛⲁⲙⲉⲛⲣⲁϯ ⲉ̀ⲑⲣⲓⲓ̀ⲛⲓ ⲛⲱⲧⲉⲛ ⲉ̀ⲑⲙⲏϯ ⲙ̀ⲡⲓϣⲟⲩⲧⲁⲓⲟϥ ⲟⲩⲟϩ ⲙ̀ⲛⲁⲅⲱⲛⲓⲥⲧⲏⲥ ⲛ̀ⲧⲉ ⲡⲭ̄ⲥ̄ ⲓⲏ̄ⲥ̄ ⲡⲁⲓ ⲧⲩⲛⲁⲧⲟⲥ (sic) ⲙ̀ⲡⲣⲉϥϭⲣⲟ ⲡⲁⲓ ⲙⲁⲣⲅⲁⲣⲓⲧⲏⲥ ⲙ̀ⲙⲏⲓ ⲛ̀ⲧⲉ ⲫϯ ⲡⲁⲓ ⲇⲁⲩⲓⲇ ⲙ̀ⲃⲉⲣⲓ ⲉ̀ⲧⲁϥϣⲁⲓⲣⲓ ⲉ̀ⲕⲟⲗⲓⲁⲑ ⲉ̀ⲧⲉ ⲡⲓⲇⲓⲁⲃⲟⲗⲟⲥ ⲡⲉ ⲛⲉⲙ ⲛⲉϥⲇⲉⲙⲱⲛ ⲉⲧϩⲱⲟⲩ ⲡⲁⲓ ⲣⲏ ⲛ̀ⲧⲉ ϯⲙⲉⲑ-

ⲛ̀ϫⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲟⲩⲟϩ ⲁϥϣⲱⲡⲓ ⲛ̀ϫⲱⲣⲓ ⲛ̀ⲇⲩⲛⲁⲧⲟⲥ ⲉϥϫⲟⲣ ⲙ̀ⲙⲁϣⲱ ⲡⲉ ϩⲱⲥⲇⲉ ⲛ̀ⲧⲉϥϣⲱⲡⲓ ⲛ̀ⲡⲟⲗⲉⲙⲁⲣⲭⲟⲥ ϧⲉⲛ ⲡⲓⲡⲟⲗⲉⲙⲟⲥ ⲛⲉ ⲙ̀ⲙⲟⲛ ϩⲗⲓ ⲡⲉ ϧⲉⲛ ⲛⲓⲁ̀ⲣⲓⲑⲙⲟⲥ ⲧⲏⲣⲟⲩ ⲡⲉ ⲙ̀ⲙⲁ-
fol. 115. ⲧⲟⲓ ⲉϥⲑⲉⲛⲑⲱⲛⲧ ⲉ̀ⲣⲟϥ ϧⲉⲛ ϯϫⲟⲙ ⲛⲉⲙ ϯⲙⲉⲧⲃⲉⲣⲓ ⲟⲩⲟϩ ⲛⲁⲣⲉ ⲡⲓϩⲙⲟⲧ ⲛ̀ⲧⲉ ⲫϯ ϣⲟⲡ ⲛⲉⲙⲁϥ ⲡⲉ ⲟⲩⲟϩ ⲛⲁϥϯ ⲥⲁⲓ ⲛⲉⲙ ϫⲟⲙ ⲛⲁϥ ⲡⲉ ϩⲱⲥⲇⲉ ⲛⲏ ⲉⲑⲛⲁⲩ ⲉ̀ⲣⲟϥ ⲛ̀ⲧⲟⲩⲉⲣϣⲫⲏⲣⲓ ⲉ̀ϩⲣⲏⲓ ϩⲓϫⲉⲛ ⲧⲉϥϫⲟⲙ ⲛⲉⲙ ⲧⲉϥⲙⲉⲧⲃⲉⲣⲓ ⲟⲩⲟϩ ⲉ̀ϣⲱⲡ ⲛ̀ⲧⲉϥϩⲱⲗ ⲉ̀ⲡⲓⲡⲟⲗⲉⲙⲟⲥ ⲛⲁϥⲟⲓ ⲛ̀ϩⲟϯ ⲡⲉ ⲛ̀ⲛⲏ ⲉⲑⲛⲁⲩ ⲉ̀ⲣⲟϥ ⲛⲉⲙ ⲛⲏ ⲉⲑϯⲟⲩⲃⲏϥ ⲟⲩⲟϩ ϣⲁⲣⲉ ⲡⲉϥϩⲑⲟ ϩⲱⲗ ⲉ̀ϧⲟⲩⲛ ⲡⲉ ⲙ̀ⲡⲉⲙⲑⲟ ⲉ̀ⲃⲟⲗ ⲛ̀ϯⲡⲁⲣⲁⲃⲟⲗⲏ[1] (sic) ⲛ̀ⲧⲉ ⲛⲉϥϫⲁϫⲓ ⲉ̀ⲣⲉ ⲧⲉϥⲥⲏϥⲓ ⲑⲟⲕⲉⲙ ϧⲉⲛ ⲧⲉϥϫⲓϫ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ⲛⲱⲟⲩ ϫⲉ ⲁ̀ⲛⲟⲕ ⲡⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲓⲙⲉⲗⲓⲧⲱⲛ ⲓⲥ ϩⲏⲡⲡⲉ ⲁⲓ̀ ϩⲁⲣⲱⲧⲉⲛ ϧⲉⲛ ⲟⲩϫⲱⲛⲧ ⲟⲩⲟϩ ϧⲉⲛ ϯⲟⲩⲛⲟⲩ ϣⲁⲣⲉ ⲛⲟⲩϩⲟⲡⲗⲟⲛ ⲙ̀ⲙⲓϣⲓ ϩⲉⲓ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲛⲟⲩϫⲓϫ ⲟⲩⲟϩ ⲡⲁⲓⲣⲏϯ ϣⲁϥϣⲁⲓⲣⲓ ⲉ̀ⲣⲱⲟⲩ ⲧⲏⲣⲟⲩ ⲛ̀ⲧⲉϥⲱ̀ⲗⲓ ⲛ̀ⲛⲟⲩϣⲱⲗ ⲁ̀ⲡⲗⲱⲥ ⲛⲁⲣⲉ ⲡⲟ̅ⲥ̅ ⲭⲏ ⲛⲉⲙⲁϥ ⲡⲉ ϧⲉⲛ ⲛⲉϥⲙⲱⲓⲧ ⲧⲏⲣⲟⲩ ⲡⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲇⲉ ⲉ̀ⲧⲁϥϫⲱⲕ ⲛ̀ ⲕ̅ ⲛ̀ⲣⲟⲙⲡⲓ ⲉ̀ⲃⲟⲗ ⲁ̀ ⲡⲓⲉ̀ⲡⲁⲣⲭⲟⲥ ϥⲓⲣⲱⲟⲩϣ ⲉ̀ⲣⲟϥ ⲉⲑⲣⲉϥⲓ̀ⲣⲓ ⲛ̀ⲡⲉϥϩⲟⲡ ⲛⲉⲙ ⲧⲉϥϣⲉⲣⲓ ⲟⲩⲟϩ ⲛⲁϥⲉ̀ⲙⲓ ⲁⲛ ⲣⲱ ⲡⲉ ϫⲉ ⲉ̀ⲣⲉ ⲡⲭ̅ⲥ̅ ⲣⲱⲓⲥ ⲉ̀ⲣⲟϥ ⲛⲁϥ ⲛ̀ⲛⲟⲩⲡⲁⲧϣⲉⲗⲉⲧ ⲉϥⲧⲟⲩⲃⲏⲟⲩⲧ ⲛ̀ⲡⲁⲣⲑⲉⲛⲟⲥ ⲟⲩⲟϩ ⲉ̀ⲧⲓ
ⲓ̅ⲑ̅. ⲉϥⲙⲟⲕⲙⲉⲕ ⲛ̀ⲛⲁⲓ ϧⲉⲛ ⲡⲉϥϩⲏⲧ ⲛ̀ϫⲉ ⲡⲓⲉ̀ⲡⲁⲣⲭⲟⲥ ⲉ̀ⲁϥⲙ̀ⲧⲟⲛ ⲙ̀ⲙⲟϥ ϧⲉⲛ ⲡⲟ̅ⲥ̅ ⲁϥⲥⲱϫⲡ ⲙ̀ⲫⲏ ⲉ̀ⲧⲉⲛⲧⲁϥ ⲧⲏⲣϥ ⲙ̀ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲉ ⲟⲩⲟϩ ⲁ̀ ⲫϯ ⲡⲓⲁ̀ⲅⲁⲑⲟⲥ ⲟⲩⲱϣ ⲉ̀ⲥⲱⲕ ϣⲁⲣⲟϥ

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1) Read ⲡⲁⲣⲉⲙⲃⲟⲗⲏ.

ⲛ̀ⲧⲉ ⲧⲁⲙⲁⲩ ⲛⲉⲙ ⲛⲁⲥⲛⲏⲟⲩ ⲉ̀ⲙⲓ ⲉ̀ⲡⲁϣⲓⲛⲓ ⲛ̀ⲧⲟⲩⲉⲛ ⲡⲟⲩⲙⲟⲩ ⲛⲱⲟⲩ ⲙ̀ⲙⲁⲩⲁⲧⲟⲩ Ⲁⲗⲗⲁ ϭⲓ ⲛⲱⲧⲉⲛ ⲛ̀ⲛⲟⲩⲙⲉⲧⲣⲉⲙϩⲉ ⲟⲩⲟϩ ⲁ̀ⲗⲓⲟⲩⲓ̀ ⲛⲱⲧⲉⲛ ⲛ̀ⲅ̅ϯ ⲛ̀ⲗⲓⲧⲣⲁ ⲛ̀ⲛⲟⲩⲃ ⲛ̀ⲫⲟⲩⲁⲓ ⲫⲟⲩⲁⲓ ⲙ̀ⲙⲱⲧⲉⲛ ⲛⲉⲙ ⲓ̀ ⲛ̀ⲥⲧⲟⲗⲏ ⲟⲩⲟϩ ⲙⲁϣⲉ ⲛⲱⲧⲉⲛ ⲉ̀ⲡⲓⲙⲱⲓⲧ ⲉ̀ⲣⲉⲧⲉⲛⲟⲩⲁϣϥ ϧⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲭⲱⲣⲓⲥ ⲧⲁⲡⲟⲗⲓⲥ ⲙ̀ⲙⲁⲩⲁⲧⲥ ⲟⲩⲟϩ ⲉ̀ϣⲱⲡ ⲛ̀ⲧⲉⲧⲉⲛⲱⲛϧ ⲛ̀ⲧⲉⲧⲉⲛⲥⲱⲧⲉⲙ ϫⲉ ⲁⲓⲙⲟⲩ ⲁ̀ⲣⲓ ϯⲁⲅⲁⲡⲏ ⲉⲑⲃⲉ ⲡⲟ̅ⲥ̅ ⲛ̀ⲧⲉⲧⲉⲛⲕⲱⲥ ⲙ̀ⲡⲁⲥⲱⲙⲁ ⲟⲩⲟϩ ⲛ̀ⲧⲉⲧⲉⲛⲟ̀ⲗϥ ⲉ̀ⲧⲁⲡⲟⲗⲓⲥ ⲛⲁⲓ ⲇⲉ ⲉ̀ⲧⲁⲩⲥⲱⲧⲉⲙ ⲉ̀ⲣⲱⲟⲩ ⲛ̀ϫⲉ ⲛⲓⲁ̀ⲗⲱⲟⲩⲓ̀ ⲛ̀ⲧⲉ ⲡⲓⲛⲁ[ⲓ]ⲁⲧϥ ⲅⲉⲱⲣⲅⲓⲟϩ ⲟⲩⲟϩ ⲁⲩⲣⲓⲙⲓ ⲛ̀ⲛⲟⲩⲛⲓϣϯ ⲛ̀ⲛⲁⲩ ⲙⲉⲛⲉⲛⲥⲱⲥ ⲁⲩ̇ϣⲉⲡⲧⲟⲧϥ ⲟⲩⲁⲓ ⲇⲉ ⲉ̀ⲃⲟⲗ ⲛ̀ϧⲏⲧⲟⲩ ⲙ̀ⲡⲉϥⲧⲁⲥⲑⲟϥ ⲉ̀ϯⲟⲥⲡⲟⲗⲓⲥ ϣⲁⲧⲉ ⲫⲏ ⲉⲑⲟⲩⲁⲃ ϫⲱⲕ ⲉ̀ⲃⲟⲗ ⲅ̅ ⲇⲉ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲡⲓⲁ̀ⲗⲱⲟⲩⲓ̀ ⲁⲩϩⲉⲙⲥⲓ ⲛⲉⲙ ⲫⲏ ⲉⲑⲟⲩⲁⲃ ϧⲉⲛ ⲥⲟⲣ ϯⲃⲁⲕⲓ ⲉ̀ⲑⲣⲟⲩⲉⲣⲑⲉⲟ̀ⲣⲓⲛ ⲛ̀ⲡⲉϥⲁ̀ⲅⲱⲛ ⲟⲩⲟϩ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲇⲉ ⲁϥⲥⲱⲣ ⲉ̀ⲃⲟⲗ ⲛ̀ⲛⲓⲭⲣⲏⲙⲁ ⲉⲧⲟϣ ⲉ̀ⲧⲁϥⲉ̀ⲛⲟⲩ ⲛ̀ⲛⲓϩⲏⲕⲓ ⲛⲉⲙ ⲛⲓϫⲱⲃ ⲛⲉⲙ ⲛⲓⲧⲁⲓⲟ̀ ⲉ̀ⲧⲁϥⲉ̀ⲛⲟⲩ ⲛ̀ⲛⲓⲟⲩⲣⲱⲟⲩ ⲁϥⲥⲟⲣⲟⲩ ⲉ̀ⲃⲟⲗ ⲧⲏⲣⲟⲩ ⲛ̀ⲛⲏⲉ̀ⲧⲉⲣϧⲁⲓ̀ⲉ̀ ϣⲁ ⲉ̀ϩⲣⲏⲓ ⲉ̀ⲛⲉϥⲕⲉϩⲃⲱⲥ ⲙ̀ⲙⲓⲛ ⲙ̀ⲙⲟϥ ⲁϥⲧⲏⲓⲧⲟⲩ ⲛ̀ⲛⲏ ⲉⲧⲃⲏϣ ⲟⲩⲟϩ ⲁϥϥⲟϫϥ ⲉ̀ⲑⲙⲏϯ ⲛ̀ⲛⲓⲁ̀ⲥⲉⲃⲏⲥ ⲙ̀ⲛⲟⲩⲣⲱⲟⲩ ⲁϥⲱϣ ⲉ̀ⲃⲟⲗ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲁ̀ⲛⲟⲕ ⲟⲩⲭⲣⲏⲥⲧⲏⲁⲛⲟⲥ ⲙ̀ⲡⲁⲣⲣⲏⲥⲓⲁ̀ ⲟⲩⲟϩ ϯⲉⲣϩⲟϯ ⲁⲛ ϧⲁⲧϩⲏ ⲛ̀ⲛⲉⲧⲉⲛ ⲁⲡⲟⲛⲓⲁ̀ ⲱ̀ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲛ̀ⲧⲉ ⲡϭⲓⲛ̀ϫⲟⲛⲥ ⲛⲉⲧⲉⲛⲛⲟⲩϯ ⲅⲁⲣ ϩⲁⲛⲇⲉⲙⲱⲛ ⲛⲉ ⲛⲓⲛⲟⲩϯ ⲅⲁⲣ ⲉ̀ⲧⲉⲙⲡⲟⲩⲑⲁⲙⲓⲟ̀ ⲛ̀ⲧⲫⲉ ⲛⲉⲙ ⲡⲓⲕⲁϩⲓ ⲙⲁⲣⲟⲩⲧⲁⲕⲟ ⲉ̀ⲃⲟⲗ ⲥⲁⲡⲉⲥⲏⲧ ⲛ̀ⲧⲫⲉ ⲧⲏⲣⲥ ⲛⲉⲙ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲧⲟⲩ[ⲟⲩ]ⲱϣⲧ ⲙ̀ⲙⲱⲟⲩ ⲉ̀ⲣⲉ ⲭⲏ ⲉ̀ⲣⲱⲟⲩ ⲣⲱⲟⲩ Ⲉⲧⲁϥϫⲟⲩϣⲧ ⲇⲉ ⲉ̀ϧⲟⲩⲛ ⲉ̀ϫⲱϥ ⲛ̀ϫⲉ ⲡⲓⲇⲣⲁⲕⲱⲛ ⲛ̀ⲧⲉ ⲫⲙⲟⲩ ⲛ̀ⲑⲟϥ

ⲇⲁⲇⲓⲁ̀ⲛⲟⲥ ⲡⲓⲁ̀ⲛⲟⲙⲟⲥ ⲉ̀ⲧⲁϥⲛⲁⲩ ⲉ̀ⲣⲟϥ ⲉϥϫⲏⲛ
ϧⲉⲛ ⲡⲉϥⲥⲱⲙⲁ ⲉϥⲥⲁⲓⲱⲟⲩ ϧⲉⲛ ⲡⲉϥϩⲟ ⲙ̀ⲫⲣⲏϯ
ⲙ̀ⲡⲓⲛⲓ ⲙ̀ⲡⲓⲟϩ ϧⲉⲛ ⲡⲉϥⲟⲩⲱⲓⲛⲓ ⲟⲩⲟϩ ⲛⲁϥⲥⲉⲗ-
ⲥⲱⲗ ⲧⲏⲣϥ ⲡⲉ ϧⲉⲛ ⲡⲉϥⲥⲙⲟⲛⲧ ⲡⲉ ⲙ̀ⲫⲣⲏϯ
ⲛ̀ⲛⲟⲩⲁ̀ⲗⲁⲃⲁⲥⲧⲣⲟⲛ ⲛ̀ⲁⲛⲁⲙⲏⲓ ⲛ̀ⲕⲁⲑⲁⲣⲟⲥ ⲉϥⲧⲟⲩ
ⲃⲏⲟⲩⲧ ⲟⲩⲟϩ ⲁϥⲉ̀ⲙⲓ ϧⲉⲛ ϯⲟⲩⲛⲟⲩ ϫⲉ ⲟⲩⲉⲩⲅⲉⲛⲏⲥ
ⲡⲉ ⲟⲩⲟϩ ⲛ̀ϣⲏⲣⲓ ⲛ̀ⲧⲉ ⲛⲓⲉ̀ⲡⲁⲣⲭⲟⲥ ⲉⲧϭⲟⲥⲓ ⲟⲩⲟϩ
ⲁϥⲧⲱⲛϥ ϧⲉⲛ ⲧⲟⲩⲛⲟⲩ ⲁϥⲟ̀ϩⲓ ⲉ̀ⲣⲁⲧϥ ϧⲉⲛ ⲟⲩ-
fol. 118. ⲧⲱⲙⲧ ⲟⲩⲟϩ ⲛⲁϥⲟⲓ ⲛ̀ϣⲫⲏⲣⲓ ⲛ̀ⲧⲉϥⲙⲉⲧⲃⲉⲣⲓ ⲛⲉⲙ
ⲧⲉϥϭⲓⲛⲉⲣⲟⲩⲱ ⲉⲧϩⲟⲗϫ ⲁϥⲉⲣⲟⲩⲱ ⲡⲉϫⲁϥ ⲛⲁϥ
ϫⲉ ⲁ̀ⲛⲟⲛ ⲧⲏⲣⲉⲛ ⲧⲉⲛϣⲟⲡ ϩⲓϫⲉⲛ ⲡⲕⲁϩⲓ ⲉⲛⲙⲉϩ
ⲉ̀ⲃⲟⲗϧⲉⲛ ⲡⲉⲑⲛⲁⲛⲉϥ ⲛⲓⲃⲉⲛ ⲛ̀ⲧⲉ ⲛⲓⲛⲟⲩϯ ⲟⲩⲟϩ
ⲧⲉⲛϣⲟⲡ ⲛⲱⲟⲩ ⲙ̀ⲙⲉⲛⲣⲓⲧ ⲙ̀ⲙⲁϣⲱ ⲟⲩⲟϩ ⲓⲥ ϩⲏⲡⲡⲉ
ⲛ̀ⲑⲟⲕ ϩⲱⲕ ⲕⲏⲡ ⲉ̀ⲣⲟⲛ ϧⲉⲛ ⲡⲓⲧⲁⲓⲟ̀ ⲛⲉⲙ ϯⲙⲉⲧ-
ⲛⲓϣϯ ⲟⲩⲟϩ ⲕⲭⲟⲩⲟⲛϩ[1] ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲡⲉⲕⲥⲙⲟⲛⲧ
ⲉⲑⲛⲁⲛⲉϥ ϫⲉ ⲛ̀ⲑⲟⲕ ⲟⲩⲛⲓϣϯ ⲉϥⲧⲁⲓⲏⲟⲩⲧ ⲙ̀ⲙⲁϣⲱ
ⲟⲩⲟϩ ⲁ̀ⲣⲓⲉ̀ⲙⲓ ⲛⲁⲕ ϯⲛⲟⲩ ⲱ ⲡⲓⲙⲉⲛⲣⲓⲧ ⲫⲁⲓ ⲉ̀ⲧⲁⲓ-
ⲙⲉⲛⲣⲉ ⲡⲥⲁⲓ ⲛ̀ⲧⲉ ⲡⲉϥϩⲟ ϫⲉ ⲓⲥ ⲅ̅ϯ ⲛ̀ⲣⲟⲙⲡⲓ ⲙ̀ⲫⲟⲟⲩ
ⲓⲥϫⲉⲛ ⲉ̀ⲧⲁⲓϩⲉⲙⲥⲓ ϧⲉⲛ ⲡⲁⲓ ⲙⲁ ⲁⲛⲟⲕ. ⲛⲉⲙ ⲡⲁⲓ
ⲝ̅ⲑ̅ ⲛ̀ⲛⲟⲩⲣⲟ ⲛⲁⲓ ⲉ̀ⲧⲁⲓⲑⲟⲩⲱⲧⲟⲩ ⲉ̀ⲃⲟⲗ ϧⲉⲛ
ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲟⲩⲟϩ ⲙ̀ⲡⲉⲛⲥⲱⲧⲉⲙ ⲛ̀ⲕⲉⲥⲙⲏ
ⲙ̀ⲡⲁⲓⲣⲏϯ ϧⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲓⲥ ⲅ̅ϯ ⲛ̀ⲣⲟⲙⲡⲓ.
ϫⲉ ⲭⲣⲏⲥⲧⲏⲁⲛⲟⲥ ⲉ̀ⲃⲏⲗ ⲉ̀ϯⲛⲟⲩ ⲉⲑⲃⲉ ⲫⲁⲓ ⲁⲓⲉ̀ⲙⲓ
ϧⲉⲛ ⲡⲁϩⲏⲧ ϫⲉ ⲛ̀ⲑⲟⲕ ⲟⲩⲛⲓϣϯ ⲉⲧⲧⲁⲓⲏⲟⲩⲧ ⲟⲩⲟϩ
ⲕϫⲟⲣ ϧⲉⲛ ⲧⲉⲕϫⲟⲙ ⲛⲉⲙ ⲡⲁϣⲁⲓ ⲛ̀ⲧⲉ ⲛⲉⲕⲭⲣⲏⲙⲁ
ⲗⲟⲓⲡⲟⲛ ⲙ̀ⲡⲉⲥⲉⲣⲙⲉⲗⲓⲛ ⲛⲁⲕ ϧⲁ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲟⲩⲇⲉ
ⲛⲓⲙⲏϣ ⲉⲧⲕⲱϯ ⲉ̀ⲣⲱⲟⲩ ϯⲛⲟⲩ ϫⲉ ⲙⲁⲣⲉ ⲡⲓϩⲱⲃ
ⲟⲩⲱⲛϩ ⲛⲁⲕ ⲉ̀ⲃⲟⲗ ⲱ̀ ⲫⲏ ⲉⲧⲧⲁⲓⲏⲟⲩⲧ ϫⲉ ⲁ̀ⲛⲟⲛ

[1]) Sic; read ⲕⲟⲩⲟⲛϩ.

ⲛ̀ⲓⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲫⲁⲓ ⲛ̀ⲑⲟⲕ ⲉ̀ⲧⲉⲕⲙⲟⲩϯ ⲉ̀ⲣⲟϥ ⲛⲁⲕ ⲛ̀ⲛⲟⲩϯ ϫⲉⲭⲁⲥ ⲛ̀ⲧⲉⲕⲧⲁⲙⲟⲓ ⲉ̀ⲡⲉⲕⲣⲁⲛ ⲛⲉⲙ ⲫⲣⲁⲛ ⲛ̀ⲛⲉⲕⲓⲟϯ ⲛⲉⲙ ⲫⲣⲁⲛ ⲛ̀ⲧⲉⲕⲡⲟⲗⲓⲥ ⲓ̀ⲉ ϫⲉ ⲥⲉⲟⲛϧ ⲛ̀ϫⲉ ⲛⲏ ⲉ̀ⲧⲉⲛⲟⲩⲏⲕ[1] ⲓ̀ⲉ ⲟⲩⲟⲛ ⲥⲟⲛ ⲓ̀ⲉ ⲥⲱⲛⲓ ϣⲟⲡ ⲛⲁⲕ ⲓ̀ⲉ ⲉⲕϣⲓⲛⲓ ⲛ̀ⲥⲁⲟⲩ ⲓ̀ⲉ ⲉ̀ⲧⲁⲕⲓ̀ ⲉ̀ⲧⲁⲓ ⲡⲟⲗⲓⲥ ⲉⲑⲃⲉ ⲟⲩ ⲛ̀ϩⲱⲃ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲇⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉ̀ⲧⲁⲩⲧⲁⲣⲕⲟϥ ⲉ̀ⲫⲣⲁⲛ ⲙ̀ⲡⲭ̅ⲥ̅ ⲁϥⲟⲩⲱⲛϩ ⲉ̀ⲣⲱⲟⲩ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲉ̀ⲡⲓⲇⲏ ⲁ̀ⲣⲉⲧⲉⲛⲧⲁⲣⲕⲟⲓ ⲉ̀ⲫⲣⲁⲛ ⲙ̀ⲡⲁⲛⲟⲩϯ ⲙ̀ⲙⲟⲛ ϣϫⲟⲙ ⲙ̀ⲙⲟⲓ ⲛ̀ⲧⲁϩⲉⲡ ϩⲗⲓ ⲉ̀ⲣⲱⲧⲉⲛ ⲔⲈ. ⲁⲛⲟⲕ ⲟⲩⲭⲣⲏⲥⲧⲏⲁⲛⲟⲥ ⲙ̀ϣⲏⲣⲓ ⲛ̀ ⲭⲣⲏⲥⲧⲏⲁ̀ⲛⲟⲥ ⲙ̀ⲡⲉ ϩⲗⲓ ⲛ̀ϫⲣⲟϫ ⲛ̀ⲧⲏⲓ ϣⲉⲙϣⲓ ⲛ̀ⲛⲓⲓⲇⲱⲗⲟⲛ ⲉ̀ⲛⲉϩ ϩⲟⲗⲱⲥ ⲟⲩⲟϩ ⲡⲁⲓ̀ⲱⲧ ⲡⲉ ⲁⲛⲁⲥⲧⲁⲥⲓⲟⲥ ⲡⲓⲉ̀ⲡⲁⲣⲭⲟⲥ ⲛ̀ⲧⲉ ⲙⲉⲗⲓⲧⲓⲛⲏ ⲡϣⲏⲣⲓ ϩⲱϥ ⲡⲉ ⲛ̀ⲓⲱⲁⲛⲛⲏⲥ ⲡⲓⲛⲓϣϯ ⲛ̀ⲉ̀ⲡⲁⲣⲭⲟⲥ ⲛ̀ⲧⲉ ⲧⲕⲁⲡⲡⲁⲧⲟⲕⲓⲁ̀ ⲗⲟⲓⲡⲟⲛ ⲉ̀ⲧⲁ ⲡⲟⲩⲣⲟ ⲛⲁⲩ ⲉⲑⲙⲉⲧϫⲱⲣⲓ ⲛ̀ⲡⲁⲓ̀ⲱⲧ ⲁⲛⲁⲥⲧⲁⲥⲓⲟⲥ ⲁϥⲉⲣⲉ̀ⲧⲓⲛ ⲙ̀ⲙⲟϥ ϩⲓⲧⲉⲛ ⲛ̀ⲡⲉϥⲓⲱⲧ ⲓⲱⲁⲛⲛⲏⲥ ⲡⲓⲉ̀ⲡⲁⲣⲭⲟⲥ ⲛ̀ⲧⲉ ϯⲕⲁⲡⲡⲁⲧⲟⲕⲓⲁ̀ ⲁϥϧⲟⲕϥ ⲛ̀ⲉ̀ⲡⲁⲣⲭⲟⲥ ϩⲓϫⲉⲛ ⲙⲉⲗⲓⲧⲏⲛⲏ ⲛⲉⲙ ϯⲡⲁⲗⲓⲥⲧⲓⲛⲏ ⲧⲏⲣⲥ ⲛ̀ⲭⲱⲣⲁ ⲉ̀ⲛⲁϥⲭⲏ ⲅⲁⲣ ⲡⲉ ϧⲉⲛ ⲕ̅ⲉ̅ ⲛ̀ⲣⲟⲙⲡⲓ ⲛ̀ϫⲉ ⲁⲛⲁⲥⲧⲁⲥⲓⲟⲥ ⲡⲁⲓ̀ⲱⲧ ⲉ̀ⲧⲁϥϭⲓ ⲛ̀ϯⲙⲉⲧⲉⲡⲁⲣⲭⲟⲥ ⲟⲩⲟϩ ⲁ̀ ⲡⲟⲩⲣⲟ ϯ ⲛⲁϥ ⲛ̀ ⲅ̅ ⲛ̀ϣⲟ ⲛⲙⲁⲧⲟⲓ ⲉⲩϧⲏⲕ ⲉ̀ⲡⲉϥⲛⲟⲩⲙⲉⲣⲟⲛ ⲡⲉ ϧⲉⲛ ⲡϫⲓⲛⲑⲣⲉϥⲁ̀ⲙⲁϩⲓ ⲇⲉ ϩⲓϫⲉⲛ ϯⲡⲁⲗⲓⲥⲧⲓⲛⲏ ⲧⲏⲣⲥ ⲛ̀ⲭⲱⲣⲁ ⲟⲩⲟϩ ⲁϥϣⲓⲛⲓ ϩⲓⲧⲉⲛ ⲛⲓⲛⲓϣϯ ⲛ̀ⲧⲉ ϯⲡⲟⲗⲓⲥ ⲛ̀ⲥⲁ ⲟⲩⲥϩⲓⲙⲓ ⲉⲥⲧⲁⲓⲏⲟⲩⲧ ⲕⲁⲧⲁ ⲡⲧⲁⲓⲟ̀ ⲛ̀ⲛⲓⲙⲉⲗⲓⲧⲱⲛ ⲉⲧⲥⲟⲧⲡ ϩⲓⲛⲁ ⲛ̀ⲧⲉϥⲟⲗⲥ ⲛⲁϥ ϧⲉⲛ ⲟⲩⲅⲁⲙⲟⲥ ⲛ̀ⲥⲉⲙⲛⲟⲛ ⲟⲩⲟϩ ⲡⲁⲓⲣⲏϯ ⲁⲩϯⲥⲟϭⲛⲓ ⲛⲁϥ ⲉⲩϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲡⲉⲛⲟ̅ⲥ̅ ⲙ̀ⲙⲟⲛ ϧⲉⲛ ⲧⲁⲓ ⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ ⲉⲥⲉⲣⲡⲣⲉⲡⲓ ⲛ̀ⲡⲉ-

[1] Read ⲉⲧⲉⲛⲟⲩⲕ.

ⲁ̀ⲛⲟⲕ ⲟⲩⲭⲣⲏⲥⲧⲏⲁ̀ⲛⲟⲥ ⲛ̀ⲡⲁⲣⲣⲏⲥⲓⲁ̀ ⲉⲓⲛⲁϩϯ ⲉ̀ⲡⲁⲟ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅. ⲫⲏ ⲉⲧⲉϩⲛⲱⲧⲉⲛ ⲁ̀ⲣⲓⲧϥ ⲛⲏⲓ Ⲛⲓⲟⲩⲣⲱⲟⲩ ⲇⲉ ⲉ̀ⲧⲁⲩⲥⲱⲧⲉⲙ ⲉ̀ⲃⲟⲗϩⲓⲧⲟⲧϥ ϫⲉ ⲟⲩⲙⲉⲗⲓⲧⲱⲛ ⲡⲉ ⲛ̀ⲕⲁⲡⲁⲧⲟⲕⲟⲥ ⲟⲩⲟϩ ϫⲉ ⲡϣⲏⲣⲓ ⲡⲉ ⲛ̀ⲡⲓⲛⲓϣϯ ⲛ̀ⲉ̀ⲡⲁⲣⲭⲟⲥ ⲥⲁⲧⲟⲧⲟⲩ ⲁⲩⲉⲛϩⲟⲩⲣ ⲡⲉϫⲱⲟⲩ ⲛⲁϥ ϧⲉⲛ ϩⲁⲛⲥⲁϫⲓ ⲛ̀ⲕⲟⲗⲁⲕⲓⲁ̀ ϫⲉ ⲡⲓϧⲉⲗϣⲓⲣⲓ ⲁⲛⲉ̀ⲙⲓ ⲟⲩⲛ ⲉ̀ⲡⲉⲕⲧⲁⲓⲟ̀ ⲛⲉⲙ ⲑⲙⲉⲧⲉⲩⲅⲉⲛⲏⲥ ⲛ̀ⲛⲉⲕⲓⲟϯ ϯⲛⲟⲩ ϫⲉ ⲁ̀ⲙⲟⲩ ⲥⲱⲧⲉⲙ ⲛ̀ⲥⲱⲛ ⲟⲩⲟϩ ⲙⲁⲣⲉ ⲡⲉⲛⲥⲟϭⲛⲓ ⲣⲁⲛⲁⲕ ⲁ̀ⲣⲓϣⲟⲩϣⲱⲟⲩϣⲓ ⲛ̀ⲛⲓⲛⲟⲩϯ ⲛ̀ⲣⲉϥϭⲣⲟ ϩⲓⲛⲁ ⲛ̀ⲧⲉⲕϭⲓ ⲉ̀ⲃⲟⲗ ϩⲓⲧⲟⲧⲟⲩ ⲟⲩⲙⲟⲛⲟⲛ ⲛ̀ⲑⲙⲉⲧⲉⲡⲁⲣⲭⲟⲥ ⲛ̀ⲛⲉⲕⲓⲟϯ ⲁⲗⲗⲁ ⲧⲉⲛⲛⲁⲁⲓⲧ ⲕ ⲛ̀ϩⲩⲅⲟⲩⲙⲉⲛⲟⲥ ϩⲓϫⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲉⲩⲥⲟⲡ ⲟⲩⲟϩ ⲙⲉⲛⲉⲛⲥⲁ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲛ̀ⲑⲟⲕ ⲡⲉ ϩⲓⲛⲁ ⲛⲏ ⲉ̀ⲧⲉⲕⲟⲩⲁϣⲟⲩ ⲛ̀ⲧⲉⲕϧⲟⲕⲟⲩ ⲛ̀ⲕⲟⲙⲏⲥ ϧⲉⲛ ⲛⲓⲉ̀ⲡⲁⲣⲭⲓⲁ ⲧⲏⲣⲟⲩ ⲛ̀ⲧⲉ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲟⲩⲟϩ ⲛ̀ⲧⲟⲩϣⲱⲡⲓ ⲛ̀ϫⲉ ⲛⲓϩⲩⲅⲉⲙⲱⲛ ⲛⲉⲙ ⲛⲓϩⲩⲅⲟⲩⲙⲉⲛⲟⲥ ⲛⲉⲙ ⲛⲓⲇⲟⲩⲍ ϧⲁ ⲡⲉⲕⲁ̀ⲙⲁϩⲓ ϧⲉⲛ ⲙⲁⲓ ⲛⲓⲃⲉⲛ Ⲁϥⲉⲣⲟⲩⲱ̀ ⲛ̀ϫⲉ ⲡⲓⲑⲙⲏⲓ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ϥϩⲱⲟⲩ ⲙ̀ⲙⲁϣⲱ ⲛ̀ϫⲉ ⲡⲁⲓ ⲥⲟϭⲛⲓ ⲛ̀ⲧⲱⲧⲉⲛ ⲫⲁⲓ ⲉⲧϭⲓ ⲉ̀ⲡⲧⲁⲕⲟ ⲛⲉⲙⲱⲧⲉⲛ ⲡⲗⲏⲛ ⲙⲁⲧⲁⲙⲟⲓ ⲱ̀ ⲛⲓⲁ̀ⲛⲟⲙⲟⲥ ϫⲉ ⲛⲓⲙ ⲛ̀ⲛⲟⲩϯ ⲛ̀ⲧⲱⲧⲉⲛ ⲉ̀ⲣⲉⲧⲉⲛⲟⲩⲱϣ ⲉ̀ⲑⲣⲓϣⲱⲧ fol. 122. ⲛⲁϥ ⲟⲩⲟϩ ⲁϥⲉⲣⲟⲩⲱ̀ ⲛ̀ϫⲉ ⲇⲁⲇⲓⲁ̀ⲛⲟⲥ ϫⲉ ⲉⲛⲟⲩⲱϣ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉ̀ⲑⲣⲉⲕϣⲱⲧ ⲛ̀ⲡⲓⲁⲡⲟⲗⲗⲱⲛ ⲫⲏ ⲉ̀ⲧⲁϥⲓ̀ϣⲓ ⲛ̀ⲧⲫⲉ Ⲁϥⲉⲣⲟⲩⲱ̀ ⲛ̀ϫⲉ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ϫⲉ ⲓⲥϫⲉ ⲡⲓⲁⲡⲟⲗⲗⲱⲛ ⲡⲉ ⲉ̀ⲧⲁϥⲓ̀ϣⲓ ⲛ̀ⲧⲫⲉ ⲱ ⲡⲟⲩⲣⲟ ⲓⲉ̀ ⲕⲁⲗⲱⲥ ⲁⲕⲙⲟⲩϯ ⲉ̀ⲣⲟϥ ϫⲉ ⲛⲟⲩϯ ⲟⲩⲟϩ ⲓⲥϫⲉ ⲡⲟⲥⲓⲧⲱⲛ ⲡⲉ ⲉ̀ⲧⲁϥⲧⲁϫⲣⲟ ⲙ̀ⲡⲓⲕⲁϩⲓ ⲓⲉ̀ ⲡⲁⲓ ⲕⲉⲟⲩⲁⲓ ⲟⲩⲛⲟⲩϯ ⲟⲛ ⲡⲉ̀ ⲕϣⲓⲡⲓ ⲁⲛ ⲱ̀ ⲡⲓⲁⲑⲛⲟⲩϯ ⲉⲧⲥⲟϥ ⲡⲓⲇⲣⲁⲕⲱⲛ ⲉⲧϧⲉⲛ ⲫⲛⲟⲩⲛ ⲉⲕⲙⲟⲩϯ ⲉ̀ ⲧⲁⲓ ⲑⲟⲩⲱⲧ ⲛ̀ⲇⲉⲙⲱⲛ ⲉⲧϭⲁϧⲉⲙ ϫⲉ ⲛⲟⲩϯ Ⲁⲛⲟⲕ ⲇⲉ ⲉⲑⲃⲏⲧⲕ ⲁⲛ

ⲥⲁϫⲉ ⲉⲑⲃⲉ ⲛⲉⲕⲕⲉⲟⲩⲣⲱⲟⲩ ⲛ̀ⲁⲑⲛⲟⲩϯ ⲉⲑϩⲉⲙⲥⲓ ⲛⲉⲙⲁⲕ ⲁⲗⲗⲁ ⲉⲑⲃⲉ ⲛⲁⲓ ⲙⲏϣ ⲉⲧⲟϩⲓ ⲉⲣⲁⲧⲟⲩ ϯⲛⲁⲫⲓⲣⲓ ⲉⲑⲃⲉ ϩⲁⲛⲟⲩⲟⲛ ϧⲉⲛ ⲛⲓⲁ̀ⲅⲓⲟⲥ ⲉⲕⲑⲟⲛⲑⲉⲛ ⲙ̀ⲡⲁⲡⲟⲗⲗⲱⲛ ⲙ̀ⲙⲓⲙ ⲱ̀ ⲡⲟⲩⲣⲟ ⲉⲕⲑⲟⲛⲑⲉⲛ ⲙ̀ⲙⲟϥ ⲉ̀ⲡⲓⲛⲓϣϯ ⲡⲉⲧⲣⲟⲥ ⲡⲁⲛϫⲱϫ ⲛ̀ⲛⲓⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲫⲏ ⲉ̀ⲧⲁⲩϯ ⲛⲁϥ ⲛ̀ⲛⲓϣⲟϣⲧ ⲛ̀ⲧⲉ ⲧⲙⲉⲧⲟⲩⲣⲟ ⲛ̀ⲛⲓⲫⲏⲟⲩⲓ̀ ⲓⲉ̀ ⲉⲕⲑⲟⲛⲑⲉⲛ ⲉ̀ⲡⲓⲛⲓϣϯ ⲉ̀ⲏⲗⲓⲁⲥ ⲡⲑⲉⲥⲃⲩⲧⲏⲥ ⲫⲁⲓ ⲉ̀ⲧⲁϥϣⲱⲡⲓ ⲙ̀ⲛⲟⲩⲁⲅⲅⲉⲗⲟⲥ ϩⲓϫⲉⲛ ⲡⲕⲁϩⲓ ⲟⲩⲟϩ ⲁⲩⲟ̀ⲗϥ ⲉ̀ⲧⲫⲉ ϧⲉⲛ ϩⲁⲛϩⲁⲣⲙⲁ ⲛ̀ⲭⲣⲱⲙ ϩⲁⲣⲁ ⲙ̀ⲑⲟϥ ⲡⲉ ⲉⲧⲥⲟⲧⲡ ϣⲁⲛ ⲡⲟⲥⲓⲧⲱⲛ ⲡⲉ ⲡⲙⲁⲅⲟⲥ ⲉⲧⲥⲟϥ ⲓⲉ̀ ⲥⲙⲁⲣⲁⲕⲧⲟⲥ ⲉⲧⲥⲟϥ ⲫⲏ ⲉ̀ⲧⲁϥⲉⲣϩⲓⲕ ⲉ̀ⲡⲓⲭⲣⲱⲙ ⲉ̀ⲁϥϣⲱⲡⲓ ⲛⲉⲙ ⲛⲏ ⲉⲧⲥⲟϥ ⲑⲏ ⲉ̀ⲧⲟⲩⲙⲟⲩϯ ⲉ̀ⲣⲟⲥ ϫⲉ ϯⲙⲉⲧⲓⲁ̀ ⲟⲩⲟϩ ⲁⲥⲛⲓⲥⲓ ⲛ̀ⲥⲁⲣⲁⲫⲓⲛ ⲙ̀ⲡⲣⲉϥϯ ϧⲉⲛ ⲫⲓⲟⲙ ⲛⲁⲓ ⲇⲉ ⲉⲑⲃⲉ ⲛⲟⲩⲉϩⲃⲏⲟⲩⲓ̀ ⲉⲧϩⲱⲟⲩ ⲁⲩϩⲓⲧⲟⲩ ⲉ̀ⲡϣⲱⲕ ⲙ̀ⲫⲓⲟⲙ ⲱⲩ ⲡⲉ ⲉ̀ⲧⲉⲕⲙⲉⲩⲓ̀ ⲉ̀ⲣⲟϥ ⲱ̀ ⲡⲟⲩⲣⲟ ⲓⲉⲍⲁⲃⲉⲗ ⲑⲏ ⲉ̀ⲧⲁⲥϧⲱⲧⲉⲃ ⲛ̀ⲛⲓⲡⲣⲟⲫⲏⲧⲏⲥ ϣⲁ ⲙⲁⲣⲓⲁ ϯⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲧϭⲟⲥⲓ ⲑⲁⲓ ⲉ̀ⲧⲁⲥⲙⲓⲥⲓ ⲛⲁⲛ ⲙ̀ⲡⲉⲛⲟ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ϭⲓϣⲓⲡⲓ ⲛⲁⲕ ϯⲛⲟⲩ ⲱ̀ ⲡⲓⲁ̀ⲧⲕⲁϯ ϫⲉ ϩⲁⲛⲇⲉⲙⲱⲛ ⲛⲉ ⲛⲉⲕⲛⲟⲩϯ ⲉⲧϭⲁϧⲉⲙ ⲟⲩⲟϩ ⲉⲧⲥⲟϥ ⲉ̀ⲧⲁϥⲥⲱⲧⲉⲙ ⲇⲉ ⲉ̀ⲛⲁⲛ[1] ⲛ̀ϫⲉ ⲇⲁⲇⲓⲁ̀ⲛⲟⲥ ⲡⲟⲩⲣⲟ ⲁϥⲙⲟϩ ⲛ̀ϫⲱⲛⲧ ⲙ̀ⲙⲁϣⲱ ⲟⲩⲟϩ ⲁϥⲉⲣⲕⲉⲗⲉⲩⲓ̀ⲛ ⲉ̀ⲑⲣⲟⲩⲃⲁϣϥ ⲉ̀ⲃⲟⲗ ⲛ̀ⲛⲉϥⲉϩⲃⲱⲥ ⲛⲁⲓ ⲉⲧⲧⲟⲓ ϩⲓⲱⲧϥ ⲟⲩⲟϩ ⲁϥⲑⲣⲟⲩϧⲟⲕϥ ⲛ̀ⲛⲟⲩⲡⲉⲣⲓⲥⲱⲙⲁ ϩⲓϫⲉⲛ ⲧⲉϥϯⲡⲓ ⲟⲩⲟϩ ⲁϥⲑⲣⲟⲩⲗⲁϣϥ ⲉ̀ⲡⲓⲉ̀ⲣⲙⲉⲧⲁⲣⲓⲟⲛ ⲛ̀ⲧⲟⲩϩⲱⲕⲓ ⲙ̀ⲙⲟϥ ϣⲁⲧⲉ ⲛⲉϥⲕⲁⲥ ϥⲱϫⲓ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲡⲉϥⲥⲱⲙⲁ ⲟⲩⲟϩ ⲛⲁϥⲭⲏ ⲡⲉ ϧⲉⲛ ⲕ̅ⲍ̅ ⲛ̀ⲣⲟⲙⲡⲓ ⲡⲉ ⲛⲉⲙ ⲅ̅ ⲛ̀ⲁ̀ⲃⲟⲧ ⲛⲉ ⲥⲟⲩⲁⲓ ⲛ̀ⲫⲁⲣ-

1) Sic; read. ⲉ̀ⲛⲁⲓ.

ⲙⲟⲩⲑⲓ ⲡⲉ ⲡⲓϣⲟⲣⲡ ⲛ̀ⲉ̀ϩⲟⲟⲩ ⲉ̀ⲧⲁⲩⲉⲣⲃⲁⲥⲁⲛⲓⲍⲓⲛ ⲙ̀ⲡⲓⲑⲙⲏⲓ ⲛ̀ϧⲏⲧϥ ⲟⲩⲟϩ ⲛⲁⲣⲉ ⲡⲉϥⲥⲱⲙⲁ ⲉⲑⲟⲩⲁⲃ fol. 123. [ⲟⲩ]ⲟϣⲉⲙ ϧⲉⲛ ⲟⲩⲥⲛⲟϥ ⲡⲉ Ⲛⲁϥⲗⲙⲟⲛⲓ ⲛ̀ⲧⲟⲧϥ ⲛ̀ϫⲉ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ϧⲉⲛ ⲛⲁⲓ ⲉⲣϧⲟⲧ ⲉⲧϭⲟⲥⲓ ⲙ̀ⲡⲁⲓⲣⲏϯ ⲡⲁⲗⲓⲛ ⲟⲛ ⲁϥⲑⲣϯⲟⲩ ⲛ̀ⲛⲟⲩⲑⲱⲟⲩⲓ̀ ⲛ̀ⲃⲉⲛⲓⲡⲓ ⲉ̀ⲛⲉϥϭⲁⲗⲁⲩϫ ⲁϥⲑⲣⲟⲩϩⲱⲧϥ ⲛ̀ⲛⲉϥϭⲁⲗⲁⲩϫ ⲉ̀ⲛⲓⲓ̀ϥⲧ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲓⲑⲱⲟⲩⲓ̀ ⲟⲩⲟϩ ⲛⲁⲣⲉ ⲡⲉϥⲥⲛⲟϥ ⲥⲉⲕ ϧⲁϯ ⲡⲉ ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲛⲟⲩⲙⲱⲟⲩ ⲡⲁⲗⲓⲛ ⲟⲛ ⲛⲁϥⲑⲣⲟⲩϩⲓⲧϥ ϩⲓϫⲉⲛ ⲡⲉϥⲥⲟⲓ ⲁϥⲑⲣⲟⲩϩⲓⲟⲩⲓ̀ ⲉ̀ϫⲉⲛ ⲧⲉϥⲛⲉϫⲓ ⲛ̀ⲭ̅ ⲛ̀ⲕⲟⲩⲫⲟⲥ ϣⲁⲧⲉ ⲧⲉϥⲛⲉϫⲓ ⲫⲱϧ ⲟⲩⲟϩ ⲛⲏ ⲉⲧⲥⲁϧⲟ̀ⲩⲛ ⲙ̀ⲙⲟϥ ⲫⲱⲛ ⲉ̀ⲃⲟⲗ ϩⲓϫⲉⲛ ⲡⲕⲁϩⲓ ⲟⲩⲟϩ ⲁϥⲑⲣⲟⲩϩⲓⲟⲩⲓ̀ ϩⲓϫⲉⲛ ⲧⲉϥⲁ̀ⲫⲉ ϧⲉⲛ ϩⲁⲛⲕⲟⲩⲫⲟⲥ ⲛ̀ⲃⲉⲛⲓⲡⲓ ⲟⲩⲟϩ ⲉ̀ⲣⲉ ϩⲁⲛⲁ̀ⲫⲉ ⲧⲟⲓ ⲉ̀ⲣⲱⲟⲩ ϣⲁⲧⲉ ⲡⲉϥⲁ̀ⲛⲕⲉⲫⲁⲗⲟⲥ ϣⲟⲩⲟ̀ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲡⲉϥϣⲁⲓ ⲉϥⲟⲩⲟⲃϣ ⲙ̀ⲫⲣⲏϯ ⲙ̀ⲡⲓⲉⲣⲱϯ ⲟⲩⲟϩ ⲛⲁϥⲱⲟⲩ ⲛ̀ϩⲏⲧ ⲡⲉ ϧⲉⲛ ⲛⲁⲓ ⲧⲏⲣⲟⲩ ⲉⲑⲃⲉ ϫⲉ ⲛⲁⲣⲉ ⲡⲭ̅ⲥ̅ ⲧⲁϫⲣⲟ ⲛ̀ⲧⲉϥⲯⲩⲭⲏ ⲛ̀ϩⲣⲏⲓ ⲛ̀ϧⲏⲧϥ ⲡⲉ ⲟⲩⲟϩ ⲡⲁⲗⲓⲛ ⲟⲛ ⲁϥⲑⲣⲟⲩⲓ̀ⲛⲓ ⲛ̀ϩⲁⲛⲑⲟⲕ ⲛ̀ⲃⲉⲛⲓⲡⲓ ⲟⲩⲟϩ ⲛⲁⲩⲟⲓ ⲛ̀ⲣⲱϥ (sic) ⲛ̀ⲃⲁϣⲟⲩⲣ ⲟⲩⲟϩ ⲁϥⲑⲣⲟⲩⲉⲣ ⲡⲉϥⲥⲱⲙⲁ ⲛ̀ⲫⲱϧ ⲫⲱϧ ⲛ̀ϧⲏⲧⲟⲩ ⲟⲩⲟϩ ⲁϥⲟⲩⲁϩⲥⲁϩⲛⲓ ⲉ̀ⲑⲣⲟⲩⲓ̀ⲛⲓ ⲛ̀ⲛⲟⲩϩⲙⲟⲩ ⲛⲉⲙ ⲟⲩϩⲉⲙϫ ⲛ̀ⲛⲁⲡⲁⲥ ⲟⲩⲟϩ ⲛ̀ⲥⲉⲫⲟⲛⲟⲩ ϩⲓϫⲉⲛ ⲛⲉϥⲉⲣϧⲟⲧ ⲟⲩⲟϩ ⲁϥⲑⲣⲟⲩϧⲓϯ ⲙ̀ⲡⲉϥⲥⲱⲙⲁ ϧⲉⲛ ⲛⲓⲧⲱⲓⲥⲓ ⲛ̀ϥⲱⲓ ϣⲁⲧⲉ ⲛⲉϥⲕⲁⲥ ϥⲱϫⲓ ϩⲉⲓ ϩⲓϫⲉⲛ ⲡⲕⲁϩⲓ ⲛ̀ⲕⲟⲩϫⲓ ⲕⲟⲩϫⲓ Ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲇⲉ ⲁϥⲭⲁⲧⲟⲧϥ ⲉ̀ⲃⲟⲗ ⲡⲉ ⲉ̀ⲫⲙⲟⲩ ⲁⲗⲗⲁ ⲛⲁⲣⲉ ⲡ̅ⲟ̅ⲥ̅ ⲧⲁϫⲣⲟ ⲙ̀ⲡⲉϥⲡ̅ⲛ̅ⲁ̅ ⲛ̀ϧⲏⲧϥ ⲡⲉ ⲟⲩⲟϩ ⲁϥⲑⲣⲟⲩϣⲧⲟϥ ϩⲓϫⲉⲛ ⲟⲩϭⲗⲟϫ ⲛ̀ϣⲉ ⲁϥⲑⲣⲟⲩϩⲱⲧϥ ⲛ̀ ⲕ̅ ⲛ̀ⲓϥⲧ ⲉ̀ⲡⲉϥⲥⲱⲙⲁ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲓϭⲗⲟϫ ⲛ̀ϣⲉ ⲟⲩⲟϩ ⲁϥⲑⲣⲟⲩϥⲁⲓ ⲙ̀ⲙⲟϥ ⲉϥⲟⲓ ⲛ̀ⲁⲧⲉ̀ⲙⲓ ⲟⲩⲟϩ ⲛ̀ⲥⲉⲟ̀ⲗϥ ⲉ̀ⲡⲓϣⲧⲉⲕⲟ ⲟⲩⲟϩ

ⲛⲁⲓⲡⲉ ⲛⲓⲙⲏⲓⲛⲓ ⲡⲉ ϧⲉⲛ ⲛⲏ ⲉⲧⲉ̀ϩⲓ ⲉ̀ⲣⲁⲧⲟⲩ ⲙ̀ⲡⲉ̀ⲙⲑⲟ ⲉⲧⲉⲙ̀ⲙⲁⲩ ⲉⲧϩⲓⲙⲓ ⲉⲑⲃⲉ ⲛⲓⲁⲓ ⲛ̀ⲧⲉ ⲧⲉϥⲙⲉⲧⲙⲁⲓⲛⲟⲩϯ ⲛⲉⲙ ⲧⲉϥⲙⲉⲧⲙⲉⲣⲓ ⲉⲩⲟϩ ⲛⲁⲩϫⲱ ⲙ̀ⲙⲟⲥ ⲙ̀ⲡⲉϥⲉ̀ϣⲏⲣⲓ ⲡⲉ ϫⲉ ⲱ ⲛⲉⲙ ⲑⲏⲉⲧⲥⲁⲓⲉ̀ ⲛ̀ⲧⲁⲓ ⲁ̀ⲗⲟⲩ ⲙ̀ⲙⲉⲗⲉⲧⲏⲥ ⲛⲉⲙ ⲡⲉⲩⲣⲉϥϣⲉⲙϣⲓ ⲙ̀ⲡⲉϥⲥⲱⲙⲁ ⲉⲧⲧⲁⲓⲏⲟⲩⲧ ⲉ̀ⲧⲁ ⲛⲁⲓ ⲡⲁⲣⲁⲛⲟⲙⲟⲥ ⲧⲁⲕⲟϥ ⲛ̀ⲧⲁⲓ ⲣⲏϯ ϧⲉⲛ ⲛⲁⲓ ⲃⲁⲥⲁⲛⲟⲥ ⲉⲧϧⲟⲥⲓ ⲙ̀ⲙⲁⲓ ⲣⲏϯ ⲉ̀ⲧⲁⲩⲉ̀ⲛⲟⲩ ⲉ̀ϫⲱϥ ϧⲉⲛ ⲛⲁⲓ ⲉ̀ⲝⲟⲣⲟⲥ ⲟⲩⲟϩ ⲉ̀ⲧⲁⲩϩⲓⲟⲩⲓ̀ ⲉ̀ⲃⲟⲩⲣⲓⲕ ⲛⲁⲩϫⲱ ⲙ̀ⲙⲟⲥ ⲡⲉ ⲙ̀ⲙⲟⲩϩⲓⲟⲙⲓ ⲛⲉⲙ ⲛⲟⲩϣⲏⲣⲓ ϫⲉ ⲁ̀ⲡⲓⲁⲅⲓⲟⲥ ⲁⲙⲟⲩ ϧⲉⲛ ⲛⲉⲛⲃⲁⲗ ⲙ̀ⲫⲟⲟⲩ ⲙ̀ⲙⲁϩ ⲙ̀ⲡⲟϯ ⲛⲉⲙ ⲁϥϣ ⲛ̀ⲥⲏⲟⲩ ⲥⲭⲉⲇⲉⲟⲛ[1] ⲁⲣⲉ ϯⲃⲁⲕⲓ ⲧⲏⲣⲥ ⲫⲱⲣϣ ⲉ̀ⲣⲟϥ ⲡⲉ ⲙ̀ⲡⲓⲉ̀ϫⲱⲣϩ ⲧⲏⲣϥ ⲉⲧⲉⲙ̀ⲙⲁⲩ. Ⲁ̅ⲥϣⲱⲡⲓ ⲇⲉ ϧⲉⲛ ⲧⲫⲁϣⲓ ⲙ̀ⲡⲓⲉ̀ϫⲱⲣϩ· ⲁϥⲟⲩⲟⲛϩϥ ⲉ̀ⲣⲟϥ ϧⲉⲛ ⲡⲓⲙⲧⲉⲕⲟ ⲛ̀ϫⲉ
ⲓⲁ ⲟⲩⲁⲅⲅⲉⲗⲟⲥ ⲛ̀ⲛⲟⲩⲱⲓⲛⲓ ⲟⲩⲟϩ ⲟⲩⲛⲓϣϯ ⲙ̀ⲙⲟⲛⲟⲙⲉⲛ ⲁϥϣⲱⲡⲓ ϩⲱⲥⲇⲉ ⲛ̀ⲧⲉ ϯⲃⲁⲕⲓ ⲕⲓⲙ ϣⲁ ⲛⲉⲥⲥⲉⲛϯ ⲟⲩⲟϩ ⲓⲥ ⲡⲟ̅ⲥ̅ ⲁϥⲓ̀ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲓⲙⲧⲉⲕⲟ ⲛⲉⲙ ϩⲁⲛⲛⲁⲛⲑⲃⲁ[2] ⲛ̀ⲁⲅⲅⲉⲗⲟⲥ ⲉⲩⲟⲩⲁⲃ ⲛ̀ⲧⲁϥ ⲟⲩⲟϩ ⲁ̀ ⲡⲓⲙⲁ ⲧⲏⲣϥ ⲙⲟϩ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲟⲩⲥⲑⲟⲓⲛⲟⲩϥⲓ ⲉⲧⲥⲟⲧⲡ ⲙ̀ⲙⲁϣⲱ ⲟⲩⲟϩ ⲁ̀ ⲡⲟ̅ⲥ̅ ⲙⲟⲩϯ ⲉ̀ⲣⲟϥ ⲙ̀ⲡⲁⲓⲣⲏϯ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲡⲁⲙⲉⲛⲣⲓⲧ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲧⲱⲛⲕ ⲉ̀ⲡϣⲱⲓ ⲉⲕⲉⲛⲕⲟⲧ ⲟⲩⲟϩ ⲉⲕⲟⲩⲟϫ ⲙ̀ⲙⲟⲛ ϩⲗⲓ ⲛ̀ⲧⲁⲕⲟ ϣⲟⲡ ⲙ̀ⲙⲟⲕ ϧⲉⲛ ϯⲟⲩⲛⲟⲩ ⲁϥϥⲟϫϥ ⲉ̀ⲡϣⲱⲓ ⲙ̀ⲙⲟⲛ ϩⲗⲓ ⲛ̀ⲛⲉⲙⲕⲁϩ ϣⲟⲡ ϧⲉⲛ ⲡⲉϥⲥⲱⲙⲁ ⲉ̀ⲡⲧⲏⲣϥ ⲁⲗⲗⲁ ⲛⲁϥⲟⲓ ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲛⲟⲩⲁⲓ ⲉ̀ⲧⲁϥⲧⲱⲛϥ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲟⲩⲁ̀ⲣⲓⲥⲧⲟⲛ ⲛ̀ⲛⲟⲩⲣⲟ ⲟⲩⲟϩ ⲉ̀ⲧⲁϥϩⲓⲧϥ ⲉ̀ⲡⲉⲥⲏⲧ ⲁϥⲟⲩⲱϣⲧ ⲙ̀ⲡⲟ̅ⲥ̅ ⲡⲁⲓⲣⲏϯ ⲁϥⲁⲙⲟⲛⲓ

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1) Sic; read. ⲥⲭⲉⲇⲟⲛ(?)

2) Sic; read ϩⲁⲛⲁⲛⲁⲛⲑⲃⲁ.

ⲙ̀ⲙⲟϥ ⲁϥⲧⲟⲩⲛⲟⲥϥ[1] ⲟⲩⲟϩ ⲁϥⲉⲣⲁⲥⲡⲁⲍⲉⲥⲑⲉ ⲙ̀ⲙⲟϥ ⲟⲩⲟϩ ⲁϥϩⲱⲟⲩⲓ̀ ⲛ̀ⲧⲉϥϫⲓϫ ϩⲓϫⲉⲛ ⲡⲉϥⲥⲱⲙⲁ ⲧⲏⲣϥ ⲁϥⲙⲁϩϥ ⲛ̀ϫⲟⲙ ⲟⲩⲟϩ ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ϫⲉⲙ ⲛⲟⲙϯ ⲟⲩⲟϩ ϭⲣⲟⲙ̀ⲙⲟⲕ ⲡⲁⲙⲉⲛⲣⲓⲧ ⲁ̀ⲛⲟⲕ ϯϣⲟⲡ ⲛⲉⲙⲁⲕ ϣⲁⲧⲉⲕϯϣⲓⲡⲓ ⲛ̀ⲛⲁⲓ ⲟⲩⲣⲱⲟⲩ ⲛ̀ⲁⲛⲟⲙⲟⲥ ϯⲱⲣⲕ ⲙ̀ⲙⲟⲓ ⲙ̀ⲙⲓⲛ ⲙ̀ⲙⲟⲓ ⲱ̀ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲁⲙⲉⲛⲣⲓⲧ ϫⲉ ⲙ̀ⲫⲣⲏϯ ⲙ̀ⲡⲉ ⲟⲩⲟⲛ ⲧⲱⲛϥ ϧⲉⲛ ⲛⲓⲙⲓⲥⲓ ⲛ̀ⲧⲉ ⲛⲓϩⲓⲟ̀ⲙⲓ ⲉ̀ⲛⲁⲗⲁϥ ⲉ̀ⲓⲱⲁⲛⲛⲏⲥ ⲡⲓⲣⲉϥϯⲱⲙⲥ ⲡⲁⲓⲣⲏϯ ⲛⲉ ⲟⲩⲟⲛ ϣⲱⲡⲓ ϧⲉⲛ ⲛⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲉϥⲑⲉⲛⲑⲱⲛⲧ ⲉ̀ⲣⲟⲕ ⲟⲩⲟϩ ⲛⲉ ⲟⲩⲟⲛ ϣⲱⲡⲓ ⲉϥⲟ̀ⲛⲓ ⲙ̀ⲙⲟⲕ ϣⲁ ⲉ̀ⲛⲉϩ ⲓⲥ ϩⲏⲡⲡⲉ ⲭⲛⲁⲉⲣⲍ̅ ⲛ̀ⲣⲟⲙⲡⲓ ⲉⲩⲉⲣⲃⲁⲥⲁⲛⲓⲍⲓⲛ ⲙ̀ⲙⲟⲕ ⲛ̀ϫⲉ ⲡⲁⲓ ⲟ̅ ⲛ̀ⲛⲟⲩⲣⲟ ⲛ̀ⲁⲛⲟⲙⲟⲥ ⲭⲛⲁⲉⲣ ϩⲁⲛⲙⲏϣ ⲛ̀ϫⲟⲙ ⲟⲩⲟϩ ⲭⲛⲁⲙⲟⲩ ⲛ̀ ⲅ̅ ⲛ̀ⲥⲟⲡ ⲟⲩⲟϩ ϯⲛⲁⲧⲟⲩⲛⲟⲥⲕ ⲟⲩⲟϩ ϧⲉⲛ ⲡⲓⲙⲁϩⲍ̅ ⲛ̀ⲥⲟⲡ ϯⲛⲏⲟⲩ ϣⲁⲣⲟⲕ ϩⲓϫⲉⲛ ⲟⲩϭⲏⲡⲓ ⲛ̀ⲛⲟⲩⲱⲓⲛⲓ ⲛⲉⲙ ⲛⲓⲧⲁⲅⲙⲁ ⲛ̀ⲉⲡⲱⲣⲁⲛⲓⲟⲛ ⲛⲉⲙ ⲛⲓⲡⲣⲟⲫⲏⲧⲏⲥ ⲛⲉⲙ ⲛⲓⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲛⲉⲙ ⲛⲓⲁ̀ⲅⲓⲟⲥ ⲙ̀ⲙⲁⲣⲧⲩⲣⲟⲥ ⲟⲩⲟϩ ⲛ̀ⲧⲁϭⲓ ⲛ̀ϯⲡⲁⲣⲁⲑⲏⲕⲓ ⲉ̀ⲧⲁⲓϭⲁⲗⲟⲥ ⲉ̀ⲣⲟⲕ ⲉ̀ⲧⲁϥⲕⲏⲛ ⲇⲉ ⲉϥϫⲱ ⲛ̀ⲛⲁⲓ ⲛⲁϥ ⲛ̀ϫⲉ ⲡⲓⲥⲱⲧⲏⲣ ⲁϥϯ ⲛ̀ϯϩⲓⲣⲏⲛⲏ ⲛⲁϥ ⲟⲩⲟϩ ⲁϥⲙⲁϩϥ ⲛ̀ⲣⲁϣⲓ ⲧⲏⲣϥ Ⲁϥϩⲱⲗ ⲉ̀ⲡϣⲱⲓ ⲉ̀ⲛⲓ̀ⲫⲏⲟⲩⲓ̅ ⲛⲉⲙ ⲛⲉϥⲁⲅⲅⲉⲗⲟⲥ ⲛⲁⲣⲉ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲥⲟⲙⲥ ⲛ̀ⲥⲱϥ ⲡⲉ ⲟⲩⲟϩ ⲁϥϣⲱⲡⲓ ⲛ̀ϫⲉ ⲡⲓⲑⲙⲏⲓ ⲉϥⲣⲁϣⲓ ⲙ̀ⲙⲁϣⲱ ⲉϥⲥⲙⲟⲩ ⲉ̀ⲫϯ ϣⲁⲧⲉ ⲡⲓ(ⲟⲩ)ⲱⲓⲛⲓ ϣⲁⲓ ⲉⲑⲃⲉ ⲛⲏ ⲉ̀ⲧⲁ ⲡⲟ̅ⲥ̅ ϫⲟⲧⲟⲩ ⲛⲁϥ Ⲉⲧⲁ ϣⲱⲣⲡ ⲇⲉ ϣⲱⲡⲓ ⲁϥⲉⲣⲕⲉⲗⲉⲩⲓⲛ̀ ⲛ̀ϫⲉ ⲡⲓⲁ̀ⲛⲟⲙⲟⲥ ⲛ̀ⲛⲟⲩⲣⲟ ⲛⲉⲙ ⲛⲏ ⲉⲑⲛⲉⲙⲁϥ ⲉⲑⲣⲟⲩϩⲱⲗ ⲉ̀ⲡⲓϣⲧⲉⲕⲟ ⲟⲩⲟϩ ⲛ̀ⲧⲟⲩⲛⲁⲩ ϫⲉ ⲡⲓⲑⲙⲏⲓ ⲟⲛϧ ϣⲁⲛ ⲙ̀ⲙⲟⲛ ⲟⲩⲟϩ ⲉ̀ⲧⲁⲩⲟⲩⲱⲛ

[1] Sic; read. ⲁϥⲧⲟⲩⲛⲟⲥϥ.

fol. 123 ⲇⲉ ⲙ̀ⲫⲣⲏ ⲙ̀ⲡⲓϣⲧⲉⲕⲟ ⲁⲩⲛⲁⲩ ⲉ̀ⲡⲓⲁⲅⲓⲟⲥ ⲉϥⲟ̀ϩⲓ ⲉ̀ⲣⲁⲧϥ ⲉ̀ⲡⲓϣⲗⲏⲗ (sic) ⲛⲁⲣⲉ ⲡⲉϥϩⲟ ⲉⲣⲟⲩⲱⲓⲛⲓ ⲙ̀ⲫⲣⲏϯ ⲙ̀ⲫⲣⲏ ⲟⲩⲟϩ ⲁⲩⲉⲣϣ̀ⲫⲏⲣⲓ ⲙ̀ⲙⲁϣⲱ ⲁⲩϭⲟϫⲓ ⲁⲩⲧⲁⲙⲉ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲉ̀ϩⲱⲃ ⲛⲓⲃⲉⲛ ⲟⲩⲟϩ ⲁⲩⲟⲩⲁϩⲥⲁϩⲛⲓ ⲉⲑⲣⲟⲩⲉ̀ⲛϥ ⲉ̀ϫⲉⲛ ⲡⲓⲃⲏⲙⲁ ⲟⲩⲟϩ ϧⲉⲛ ⲡ̀ϫⲓⲛⲑⲣⲟⲩⲉⲛϥ ⲇⲉ ⲛⲁϥϫⲱ ⲙ̀ⲙⲟⲥ ⲡⲉ ϫⲉ ⲡⲁⲛⲟⲩϯ ⲡⲁⲛⲟⲩϯ ⲙⲁϯϩⲑⲏⲕ ⲉ̀ⲣⲟⲓ ⲉⲑⲃⲉ ⲟⲩ ⲡⲁⲛⲟⲩϯ ⲉⲕⲛⲁⲭⲁⲧ ⲛ̀ⲥⲱⲕ ⲡⲁⲛⲟⲩϯ ⲓ̀ⲏⲥ ⲙ̀ⲙⲟⲕ ⲉ̀ⲡⲓϫⲓⲛⲛⲁϩⲙⲉⲧ ⲉ̀ⲧⲁϥⲫⲟϩ ⲇⲉ ⲉ̀ⲡⲓⲃⲏⲙⲁ ⲡⲉϫⲁϥ ϫⲉ ⲡⲓⲃⲏⲙⲁ ⲡⲓⲃⲏⲙⲁ ⲁⲓ̈ ϩⲁⲣⲟⲕ ⲟⲛ ⲛ̀ⲑⲟⲕ ⲛⲉⲙ ⲛⲉⲕ (sic) ⲡⲉⲕⲁ̀ⲡⲟⲗⲗⲱⲛ ⲁⲛⲟⲕ ϩⲱ ⲛⲉⲙ ⲡⲁⲟ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲉ̀ⲧⲁⲩⲛⲁⲩ ⲇⲉ ⲉ̀ⲣⲟϥ ⲛ̀ϫⲉ ⲛⲓⲁ̀ⲛⲟⲙⲟⲥ ⲁⲩⲉⲣϣ̀ⲫⲏⲣⲓ ⲡⲉϫⲱⲟⲩ ⲛⲁϥ ϫⲉ ⲉⲑⲃⲉ ⲟⲩ ⲙ̀ⲙⲟⲛ ϩⲗⲓ ⲙ̀ⲡⲉⲧϩⲱⲟⲩ ϣⲟⲡ ⲙ̀ⲙⲟⲕ ⲁⲛ ⲱ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲟⲩⲟϩ ⲛⲓⲙ ⲡⲉ ⲉ̀ⲧⲁϥⲧⲁⲗϭⲟⲕ ⲡⲉϫⲉ ⲡⲓⲑⲙⲏⲓ ⲛⲱⲟⲩ ϫⲉ ⲧⲉⲧⲉⲛⲉⲙⲡϣⲁ ⲛ̀ⲑⲱⲧⲉⲛ ⲁⲛ ⲱ̀ ⲛⲓⲁ̀ⲛⲟⲙⲟⲥ ⲉ̀ⲥⲱⲧⲉⲙ ⲉ̀ⲫⲣⲁⲛ ⲙ̀ⲫⲏⲉ̀ⲧⲁϥⲧⲁⲗϭⲟⲓ ϧⲉⲛ ⲛⲉⲧⲉⲛⲙⲁϣϫ ⲉⲧϩⲱⲟⲩ ⲧⲟⲧⲉ ⲁⲩϫⲱⲛⲧ ϧⲉⲛ ⲟⲩⲉⲛⲃⲟⲛ (sic) ⲁⲩⲉⲣⲕⲉⲗⲉⲩⲓ̀ⲛ ⲉⲑⲣⲟⲩϭⲱⲗⲕ ⲉ̀ⲃⲟⲗ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲛ̀ⲇ̅ⲛ̀ϣⲙⲟⲩ ⲉⲩϭⲟⲥⲓ ⲟⲩⲟϩ ⲛ̀ⲥⲉϯ ⲛⲁϥ ⲛ̀ ⲩ̅ ⲛ̀ⲧⲁⲩⲣⲉⲁ̀ ϧⲉⲛ ⲡⲉϥⲥⲟⲓ ⲟⲩⲟϩ ⲛ̀ⲥⲉⲫⲟⲛϩϥ ⲟⲩⲟϩ ⲛ̀ⲥⲉϯ ⲛⲁϥ ⲛ̀ⲕⲉ ⲩ̅ ⲛ̀ⲧⲉϥⲙⲉϫⲓ ⲡⲁⲓⲣⲏϯ ⲁ̀ ⲛⲉϥⲥⲁⲣⲝ ⲫⲟⲧⲫⲉⲧ[1]) ⲟⲩⲟϩ ⲁⲩϩⲉⲓ ϩⲓϫⲉⲛ ⲡⲓⲕⲁϩⲓ ⲛ̀ⲕⲟⲩϫ ⲕⲟⲩϫⲓ ⲟⲩⲟϩ ⲛⲁⲣⲉ ⲡⲉϥⲥⲛⲟϥ ⲥⲱⲕ ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲛⲟⲩⲙⲱⲟⲩ ⲡⲁⲓⲣⲏϯ ⲁϥⲑⲣⲟⲩⲓ̀ⲛⲓ ⲛ̀ⲛⲟⲩⲕⲟⲛⲓⲁ̀ ⲛ̀ⲁⲧⲱϣⲉⲙ ⲟⲩⲟϩ ⲛ̀ⲥⲉⲧⲁⲗⲟϥ ϩⲓϫⲉⲛ ⲡⲉϥⲥⲱⲙⲁ ⲟⲩⲟϩ ⲁϥⲑⲣⲟⲩⲫⲱⲛ ⲛ̀ⲛⲟⲩϩⲉⲙϫ ⲛⲉⲙ ⲟⲩⲑⲏⲛ ϩⲓϫⲉⲛ ⲡⲉϥⲥⲱⲙⲁ ⲟⲩⲟϩ ⲁϥⲑⲣⲟⲩⲣⲱⲓⲥ ⲉ̀ⲣⲟϥ ϧⲉⲛ ⲡⲓϣⲧⲉⲕⲟ ⲛ̀ϫⲉ ⲏ̅ ⲙ̀ⲙⲁⲧⲟⲓ ⲛⲉⲙ

[1]) For ⲫⲟⲧϩⲫⲉⲧϩ.

ⲉ̅ ⲛ̀ⲑⲣⲓⲃⲟⲩⲛⲟⲥ ϣⲁ ⲡⲉϥⲣⲁⲥϯ Ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲇⲉ ⲁ̀ ⲡⲓⲭⲣⲱⲙ ⲛⲉϩⲥⲓ ϧⲉⲛ ⲡⲉϥⲥⲱⲙⲁ ⲧⲏⲣϥ ⲟⲩⲟϩ ⲁϥϧⲓⲥⲓ ⲙ̀ⲙⲁϣⲱ ⲡⲉ. ⲁ̀ ⲡ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲛⲁⲩ ⲉ̀ⲡⲉϥⲙ̀ⲕⲁϩ ϫⲉ ⲟⲩⲏⲓ ⲛⲁϥϣϫⲉⲙϫⲟⲙ ⲁⲛ ⲡⲉ ⲉ̀ⲥⲁϫⲓ ⲉ̀ⲡⲧⲏⲣϥ ⲁϥⲓ̀ ⲉ̀ⲡⲉⲥⲏⲧ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲡⲓⲙⲁ ⲉⲧϭⲟⲥⲓ ⲛ̀ⲧⲉ ⲧⲫⲉ ⲛ̀ϫⲉ ⲡⲉⲛⲟ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲟⲩⲟϩ ⲁϥⲥⲁϫⲓ ⲛⲉⲙⲁϥ ⲉϥϫⲱⲙ̀ⲙⲟⲥ ϫⲉ ⲁⲓϭⲉⲣⲟⲕ ⲛ̀ⲑⲟⲕ ⲡⲁⲙⲉⲛⲣⲓⲧ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲧⲱⲛⲕ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲛⲉⲕϧⲓⲥⲓ ⲧⲏⲣⲟⲩ ϫⲉⲙϫⲟⲙ ϫⲉ ⲁⲛⲟⲕ ϯϣⲟⲡ ⲛⲉⲙⲁⲕ ⲟⲩⲟϩ ⲁϥⲧⲱⲛϥ ⲛ̀ϫⲉ ⲡⲓⲑⲙⲏⲓ ⲁ̀ ⲡ̅ⲥ̅ ϩⲓⲟⲩⲓ̀ ⲛ̀ⲧⲉϥϫⲓϫ ϩⲓϫⲉⲛ ⲡⲉϥⲥⲱⲙⲁ ⲧⲏⲣϥ ⲁϥⲧⲁⲗϭⲟϥ ⲟⲩⲟϩ ⲁϥϯ ⲛⲁϥ ⲛ̀ϯϩⲓⲣⲏⲛⲏ (sic) ⲁϥϩⲱⲗ ⲉ̀ⲡϣⲱⲓ ⲉ̀ⲛⲓⲫⲏⲟⲩⲓ̀ ϧⲉⲛ ⲟⲩⲱ̀ⲟⲩ ⲛⲉⲙ ⲟⲩⲧⲁⲓⲟ̀ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲇⲉ ⲛⲁϥⲭⲏ ϧⲉⲛ ⲡⲓϣⲧⲉⲕⲟ ⲡⲉ ⲉϥⲉⲣⲯⲁⲗⲓⲛ ϣⲁⲧⲉ ⲡⲓⲟⲩⲱⲓⲛⲓ ϣⲁⲓ ⲛⲓⲙⲁⲧⲟⲓ ⲇⲉ ⲉⲧⲣⲱⲓⲥ ⲉ̀ⲣⲟϥ ⲛⲉⲙ ⲛⲓⲑⲣⲟⲩⲃⲟⲩⲛⲟⲥ[1] ⲉ̀ⲧⲁⲩⲛⲁⲩ ⲉ̀ ⲫⲏ ⲉ̀ⲧⲁϥ- fol. 126. ϣⲱⲡⲓ ⲛ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲉϥⲧⲟⲩϫⲏⲟⲩⲧ ⲁⲩⲉⲣϣⲫⲏⲣⲓ ⲟⲩⲟϩ ⲁⲩⲧⲁⲙⲉ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲡⲉϫⲉ ⲡⲟⲩⲣⲟ ⲇⲁⲇⲓⲁ̀ⲛⲟⲥ ϫⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲟⲩⲥⲁϧ ⲙ̀ⲙⲁⲅⲟⲥ ⲡⲉ ⲁⲗⲗⲁ ϯⲛⲁⲥⲱⲧⲉⲙ ⲉ̀ⲣⲟϥ ⲁⲛ ⲛ̀ⲕⲉⲥⲟⲡ ϣⲁⲛⲧⲁⲓ̀ⲛⲓ ⲛ̀ⲛⲟⲩⲥⲁϧ ⲙ̀ⲙⲁⲅⲟⲥ ⲉϥⲟⲩⲟⲧ ⲉ̀ⲣⲟⲕ[2] ⲥⲁⲧⲟⲧϥ ⲁϥϩⲉⲙⲥⲓ ⲁϥⲥϧⲁⲓ ⲛ̀ⲛⲟⲩⲉ̀ⲡⲓⲥⲧⲟⲗⲏ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲡⲟⲩⲣⲟ ⲇⲁⲇⲓⲁ̀ⲛⲟⲥ ⲉϥⲥϧⲁⲓ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲭⲉⲣⲉⲧⲉ ϫⲉ ⲙⲁⲅⲟⲥ ⲛⲓⲃⲉⲛ ⲉ̀ⲧⲉ ⲟⲩⲟⲛ ϣϫⲟⲙ ⲙ̀ⲙⲟϥ ⲉ̀ϯⲟⲩⲱ ⲉ̀ⲃⲟⲗ ⲛ̀ⲛⲓⲙⲁⲅⲓⲁ̀ ⲛ̀ⲧⲉ ⲛⲓⲭⲣⲏⲥⲧⲓⲁⲛⲟⲥ ⲙⲁⲣⲉϥⲓ̀ ϩⲁⲣⲟⲓ ⲟⲩⲟϩ ⲁ̀ⲛⲟⲕ ϯⲛⲁϯ ⲛⲁϥ ⲛ̀ ⲣ̅ ⲛ̀ⲗⲓⲧⲣⲁ ⲛ̀ⲛⲟⲩⲃ ⲛⲉⲙ ⲥ̅ ⲛ̀ⲗⲓⲧⲣⲁ ⲛ̀ϩⲁⲧ ⲛⲉⲙ ⲕⲧⲏⲥⲓⲥ ⲛⲓⲃⲉⲛ ⲉ̀ⲧⲉϥⲟⲩⲁϣⲟⲩ ⲟⲩⲟϩ ϥⲛⲁϣⲱⲡⲓ

1) Sic; read. ⲛⲓⲑⲣⲩⲃⲟⲩⲛⲟⲥ.

2) Sic; read. ⲉ̀ⲣⲟϥ.

ⲛ̀ⲥⲁϧ ϧⲉⲛ ⲧⲁⲙⲉⲧⲟⲩⲣⲟ ⲛⲁⲓ ⲥ̀ϧⲁⲓ ⲇⲉ ⲁⲩⲟ̀ϣⲟⲩ ⲕⲁⲧⲁ ⲙⲁ ⲓⲥ ϩⲏⲡⲡⲉ ⲁϥⲟⲩⲟⲛϩϥ ⲉ̀ⲃⲟⲗ ⲙ̀ⲡⲉⲙⲑⲟ ⲙ̀ⲡⲟⲩⲣⲟ ⲛ̀ϫⲉ ⲟⲩⲁⲓ ⲉ̀ ⲡⲉϥⲣⲁⲛ ⲡⲉ ⲁ̀ⲑⲁⲛⲁⲥⲓⲟⲥ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲡⲁⲟ̅ⲥ̅ ⲡⲟⲩⲣⲟ ⲱⲛϧ ϣⲁ ⲉ̀ⲛⲉϩ ⲁ̀ⲣⲓⲕⲉⲗⲉⲩⲓⲛ ⲫⲁⲓ ⲉ̀ⲧⲉ ⲡⲉϥⲣⲁⲛ ϫⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉⲑⲣⲉϥⲓ̀ⲣⲓ ⲛ̀ⲛⲟⲩϩⲱⲃ ⲙ̀ⲡⲁⲙ̀ⲑⲟ ⲉ̀ⲃⲟⲗ ⲟⲩⲟϩ ⲁ̀ⲛⲟⲕ ⲉⲑⲛⲁⲃⲱⲗ ⲛ̀ⲛⲉϥⲙⲁⲅⲓⲁ̀ ⲟⲩⲟϩ ⲁϥⲫⲁϣⲓ ⲙ̀ⲙⲁϣⲱ ⲡⲉϫⲁϥ ⲛ̀ⲡⲓⲙⲁⲅⲟⲥ ϫⲉ ⲟⲩ ⲛ̀ϩⲱⲃ ⲡⲉ ⲉ̀ⲧⲉⲕⲛⲁⲁⲓϥ ⲙ̀ⲡⲁⲙ̀ⲑⲟ ⲉ̀ⲃⲟⲗ ϩⲓⲛⲁ ⲛ̀ⲧⲁⲉ̀ⲙⲓ ϫⲉ ⲕⲛⲁϭⲣⲟ ⲉ̀ⲛⲓⲙⲁⲅⲓⲁ̀ ⲛ̀ⲧⲉ ⲡⲁⲓ ⲭⲣⲏⲥⲧⲓⲁⲛⲟⲥ ⲟⲩⲟϩ ⲡⲉϫⲉ ⲁ̀ⲑⲁⲛⲁⲥⲓⲟⲥ ⲙ̀ⲡⲟⲩⲣⲟ ϫⲉ ⲁⲣⲓⲕⲉⲗⲉⲩⲓ̀ⲛ ⲉⲑⲣⲟⲩⲓ̀ⲛⲓ ⲛⲏⲓ ⲛ̀ⲛⲟⲩⲙⲁⲥⲓ ⲁϥⲟⲩⲁϩⲥⲁϩⲛⲓ ⲉⲑⲣⲟⲩⲓ̀ⲛⲓ ⲛ̀ⲛⲟⲩⲙⲁⲥⲓ ⲟⲩⲟϩ ⲁϥⲥⲁϫⲓ ⲉ̀ϧ̀ⲣⲏⲓ ⲉ̀ⲛⲓⲙⲁϣϫ ⲙ̀ⲡⲓⲙⲁⲥⲓ ⲁϥⲫⲱϧ ⲁϥⲉⲣⲃ̅ ⲡⲟⲩⲣⲟ ⲇⲉ ⲁϥⲥⲱⲃⲓ ⲡⲉϫⲁϥ ϫⲉ ⲁⲗⲏⲑⲱⲥ ⲛ̀ⲑⲟⲕ ⲉⲑⲛⲁⲃⲱⲗ[1] ⲉ̀ⲃⲟⲗ ⲛ̀ⲛⲓⲙⲁⲅⲓⲁ̀ ⲛ̀ⲧⲉ ⲛⲓⲭⲣⲏⲥⲧⲓⲁ̀ⲛⲟⲥ ⲡⲉϫⲉ ⲁ̀ⲑⲁⲛⲁⲥⲓⲟⲥ ⲙ̀ⲡⲟⲩⲣⲟ ϫⲉ ⲙⲁⲣⲟⲩⲓ̀ⲛⲓ ⲛⲏⲓ ⲛ̀ⲛⲟⲩⲙⲁϣⲓ ⲉ̀ⲧⲁⲩⲉⲛⲥ ⲁⲩϩⲓⲟⲩⲓ̀ ⲛ̀ⲛⲓⲙⲉⲗⲟⲥ ⲛ̀ⲧⲉ ⲡⲓⲙⲁⲥⲓ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲣⲟⲥ ϧⲉⲛ ⲡⲓⲥⲁϧ ⲛ̀ⲧⲉ ϯⲙⲁϣⲓ ⲟⲩⲟϩ ⲁⲩⲓ̀ ⲉ̀ⲃⲟⲗ ⲉⲩⲱⲛϧ ⲛⲉⲙ ⲛⲟⲩⲉⲣⲏⲟⲩ ⲟⲩⲟϩ ⲡⲟⲩⲣⲟ ⲇⲉ ⲁϥⲑⲣⲟⲩⲓ̀ⲛⲓ ⲛⲁϥ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉⲑⲃⲏⲧⲕ ⲁⲓⲙⲟⲩϯ ⲉ̀ⲡⲁⲓ ⲥⲁϧ ⲙ̀ⲙⲁⲅⲟⲥ ⲉⲧϧⲉⲛ ⲧⲁⲙⲉⲧⲟⲩⲣⲟ ⲓⲉ̀ ⲛ̀ⲧⲉⲕⲃⲱⲗ ⲉ̀ⲃⲟⲗ ⲛ̀ⲛⲉϥⲙⲁⲅⲓⲁ̀ ⲓⲉ̀ ⲛ̀ⲧⲉϥⲃⲱⲗ ⲙ̀ⲙⲟⲕ ⲉ̀ⲃⲟⲗ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲇⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲉϫⲁϥ ⲙ̀ⲡⲟⲩⲣⲟ ϫⲉ ⲙ̀ⲡⲁⲣⲉ ⲛⲓⲭⲣⲏⲥⲧⲓⲁ̀ⲛⲟⲥ ⲉⲧϩⲏⲡ ⲉ̀ⲡⲭ̅ⲥ̅ ⲉⲣⲙⲁⲅⲓⲁ̀ ⲉ̀ⲛⲉϩ ⲱ̀ ⲡⲓⲁ̀ⲥⲉⲃⲏⲥ ⲡⲉϫⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲙ̀ⲡⲓⲙⲁⲅⲟⲥ ϫⲉ ⲓⲱⲥ ⲙ̀ⲙⲟⲕ ⲱ̀ ⲡⲁϣⲏⲣⲓ ⲫⲏ ⲉⲧⲉϩⲛⲁⲕ ⲁ̀ⲣⲓⲧϥ ⲛ̀ϫⲱⲗⲉⲙ ⲓⲥ ϩⲏⲡⲡⲉ ϯⲛⲁⲩ ⲉ̀ⲡⲓϩⲙⲟⲧ ⲛ̀ⲧⲉ Ⲫ̀ϯ

1) Sic; read. ⲉⲑⲛⲁⲃⲱⲗ.

ⲉ̀ⲧⲁϥϧⲱⲛⲧ ⲉ̀ⲣⲟⲕ Ⲁⲑⲁⲛⲁⲥⲓⲟⲥ ⲇⲉ ⲁϥϭⲓ ⲛ̀ⲛⲟⲩⲗ̀ⲫⲟⲧ ⲁϥⲙⲁϩϥ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲛⲉϥⲙⲁⲅⲓⲁ̀ ⲁϥⲉⲣⲉⲡⲓⲕⲁ- fol. 127. ⲗⲓⲥⲑⲉ ⲛ̀ϩⲁⲛⲛⲓϣϯ ⲛ̀ⲣⲁⲛ ⲛ̀ⲇⲉⲙⲱⲛ ⲉ̀ϩⲣⲏⲓ ⲉ̀ϫⲱϥ ⲟⲩⲟϩ ⲁϥⲧⲏⲓϥ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉⲑⲣⲉϥⲥⲟϥ ⲉ̀ⲧⲁϥⲥⲟϥ ⲇⲉ ⲙ̀ⲡⲉ ϩⲗⲓ ⲙ̀ⲡⲉⲧϩⲱⲟⲩ ϣⲱⲡⲓ ⲙ̀ⲙⲟϥ ⲡⲉϫⲉ ⲁ̀ⲑⲁⲛⲁⲥⲓⲟⲥ ϫⲉ ⲱ̀ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲕⲉ ⲁ̀ⲫⲟⲧ ⲡⲉ ⲉ̀ϯⲛⲁⲧⲏⲓϥ ⲛⲁⲕ ⲉ̀ϣⲱⲡ ⲛ̀ⲛⲉ ϩⲗⲓ ⲙ̀ⲡⲉⲧϩⲱⲟⲩ ϣⲱⲡⲓ ⲙ̀ⲙⲟⲕ ⲁ̀ⲛⲟⲕ ϩⲱ ⲛ̀ϯⲛⲁⲛⲁϩϯ[1] ⲉ̀ⲡⲉⲕⲛⲟⲩϯ Ⲁϥϭⲓ ⲛ̀ⲡⲓⲁ̀ⲫⲟⲧ ⲛ̀ϫⲉ ⲁ̀ⲑⲁⲛⲁⲥⲓⲟⲥ ⲡⲓⲙⲁⲅⲟⲥ ⲁϥϫⲱ ⲛ̀ϩⲁⲛⲛⲓϣϯ ⲛ̀ⲣⲁⲛ ⲛ̀ⲇⲉⲙⲱⲛ ⲉⲩϩⲱⲟⲩ ⲉ̀ϩⲟⲧⲉ ⲛⲓϣⲟⲣⲡ ⲁϥⲧⲏⲓϥ ⲙ̀ⲡⲓⲑⲙⲏⲓ ⲁϥⲥⲟϥ ⲙ̄ⲡⲉ ϩⲗⲓ ⲙ̄ⲡⲉⲧϩⲱⲟⲩ ϣⲱⲡⲓ ⲙ̀ⲙⲟϥ Ⲁⲑⲁⲛⲁⲥⲓⲟⲥ ⲇⲉ ⲁϥϩⲓⲧϥ ⲉ̀ⲡⲉⲥⲏⲧ ϧⲁⲣⲁⲧϥ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ⲛⲁϥ ϫⲉ ϯⲱⲣⲕ ⲉ̀ⲣⲟⲕ ⲙ̀ⲡ̄ⲟ̄ⲥ̄ ⲡⲭ̄ⲥ̄ ⲙⲟⲓ ⲛⲏⲓ ϩⲱ ⲛ̀ϯⲥⲫⲣⲁⲅⲓⲥ ⲛ̀ⲧⲉ ⲓ̄ⲏ̄ⲥ̄ ⲫⲏ ⲉ̀ⲧⲉⲕϣⲉⲙϣⲓ ⲙ̀ⲙⲟϥ ϩⲓⲛⲁ ⲛ̀ⲧⲟⲩⲗ̀ⲟⲩⲱⲛ ⲛⲏⲓ ϩⲱ ⲛ̀ⲑⲙⲉⲧⲟⲩⲣⲟ ⲛ̀ⲛⲓⲫⲏⲟⲩⲓ̀ ⲉ̀ⲧⲁϥⲛⲁⲩ ⲉ̀ⲡⲉϥⲛⲁϩϯ ⲛ̀ϫⲉ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲑⲟⲩⲁⲃ ⲁϥϯ ⲛ̀ⲟⲩϣⲉⲛϥⲁⲧ ϧⲉⲛ ⲡⲓⲕⲁϩⲓ ⲟⲩⲟϩ ⲁⲥϥⲟϫⲥϥ[2] ⲉ̀ⲡϣⲱⲓ ⲛ̀ϫⲉ ⲟⲩⲙⲱⲙⲓ[3] ⲙ̀ⲙⲱⲟⲩ ⲉⲥⲙⲉϩ ⲛ̀ⲥⲑⲟⲓⲛⲟⲩϥⲓ ⲉⲧⲥⲟⲧⲡ ⲙ̀ⲙⲁϣⲱ ⲟⲩⲟϩ ⲁ̀ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲧⲱⲃϩ ϧⲉⲛ ⲡⲉⲧϩⲏⲡ ⲁϥⲓ̀ ⲛ̀ϫⲉ ⲑⲱⲙⲁⲥ ⲡⲓⲁ̀ⲡⲟⲥⲧⲟⲗⲟⲥ ⲁϥϯⲱⲙⲥ ⲛ̀ⲛⲁⲑⲁⲛⲁⲥⲓⲟⲥ ⲡⲓⲙⲁⲅⲟⲥ ϧⲉⲛ ⲫⲣⲁⲛ ⲙ̀ⲫⲓⲱⲧ ⲛⲉⲙ ⲡϣⲏⲣⲓ ⲛⲉⲙ ⲡⲓⲡ̄ⲛ̄ⲁ̄ ⲉⲑⲟⲩⲁⲃ ⲁϥϭⲓ ⲙ̀ⲡⲓⲭⲱ ⲉⲃⲟⲗ ⲛ̀ⲧⲉ ⲛⲉϥⲛⲟⲃⲓ ⲁ̀ ⲡⲓⲁ̀ⲡⲟⲥⲧⲟⲗⲟⲥ ϯ ⲛⲱⲟⲩ ⲛ̀ϯϩⲓⲣⲏⲛⲏ ϧⲉⲛ ⲡⲉⲧϩⲏⲡ ⲁϥϩⲟⲡϥ ⲉ̀ⲃⲟⲗϩⲁⲣⲱⲟⲩ ⲟⲩⲟϩ ⲡⲁⲓⲣⲏϯ ⲁ̀ ϯⲙⲟⲩⲙⲓ ⲙ̀ⲙⲱⲟⲩ ⲧⲁⲥⲑⲟⲥ ⲉ̀ⲡⲉⲥⲙⲁ ⲡⲟⲩⲣⲟ ⲇⲉ ⲉ̀ⲧⲁϥ-

[1]) Sic; read. ϯⲛⲁⲛⲁϩϯ. — [2]) Read ⲁⲥϥⲟϫⲥⲥ.
[3]) Sic; read. ⲟⲩⲙⲟⲩⲙⲓ.

ⲛ̀ⲛⲟⲙⲓⲥⲙⲁ ⲕⲁⲧⲁ ⲁ̀ⲃⲟⲧ ⲟⲩⲟϩ ⲛⲁϥⲥⲱⲟⲩⲛⲟⲩ ⲛ̀ⲛⲉϩⲗⲓ ⲁⲛ ⲡⲉ ϧⲉⲛ ⲡⲉϥⲏⲓ ⲉ̀ⲃⲏⲗ ⲉ̀ⲫⲏ ⲉ̀ⲧⲉϥⲛⲁⲟⲩⲟⲙϥ ⲛⲉⲙ ⲫⲏ ⲉ̀ⲧⲉϥⲛⲁⲥⲟϥ Ⲁⲗⲗⲁ ⲁⲛⲟⲕ ⲡⲉ ⲉⲧⲉⲣⲇⲓⲕⲓⲛ ⲙ̀ⲡⲉϥⲁ̀ⲙⲁϩⲓ ⲛⲉⲙ ⲡⲉϥⲕⲉⲛⲓ ⲟⲩⲟϩ ⲁϥⲱⲡ ⲛ̀ⲧⲉϥϣⲉⲣⲓ ⲛⲏⲓ ⲉⲑⲣⲓϭⲓⲧⲥ ϧⲉⲛ ⲟⲩⲅⲁⲙⲟⲥ ⲛ̀ⲥⲉⲙⲛⲟⲛ ⲉⲩⲥⲟⲡ Ⲉⲧⲓ ⲉϥⲙⲟⲕⲙⲉⲕ ⲉ̀ⲓ̀ⲣⲓ ⲛ̀ⲡⲓϩⲟⲡ ⲉ̀ⲣⲟⲓ ⲛⲉⲙⲁⲥ ⲁ̀ ⲡⲑⲱϣ ⲛ̀ⲣⲱⲙⲓ ⲛⲓⲃⲉⲛ ⲣⲱⲡⲓ ⲙ̀ⲙⲟϥ ⲁϥⲥⲓⲛⲓ ⲛ̀ⲡⲁⲓ ⲙⲁⲛϫⲱⲓⲗⲓ ⲛ̀ⲧⲉ ⲡⲁⲓ ⲃⲓⲟⲥ ⲛ̀ⲉⲫⲗⲏⲟⲩ Ⲇⲓⲑⲟⲙⲥϥ ϧⲉⲛ ⲡⲓⲉⲙϩⲁⲩ ⲛ̀ⲧⲉ ⲡⲁⲙⲁⲕⲁⲣⲓⲟⲥ ⲛ̀ⲓⲱⲧ ⲉ̀ⲣⲉ ⲡⲟ̅ⲥ̅ ϯⲉⲙⲧⲟⲛ ⲛⲱⲟⲩ ϣⲁ ⲉⲛⲉϩ ⲁⲙⲏⲛ ⲁⲛⲟⲕ ϩⲱ ⲁⲓϫⲱⲕ ⲉ̀ⲃⲟⲗ ⲛ̀ⲧⲁ ⲙⲉⲧⲙⲁⲧⲟⲓ
fol. 121. ⲛ̀ⲕⲁⲗⲱⲥ ⲟⲩⲟϩ ϧⲉⲛ ⲟⲩⲥⲟϭⲛⲓ ⲛ̀ⲧⲉ ⲛⲁⲧⲁⲭⲱⲣⲁ ⲛⲉⲙ ⲡⲧⲙⲁϯ ⲛ̀ⲧⲁⲙⲁⲩ ⲉⲩⲥⲟⲡ ⲟⲩⲟϩ ⲁⲓϭⲓ ⲛⲏⲓ ⲛ̀ϩⲁⲛⲭⲣⲏⲙⲁ ⲛⲉⲙ ϩⲁⲛⲧⲁⲓⲟ̀ ⲁⲩⲓ̀ ⲛⲉⲙⲱⲟⲩ ϧⲉⲛ ⲟⲩϫⲟⲓ ⲉ̀ⲫⲱⲓ ⲡⲉ ⲉ̀ⲣⲉ ⲛⲁⲉ̀ⲃⲓⲁⲓⲕ ⲙⲟϣⲓ ⲛⲉⲙⲏⲓ ⲡⲉ ⲁⲓ̈ ⲉ̀ⲧⲁⲓ ⲡⲟⲗⲓⲥ ⲉ̀ⲑⲣⲓϯ ⲛⲱⲧⲉⲛ ϧⲁ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲛ̀ⲛⲓⲭⲣⲏⲙⲁ ⲛⲉⲙ ⲛⲓⲧⲁⲓⲟ̀ ϫⲉ ϩⲓⲛⲁ ⲛ̀ⲧⲉⲧⲉⲛⲁⲓⲧ ⲛ̀ⲉⲡⲁⲣⲭⲟⲥ ⲉ̀ⲫⲙⲁ ⲛ̀ⲛⲁⲓⲟϯ ⲉ̀ⲧⲁⲩⲥⲓⲛⲓ · ⲗⲟⲓⲡⲟⲛ ϧⲉⲛ ⲡϫⲓⲛⲑⲣⲓⲛⲁⲩ ⲉ̀ⲣⲱⲧⲉⲛ ⲉ̀ⲧⲁⲣⲉⲧⲉⲛⲭⲱ ⲛ̀ⲥⲱⲧⲉⲛ ⲙ̀ⲫ̀ϯ ⲛ̀ⲧⲉ ⲧⲫⲉ ⲛⲉⲙ ⲡⲕⲁϩⲓ ⲫⲁⲓ ⲉ̀ⲧⲁϥϯ ⲛⲱⲧⲉⲛ ⲛ̀ϯⲙⲉⲧⲟⲩⲣⲟ ⲟⲩⲟϩ ⲛ̀ⲧⲉⲧⲉⲛϣⲉⲙϣⲓ ⲛ̀ⲡⲥⲁⲇⲁⲛⲁⲥ ⲁⲓϫⲟⲥ ϧⲉⲛ ⲡⲁϩⲏⲧ ϫⲉ ⲙⲉⲧⲟⲩⲣⲟ ⲛⲓⲃⲉⲛ ⲉⲑⲛⲏⲟⲩ ⲉ̀ⲃⲟⲗ ϩⲓⲧⲉⲛ ⲡⲥⲁⲇⲁⲛⲁⲥ ⲛⲉⲙ ⲛⲉϥϣⲏⲣⲓ ⲉ̀ⲧⲉ ⲛ̀ⲑⲱⲧⲉⲛ ⲡⲉ ⲙⲁⲣⲟⲩⲧⲁⲕⲟ ⲡⲁⲓⲣⲏϯ ⲁⲓϯ ⲛ̀ⲛⲓⲭⲣⲏⲙⲁ ⲛⲉⲙ ⲛⲓⲧⲁⲓⲟ̀ ⲛ̀ⲛⲓⲕ[…] ⲛ̀ⲥⲛⲏⲟⲩ ⲛ̀ⲧⲏⲓ ⲛ̀ⲧⲉ ⲡⲁⲟ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲛⲁⲓ ⲉ̀ⲧⲉ[…] ⲙ̀ⲙⲱⲟⲩ ⲉ̀ϩⲟⲧⲉ ⲣⲱⲧⲉⲛ ⲛ̀ⲑⲱⲧⲉⲛ ⲟⲩⲟϩ […]ⲱⲧⲉⲛ ⲉ̀ⲑⲣⲓⲥⲟϩⲓ ⲛ̀ⲧⲉⲧⲉⲛⲙⲉⲧⲥⲟϭ ϫⲉ ϩ[…] ⲁⲛ ⲡⲉ ⲉ̀ⲣ[…]ⲧⲉⲛⲟⲩⲱϣⲧ ⲙ̀ⲙⲱⲟⲩ ⲁⲗⲗ[…]ⲉⲙⲱⲛ ⲉⲧϭⲁ[…] ⲛⲉ ⲓⲥ ϩⲏⲡⲡⲉ ⲁⲓⲧⲁⲙⲱ[…]ⲱⲃ ⲧ[…]

ⲁ̀ⲛⲟⲕ ⲟⲩⲭⲣⲏⲥⲧⲓⲁ̀ⲛⲟⲥ ⲛ̀ⲡⲁⲣⲣⲏⲥⲓⲁ̀ ⲉⲓⲛⲁϩϯ ⲉ̀ⲡⲁⲟ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲫⲏ ⲉⲧⲉϩⲛⲱⲧⲉⲛ ⲁ̀ⲣⲓⲧϥ ⲛⲏⲓ Ⲛⲓⲟⲩⲣⲱⲟⲩ ⲇⲉ ⲉ̀ⲧⲁⲩⲥⲱⲧⲉⲙ ⲉ̀ⲃⲟⲗϩⲓⲧⲟⲧϥ ϫⲉ ⲟⲩⲙⲉⲗⲓⲧⲱⲛ ⲡⲉ ⲛ̀ⲕⲁⲡⲁⲧⲟⲕⲟⲥ ⲟⲩⲟϩ ϫⲉ ⲡϣⲏⲣⲓ ⲡⲉ ⲛ̀ⲡⲓⲛⲓϣϯ ⲛ̀ⲉ̀ⲡⲁⲣⲭⲟⲥ ⲥⲁⲧⲟⲧⲟⲩ ⲁⲩⲉⲛϩⲟⲩⲣ ⲡⲉϫⲱⲟⲩ ⲛⲁϥ ϧⲉⲛ ϩⲁⲛⲥⲁϫⲓ ⲛ̀ⲕⲟⲗⲁⲕⲓⲁ̀ ϫⲉ ⲡⲓϧⲉⲗϣⲓⲣⲓ ⲁⲛⲉ̀ⲙⲓ ⲟⲩⲛ ⲉ̀ⲡⲉⲕⲧⲁⲓⲟ̀ ⲛⲉⲙ ⲑⲙⲉⲧⲉⲩⲅⲉⲛⲏⲥ ⲛ̀ⲛⲉⲕⲓⲟϯ ϯⲛⲟⲩ ϫⲉ ⲁ̀ⲙⲟⲩ ⲥⲱⲧⲉⲙ ⲛ̀ⲥⲱⲛ ⲟⲩⲟϩ ⲙⲁⲣⲉ ⲡⲉⲛⲥⲟϭⲛⲓ ⲣⲁⲛⲁⲕ ⲁ̀ⲣⲓϣⲟⲩϣⲱⲟⲩϣⲓ ⲛ̀ⲛⲓⲛⲟⲩϯ ⲛ̀ⲣⲉϥϭⲣⲟ ϩⲓⲛⲁ ⲛ̀ⲧⲉⲕϭⲓ ⲉ̀ⲃⲟⲗ ϩⲓⲧⲟⲧⲟⲩ ⲟⲩⲙⲟⲛⲟⲛ ⲛ̀ⲑⲙⲉⲧⲉⲡⲁⲣⲭⲟⲥ ⲛ̀ⲛⲉⲕⲓⲟϯ ⲁⲗⲗⲁ ⲧⲉⲛⲛⲁⲁⲓⲧ ⲕ ⲛ̀ϩⲩⲅⲟⲩⲙⲉⲛⲟⲥ ϩⲓϫⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲉⲩⲥⲟⲡ ⲟⲩⲟϩ ⲙⲉⲛⲉⲛⲥⲁ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲛ̀ⲑⲟⲕ ⲡⲉ ϩⲓⲛⲁ ⲛⲏ ⲉ̀ⲧⲉⲕⲟⲩⲁϣⲟⲩ ⲛ̀ⲧⲉⲕϧⲟⲕⲟⲩ ⲛ̀ⲕⲟⲙⲏⲥ ϧⲉⲛ ⲛⲓⲉ̀ⲡⲁⲣⲭⲓⲁ ⲧⲏⲣⲟⲩ ⲛ̀ⲧⲉ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲟⲩⲟϩ ⲛ̀ⲧⲟⲩϣⲱⲡⲓ ⲛ̀ϫⲉ ⲛⲓϩⲩⲅⲉⲙⲱⲛ ⲛⲉⲙ ⲛⲓϩⲩⲅⲟⲩⲙⲉⲛⲟⲥ ⲛⲉⲙ ⲛⲓⲇⲟⲩⲍ ϧⲁ ⲡⲉⲕⲁ̀ⲙⲁϩⲓ ϧⲉⲛ ⲙⲁⲓ ⲛⲓⲃⲉⲛ

Ⲁϥⲉⲣⲟⲩⲱ̀ ⲛ̀ϫⲉ ⲡⲓⲑⲙⲏⲓ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ϥϩⲱⲟⲩ ⲙ̀ⲙⲁϣⲱ ⲛ̀ϫⲉ ⲡⲁⲓ ⲥⲟϭⲛⲓ ⲛ̀ⲧⲱⲧⲉⲛ ⲫⲁⲓ ⲉⲧϭⲓ ⲉ̀ⲡⲧⲁⲕⲟ ⲛⲉⲙⲱⲧⲉⲛ ⲡⲗⲏⲛ ⲙⲁⲧⲁⲙⲟⲓ ⲱ̀ ⲛⲓⲁ̀ⲛⲟⲙⲟⲥ ϫⲉ ⲛⲓⲙ ⲛ̀ⲛⲟⲩϯ ⲛ̀ⲧⲱⲧⲉⲛ ⲉ̀ⲣⲉⲧⲉⲛⲟⲩⲱϣ ⲉ̀ⲑⲣⲓϣⲱⲧ fol. 122. ⲛⲁϥ ⲟⲩⲟϩ ⲁϥⲉⲣⲟⲩⲱ̀ ⲛ̀ϫⲉ ⲇⲁⲇⲓⲁ̀ⲛⲟⲥ ϫⲉ ⲉⲛⲟⲩⲱϣ [illegible] ⲅⲓⲟⲥ ⲉ̀ⲑⲣⲉⲕϣⲱⲧ ⲛ̀ⲡⲓⲁⲡⲟⲗⲗⲱⲛ ⲫⲏ ⲉ̀ⲧⲁϥⲓ̀ϣⲓ [illegible] Ⲁϥⲉⲣⲟⲩⲱ̀ ⲛ̀ϫⲉ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ϫⲉ ⲓⲥϫⲉ ⲡⲓⲁ[illegible]ⲱⲛ ⲡⲉ ⲉ̀ⲧⲁϥⲓ̀ϣⲓ ⲛ̀ⲧⲫⲉ ⲱ ⲡⲟⲩⲣⲟ ⲓ̀ⲉ̀ ⲕⲁⲗⲱⲥ [illegible]ⲓⲟⲩϯ ⲉ̀ⲣⲟϥ ϫⲉ ⲛⲟⲩϯ ⲟⲩⲟϩ ⲓⲥϫⲉ ⲡⲟⲥⲓⲧⲱⲛ ⲡⲉ [illegible] ⲁϥⲧⲁϫⲣⲟ ⲛ̀ⲡⲓⲕⲁϩⲓ ⲓ̀ⲉ̀ ⲡⲁⲓ ⲕⲉⲟⲩⲁⲓ ⲟⲩⲛⲟⲩϯ ⲟⲛ [illegible]ⲉ ⲕϣⲓⲡⲓ ⲁⲛ ⲱ̀ ⲡ[illegible]ⲩϯ ⲉⲧⲥⲟϥ ⲡⲓⲇⲣⲁⲕⲱⲛ ⲉⲧ[illegible]ϧⲉⲛ ⲫⲛⲟⲩⲛ [illegible] ⲧⲁⲓ ⲑⲟⲩⲱⲧ ⲛ̀ⲇⲉⲙⲱⲛ [illegible]ⲧϭⲁϧ [illegible] Ⲁ̀ⲛⲟⲕ ⲇⲉ ⲉⲑⲃⲏⲧⲕ ⲁⲛ

ⲛ̀ⲛⲟⲙⲓⲥⲙⲁ ⲕⲁⲧⲁ ⲁ̀ⲃⲟⲧ ⲟⲩⲟϩ ⲛⲁϥⲥⲱⲟⲩⲛⲟⲩ ⲛ̀ⲛⲉϩⲗⲓ ⲁⲛ ⲡⲉ ϧⲉⲛ ⲡⲉϥⲏⲓ ⲉ̀ⲃⲏⲗ ⲉ̀ⲫⲏ ⲉ̀ⲧⲉϥⲛⲁⲟⲩⲟⲙϥ ⲛⲉⲙ ⲫⲏ ⲉ̀ⲧⲉϥⲛⲁⲥⲟϥ ⲁⲗⲗⲁ ⲁⲛⲟⲕ ⲡⲉ ⲉⲧⲉⲣⲇⲓⲕⲓⲛ ⲙ̀ⲡⲉϥⲁ̀ⲙⲁϩⲓ ⲛⲉⲙ ⲡⲉϥⲕⲉⲛⲓ ⲟⲩⲟϩ ⲁϥⲱⲡ ⲛ̀ⲧⲉϥϣⲉⲣⲓ ⲛⲏⲓ ⲉⲑⲣⲓϭⲓⲧⲥ ϧⲉⲛ ⲟⲩⲅⲁⲙⲟⲥ ⲛ̀ⲥⲉⲙⲛⲟⲛ ⲉⲩⲥⲟⲡ Ⲉⲧⲓ ⲉϥⲙⲟⲕⲙⲉⲕ ⲉ̀ⲓ̀ⲣⲓ ⲛ̀ⲡⲓϩⲟⲡ ⲉ̀ⲣⲟⲓ ⲛⲉⲙⲁⲥ ⲁ̀ ⲡⲑⲱϣ ⲛ̀ⲣⲱⲙⲓ ⲛⲓⲃⲉⲛ ⲣⲱⲡⲓ ⲙ̀ⲙⲟϥ ⲁϥⲥⲓⲛⲓ ⲛ̀ⲡⲁⲓ ⲙⲁⲛϫⲱⲓⲗⲓ ⲛ̀ⲧⲉ ⲡⲁⲓ ⲃⲓⲟⲥ ⲛ̀ⲉⲫⲗⲏⲟⲩ Ⲁⲓⲑⲟⲙⲥϥ ϧⲉⲛ ⲡⲓⲉⲙϩⲁⲩ ⲛ̀ⲧⲉ ⲡⲁⲙⲁⲕⲁⲣⲓⲟⲥ ⲛ̀ⲓⲱⲧ ⲉ̀ⲣⲉ ⲡⲟ̅ⲥ̅ ϯⲉⲙⲧⲟⲛ ⲛⲱⲟⲩ ϣⲁ ⲉⲛⲉϩ ⲁⲙⲏⲛ ⲁⲛⲟⲕ ϩⲱ ⲁⲓϫⲱⲕ ⲉ̀ⲃⲟⲗ ⲛ̀ⲧⲁ ⲙⲉⲧⲙⲁⲧⲟⲓ fol. 121. ⲛ̀ⲕⲁⲗⲱⲥ ⲟⲩⲟϩ ϧⲉⲛ ⲟⲩⲥⲟϭⲛⲓ ⲛ̀ⲧⲉ ⲛⲁⲧⲁⲭⲱⲣⲁ ⲛⲉⲙ ⲡⲧⲙⲁϯ ⲛ̀ⲧⲁⲙⲁⲩ ⲉⲩⲥⲟⲡ ⲟⲩⲟϩ ⲁⲓϭⲓ ⲛⲏⲓ̈ ⲛ̀ϩⲁⲛⲭⲣⲏⲙⲁ ⲛⲉⲙ ϩⲁⲛⲧⲁⲓⲟ̀ ⲁⲩⲓ̀ ⲛⲉⲙⲱⲟⲩ ϧⲉⲛ ⲟⲩϫⲟⲓ ⲉ̀ⲫⲱⲓ ⲡⲉ ⲉ̀ⲣⲉ ⲛⲁⲉ̀ⲃⲓⲁⲓⲕ ⲙⲟϣⲓ ⲛⲉⲙⲏⲓ ⲡⲉ ⲁⲓ̈ ⲉ̀ⲧⲁ̀ⲓ ⲡⲟⲗⲓⲥ ⲉ̀ⲑⲣⲓϯ ⲛⲱⲧⲉⲛ ϧⲁ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲛ̀ⲛⲓⲭⲣⲏⲙⲁ ⲛⲉⲙ ⲛⲓⲧⲁⲓⲟ̀ ϫⲉ ϩⲓⲛⲁ ⲛ̀ⲧⲉⲧⲉⲛⲁⲓⲧ ⲛ̀ⲉⲡⲁⲣⲭⲟⲥ ⲉ̀ⲫⲙⲁ ⲛ̀ⲛⲁⲓⲟϯ ⲉ̀ⲧⲁⲩⲥⲓⲛⲓ ⲗⲟⲓⲡⲟⲛ ϧⲉⲛ ⲡϫⲓⲛⲑⲣⲓⲛⲁⲩ ⲉ̀ⲣⲱⲧⲉⲛ ⲉ̀ⲧⲁⲣⲉⲧⲉⲛⲭⲱ ⲛ̀ⲥⲱⲧⲉⲛ ⲙ̀ⲫ̅ϯ̅ ⲛ̀ⲧⲉ ⲧⲫⲉ ⲛⲉⲙ ⲡⲕⲁϩⲓ ⲫⲁⲓ ⲉ̀ⲧⲁϥϯ ⲛⲱⲧⲉⲛ ⲛ̀ϯⲙⲉⲧⲟⲩⲣⲟ ⲟⲩⲟϩ ⲛ̀ⲧⲉⲧⲉⲛϣⲉⲙϣⲓ ⲛ̀ⲡⲥⲁⲇⲁⲛⲁⲥ ⲁⲓϫⲟⲥ ϧⲉⲛ ⲡⲁϩⲏⲧ ϫⲉ ⲙⲉⲧⲟⲩⲣⲟ ⲛⲓⲃⲉⲛ ⲉⲑⲛⲏⲟⲩ ⲉ̀ⲃⲟⲗ ϩⲓⲧⲉⲛ ⲡⲥⲁⲇⲁⲛⲁⲥ ⲛⲉⲙ ⲛⲉϥϣⲏⲣⲓ ⲉ̀ⲧⲉ ⲛ̀ⲑⲱⲧⲉⲛ ⲡⲉ ⲙⲁⲣⲟⲩⲧⲁⲕⲟ ⲡⲁⲓⲣⲏϯ ⲁⲓϯ ⲛ̀ⲛⲓⲭⲣⲏⲙⲁ ⲛⲉⲙ ⲛⲓⲧⲁⲓⲟ̀ ⲛ̀ⲛⲓⲕⲟⲩϫⲓ ⲛ̀ⲥⲛⲏⲟⲩ ⲛ̀ⲧⲏⲓ ⲛ̀ⲧⲉ ⲡⲁⲟ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲛⲁⲓ ⲉ̀ⲧⲉⲙ(ⲡ)ϣⲁ ⲙ̀ⲙⲱⲟⲩ ⲉ̀ϩⲟⲧⲉ ⲣⲱⲧⲉⲛ ⲛ̀ⲑⲱⲧⲉⲛ ⲟⲩⲟϩ ⲁⲓ̈ ϩⲁⲣⲱⲧⲉⲛ ⲉ̀ⲑⲣⲓⲥⲟϩⲓ ⲛ̀ⲧⲉⲧⲉⲛⲙⲉⲧⲥⲟϭ ϫⲉ ϩⲁⲛⲛⲟⲩϯ ⲁⲛ ⲡⲉ ⲉ̀ⲣⲉ ⲧⲉⲛⲟⲩⲱϣⲧ ⲙ̀ⲙⲱⲟⲩ ⲁⲗⲗⲁ ϩⲁⲛⲇⲉⲙⲱⲛ ⲉⲧϭⲁϧⲉⲙ ⲛⲉ ⲓⲥ ϩⲏⲡⲡⲉ ⲁⲓⲧⲁⲙⲱⲧⲉⲛ ⲉ̀ⲡⲁϩⲱⲃ ⲧⲏⲣϥ ϫⲉ

ⲁ̀ⲛⲟⲕ ⲟⲩⲭⲣⲏⲥⲧⲓⲁ̀ⲛⲟⲥ ⲛ̀ⲡⲁⲣⲣⲏⲥⲓⲁ̀ ⲉⲓⲛⲁϩϯ ⲉ̀ⲡⲁⲟ︦ⲥ︦ ⲓ︦ⲏ︦ⲥ︦ ⲡⲭ︦ⲥ︦. ⲫⲏ ⲉⲧⲉϩⲛⲱⲧⲉⲛ ⲁ̀ⲣⲓⲧϥ ⲛⲏⲓ Ⲛⲓⲟⲩⲣⲱⲟⲩ ⲇⲉ ⲉ̀ⲧⲁⲩⲥⲱⲧⲉⲙ ⲉ̀ⲃⲟⲗϩⲓⲧⲟⲧϥ ϫⲉ ⲟⲩⲙⲉⲗⲓⲧⲱⲛ ⲡⲉ ⲛ̀ⲕⲁⲡⲁⲧⲟⲕⲟⲥ ⲟⲩⲟϩ ϫⲉ ⲡϣⲏⲣⲓ ⲡⲉ ⲛ̀ⲡⲓⲛⲓϣϯ ⲛ̀ⲉ̀ⲡⲁⲣⲭⲟⲥ ⲥⲁⲧⲟⲧⲟⲩ ⲁⲩⲉⲛϩⲟⲩⲣ. ⲡⲉϫⲱⲟⲩ ⲛⲁϥ ϧⲉⲛ ϩⲁⲛⲥⲁϫⲓ ⲛ̀ⲕⲟⲗⲁⲕⲓⲁ̀ ϫⲉ ⲡⲓϧⲉⲗϣⲓⲣⲓ ⲁⲛⲉ̀ⲙⲓ ⲟⲩⲛ ⲉ̀ⲡⲉⲕⲧⲁⲓⲟ̀ ⲛⲉⲙ ⲑⲙⲉⲧⲉⲩⲅⲉⲛⲏⲥ ⲛ̀ⲛⲉⲕⲓⲟϯ ϯⲛⲟⲩ ϫⲉ ⲁ̀ⲙⲟⲩ ⲥⲱⲧⲉⲙ ⲛ̀ⲥⲱⲛ ⲟⲩⲟϩ ⲙⲁⲣⲉ ⲡⲉⲛⲥⲟϭⲛⲓ ⲣⲁⲛⲁⲕ ⲁ̀ⲣⲓϣⲟⲩϣⲱⲟⲩϣⲓ ⲛ̀ⲛⲓⲛⲟⲩϯ ⲛ̀ⲣⲉϥϭⲣⲟ ϩⲓⲛⲁ ⲛ̀ⲧⲉⲕϭⲓ ⲉ̀ⲃⲟⲗ ϩⲓⲧⲟⲧⲟⲩ ⲟⲩⲙⲟⲛⲟⲛ ⲛ̀ⲑⲙⲉⲧⲉⲡⲁⲣⲭⲟⲥ ⲛ̀ⲛⲉⲕⲓⲟϯ ⲁⲗⲗⲁ ⲧⲉⲛⲛⲁⲁⲓⲧ ⲕ ⲛ̀ϩⲩⲅⲟⲩⲙⲉⲛⲟⲥ ϩⲓϫⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲉⲩⲥⲟⲡ ⲟⲩⲟϩ ⲙⲉⲛⲉⲛⲥⲁ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲛ̀ⲑⲟⲕ ⲡⲉ ϩⲓⲛⲁ ⲛⲏ ⲉ̀ⲧⲉⲕⲟⲩⲁϣⲟⲩ ⲛ̀ⲧⲉⲕϧⲟⲕⲟⲩ ⲛ̀ⲕⲟⲙⲏⲥ ϧⲉⲛ ⲛⲓⲉ̀ⲡⲁⲣⲭⲓⲁ ⲧⲏⲣⲟⲩ ⲛ̀ⲧⲉ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲟⲩⲟϩ ⲛ̀ⲧⲟⲩϣⲱⲡⲓ ⲛ̀ϫⲉ ⲛⲓϩⲩⲅⲉⲙⲱⲛ ⲛⲉⲙ ⲛⲓϩⲩⲅⲟⲩⲙⲉⲛⲟⲥ ⲛⲉⲙ ⲛⲓⲇⲟⲩⲍ ϧⲁ ⲡⲉⲕⲁ̀ⲙⲁϩⲓ ϧⲉⲛ ⲙⲁⲓ ⲛⲓⲃⲉⲛ Ⲁϥⲉⲣⲟⲩⲱ̀ ⲛ̀ϫⲉ ⲡⲓⲑⲙⲏⲓ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ϥϩⲱⲟⲩ ⲙ̀ⲙⲁϣⲱ ⲛ̀ϫⲉ ⲡⲁⲓ ⲥⲟϭⲛⲓ ⲛ̀ⲧⲱⲧⲉⲛ ⲫⲁⲓ ⲉⲧϭⲓ ⲉ̀ⲡⲧⲁⲕⲟ ⲛⲉⲙⲱⲧⲉⲛ ⲡⲗⲏⲛ ⲙⲁⲧⲁⲙⲟⲓ ⲱ̀ ⲛⲓⲁ̀ⲛⲟⲙⲟⲥ ϫⲉ ⲛⲓⲙ ⲛ̀ⲛⲟⲩϯ ⲛ̀ⲧⲱⲧⲉⲛ ⲉ̀ⲣⲉⲧⲉⲛⲟⲩⲱϣ ⲉ̀ⲑⲣⲓϣⲱⲧ
fol. 122. ⲛⲁϥ ⲟⲩⲟϩ ⲁϥⲉⲣⲟⲩⲱ̀ ⲛ̀ϫⲉ ⲇⲁⲇⲓⲁ̀ⲛⲟⲥ ϫⲉ ⲉⲛⲟⲩⲱϣ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉ̀ⲑⲣⲉⲕϣⲱⲧ ⲛ̀ⲡⲓⲁⲡⲟⲗⲗⲱⲛ ⲫⲏ ⲉ̀ⲧⲁϥⲓ̀ϣⲓ ⲛ̀ⲧⲫⲉ Ⲁϥⲉⲣⲟⲩⲱ̀ ⲛ̀ϫⲉ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ϫⲉ ⲓⲥϫⲉ ⲡⲓⲁⲡⲟⲗⲗⲱⲛ ⲡⲉ ⲉ̀ⲧⲁϥⲓ̀ϣⲓ ⲛ̀ⲧⲫⲉ ⲱ ⲡⲟⲩⲣⲟ ⲓⲉ̀ ⲕⲁⲗⲱⲥ ⲁⲕⲙⲟⲩϯ ⲉ̀ⲣⲟϥ ϫⲉ ⲛⲟⲩϯ ⲟⲩⲟϩ ⲓⲥϫⲉ ⲡⲟⲥⲓⲧⲱⲛ ⲡⲉ ⲉ̀ⲧⲁϥⲧⲁϫⲣⲟ ⲙ̀ⲡⲓⲕⲁϩⲓ ⲓⲉ̀ ⲡⲁⲓ ⲕⲉⲟⲩⲁⲓ ⲟⲩⲛⲟⲩϯ ⲟⲛ ⲡⲉ ⲕϣⲓⲡⲓ ⲁⲛ ⲱ̀ ⲡⲓⲁⲑⲛⲟⲩϯ ⲉⲧⲥⲟϥ ⲡⲓⲇⲣⲁⲕⲱⲛ ⲉⲧϧⲉⲛ ⲫⲛⲟⲩⲛ ⲉⲕⲙⲟⲩϯ ⲉ̀ ⲧⲁⲓ ⲑⲟⲩⲱⲧ ⲛ̀ⲇⲉⲙⲱⲛ ⲉⲧϭⲁϧⲉⲙ ϫⲉ ⲛⲟⲩϯ Ⲁⲛⲟⲕ ⲇⲉ ⲉⲟⲃⲏⲧⲕ ⲁⲛ

ⲛ̀ϫⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲟⲩⲟϩ ⲁϥϣⲱⲡⲓ ⲛ̀ϫⲱⲣⲓ
ⲛ̀ⲇⲏⲛⲁⲧⲟⲥ ⲉϥϫⲟⲣ ⲙ̀ⲙⲁϣⲱ ⲡⲉ ϩⲱⲥⲇⲉ ⲛ̀ⲧⲉϥ-
ϣⲱⲡⲓ ⲛ̀ⲡⲟⲗⲉⲙⲁⲣⲭⲟⲥ ϧⲉⲛ ⲡⲓⲡⲟⲗⲉⲙⲟⲥ ⲛⲉ
ⲙ̀ⲙⲟⲛ ϩⲗⲓ ⲡⲉ ϧⲉⲛ ⲛⲓⲁ̀ⲣⲓⲑⲙⲟⲥ ⲧⲏⲣⲟⲩ ⲡⲉ ⲙ̀ⲙⲁ-
fol. 115. ⲧⲟⲓ ⲉϥⲑⲉⲛⲑⲱⲛⲧ ⲉ̀ⲣⲟϥ ϧⲉⲛ ϯϫⲟⲙ ⲛⲉⲙ ϯⲙⲉⲧ-
ⲃⲉⲣⲓ ⲟⲩⲟϩ ⲛⲁⲣⲉ ⲡⲓϩⲙⲟⲧ ⲛ̀ⲧⲉ ⲫ̅ϯ̅ ϣⲟⲡ ⲛⲉⲙⲁϥ
ⲡⲉ ⲟⲩⲟϩ ⲛⲁϥϯ ⲥⲁⲓ ⲛⲉⲙ ϫⲟⲙ ⲛⲁϥ ⲡⲉ ϩⲱⲥⲇⲉ
ⲛⲏ ⲉⲑⲛⲁⲩ ⲉ̀ⲣⲟϥ ⲛ̀ⲧⲟⲩⲉⲣϣⲫⲏⲣⲓ ⲉ̀ϩⲣⲏⲓ ϩⲓϫⲉⲛ
ⲧⲉϥϫⲟⲙ. ⲛⲉⲙ ⲧⲉϥⲙⲉⲧⲃⲉⲣⲓ ⲟⲩⲟϩ ⲉ̀ϣⲱⲡ ⲛ̀ⲧⲉϥ-
ϩⲱⲗ ⲉ̀ⲡⲓⲡⲟⲗⲉⲙⲟⲥ ⲛⲁϥⲟⲓ ⲛ̀ϩⲟϯ ⲡⲉ ⲛ̀ⲛⲏ ⲉⲑⲛⲁⲩ
ⲉ̀ⲣⲟϥ ⲛⲉⲙ ⲛⲏ ⲉⲑϯⲟⲩⲃⲏϥ ⲟⲩⲟϩ ϣⲁⲣⲉ ⲡⲉϥϩⲑⲟ
ϩⲱⲗ ⲉ̀ϧⲟⲩⲛ ⲡⲉ ⲙ̀ⲡⲉⲙⲑⲟ ⲉ̀ⲃⲟⲗ ⲛ̀ϯⲡⲁⲣⲁⲃⲟⲗⲏ[1]
(sic) ⲛ̀ⲧⲉ ⲛⲉϥϫⲁϫⲓ ⲉ̀ⲣⲉ ⲧⲉϥⲥⲏϥⲓ ⲑⲟⲕⲉⲙ ϧⲉⲛ
ⲧⲉϥϫⲓϫ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ⲛⲱⲟⲩ ϫⲉ ⲁ̀ⲛⲟⲕ ⲡⲉ ⲅⲉⲱⲣ-
ⲅⲓⲟⲥ ⲡⲓⲙⲉⲗⲓⲧⲱⲛ ⲓⲥ ϩⲏⲡⲡⲉ ⲁⲓ̈ ϩⲁⲣⲱⲧⲉⲛ ϧⲉⲛ
ⲟⲩϫⲱⲛⲧ ⲟⲩⲟϩ ϧⲉⲛ ϯⲟⲩⲛⲟⲩ ϣⲁⲣⲉ ⲛⲟⲩϩⲟⲡⲗⲟⲛ
ⲙ̀ⲙⲓϣⲓ ϩⲉⲓ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲛⲟⲩϫⲓϫ ⲟⲩⲟϩ ⲡⲁⲓⲣⲏϯ
ϣⲁϥϣⲁⲓⲣⲓ ⲉ̀ⲣⲱⲟⲩ ⲧⲏⲣⲟⲩ ⲛ̀ⲧⲉϥⲱ̀ⲗⲓ ⲛ̀ⲛⲟⲩϣⲱⲗ
ⲁ̀ⲡⲗⲱⲥ ⲛⲁⲣⲉ ⲡ̅ⲟ̅ⲥ̅ ⲭⲏ ⲛⲉⲙⲁϥ ⲡⲉ ϧⲉⲛ ⲛⲉϥ-
ⲙⲱⲓⲧ ⲧⲏⲣⲟⲩ ⲡⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲇⲉ ⲉ̀ⲧⲁϥϫⲱⲕ ⲛ̀ ⲕ̅
ⲛ̀ⲣⲟⲙⲡⲓ ⲉ̀ⲃⲟⲗ ⲁ̀ ⲡⲓⲉ̀ⲡⲁⲣⲭⲟⲥ ϥⲓⲣⲱⲟⲩϣ ⲉ̀ⲣⲟϥ ⲉⲑ-
ⲣⲉϥⲓ̀ⲣⲓ ⲛ̀ⲡⲉϥϩⲟⲡ ⲛⲉⲙ ⲧⲉϥϣⲉⲣⲓ ⲟⲩⲟϩ ⲛⲁϥⲉ̀ⲙⲓ
ⲁⲛ ⲣⲱ ⲡⲉ ϫⲉ ⲉ̀ⲣⲉ ⲡ̅ⲭ̅ⲥ̅ ⲣⲱⲓⲥ ⲉ̀ⲣⲟϥ ⲛⲁϥ ⲛ̀ⲛⲟⲩ-
ⲡⲁⲧϣⲉⲗⲉⲧ ⲉϥⲧⲟⲩⲃⲏⲟⲩⲧ ⲛ̀ⲡⲁⲣⲑⲉⲛⲟⲥ ⲟⲩⲟϩ ⲉ̀ⲧⲓ
ⲒⲐ. ⲉϥⲙⲟⲕⲙⲉⲕ ⲛ̀ⲛⲁⲓ ϧⲉⲛ ⲡⲉϥϩⲏⲧ ⲛ̀ϫⲉ ⲡⲓⲉ̀ⲡⲁⲣ-
ⲭⲟⲥ ⲉ̀ⲁϥⲙ̀ⲧⲟⲛ ⲙ̀ⲙⲟϥ ϧⲉⲛ ⲡ̅ⲟ̅ⲥ̅ ⲁϥⲥⲱϫⲡ ⲙ̀ⲫⲏ
ⲉ̀ⲧⲉⲛⲧⲁϥ ⲧⲏⲣϥ ⲙ̀ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲉ
ⲟⲩⲟϩ ⲁ̀ ⲫ̅ϯ̅ ⲡⲓⲁ̀ⲅⲁⲑⲟⲥ ⲟⲩⲱϣ ⲉ̀ⲥⲱⲕ ϣⲁⲣⲟϥ

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1) Read ⲡⲁⲣⲉⲙⲃⲟⲗⲏ.

ⲙ̀ⲡⲁⲓ ⲛⲓϣϯ ⲛ̀ⲇⲏⲛⲁⲧⲟⲥ ⲙ̀ⲡⲁⲓⲣⲏϯ ϩⲓⲛⲁ ⲛ̀ⲧⲉ ⲡⲉϥⲣⲁⲛ ⲉⲑⲟⲩⲁⲃ ϭⲓⲱⲟⲩ ⲛ̀ϧⲣⲏⲓ ⲛ̀ϧⲏⲧϥ ⲟⲩⲟϩ ⲡⲁⲓⲣⲏϯ ⲁϥⲑⲣⲉ ⲡⲁⲓ ⲥⲟϭⲛⲓ ⲫⲁⲓ ⲉⲧⲥⲟⲩⲧⲱⲛ ⲓ̀ ⲉ̀ϫⲉⲛ ⲡⲉϥϩⲏⲧ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲓⲥ ϩⲏⲡⲡⲉ ⲁⲓⲥⲱⲧⲉⲙ ϫⲉ ⲁ̀ ⲇⲁⲇⲓⲁ̀ⲛⲟⲥ ⲡⲟⲩⲣⲟ ⲑⲱⲟⲩϯ ⲙ̀ⲕⲉⲙⲏϣ ⲛ̀ⲛⲟⲩⲣⲟ ⲛⲉⲙⲁϥ ϧⲉⲛ ⲥⲟⲣ ϯⲃⲁⲕⲓ ⲉⲑⲃⲉ ⲛⲓⲑⲱϣ ⲛ̀ⲧⲉ ⲡⲓⲕⲟⲥⲙⲟⲥ ϯⲛⲁⲧⲱⲛⲧ ⲛ̀ⲧⲁϭⲓ ⲛⲏⲓ ⲛ̀ϩⲁⲛⲧⲁⲓⲟ̀ ⲛⲉⲙ ϩⲁⲛⲭⲣⲏⲙⲁ ⲛ̀ⲧⲁϩⲱⲗ ϣⲁⲣⲱⲟⲩ ⲛ̀ⲧⲁⲧⲏⲓⲧⲟⲩ ⲛⲱⲟⲩ ⲟⲩⲟϩ ⲛ̀ⲧⲁⲉⲣⲉ̀ⲧⲓⲛ ⲙ̀ⲙⲱⲟⲩ ⲉⲑⲣⲟⲩⲁⲓⲧ ⲛ̀ⲉ̀ⲡⲁⲣⲭⲟⲥ ⲉ̀ⲫⲙⲁ ⲛ̀ⲛⲁⲓⲟϯ ⲉ̀ⲧⲁⲩⲥⲓⲛⲓ ⲥⲁⲧⲟⲧϥ ⲁϥⲧⲱⲛϥ ⲁϥϭⲓ ⲛ̀ϩⲁⲛⲭⲣⲏⲙⲁ ⲉⲩⲟϣ ⲛⲉⲙ ⲟⲩⲙⲏϣ ⲛ̀ⲧⲁⲓⲟ̀ ⲟⲩⲟϩ ⲁϥⲧⲁⲗⲱⲟⲩ ⲉ̀ⲟⲩϫⲟⲓ ⲛ̀ⲑⲟϥ ⲛⲉⲙ ⲛⲉϥⲉ̀ⲃⲓⲁⲓⲕ ⲟⲩⲟϩ ⲁϥϩⲱⲗ ϣⲁ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲉ̀ⲧⲁϥⲫⲟϩ ⲇⲉ ⲉ̀ⲣⲱⲟⲩ ⲛ̀ϫⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲁϥϫⲱ
fol. 116. ⲛ̀ⲛⲉϥⲁ̀ⲗⲱⲟⲩⲓ̀ ϧⲉⲛ ⲡⲓϫⲟⲓ ⲛⲉⲙ ϯϩⲩⲗⲏ ⲧⲏⲣⲥ ⲟⲩⲟϩ ⲡⲁⲓⲣⲏϯ ⲁϥⲓ̀ ⲉ̀ⲡϣⲱⲓ ⲉ̀ⲑⲣⲉϥⲉⲣⲁ̀ⲡⲁⲛⲧⲁⲛ ⲉ̀ⲛⲓⲟⲩⲣⲱⲟⲩ ⲛ̀ϣⲟⲣⲡ ⲟⲩⲟϩ ⲉ̀ⲧⲁϥⲉⲣⲁ̀ⲡⲁⲛⲧⲁⲛ ⲉ̀ⲇⲁⲇⲓⲁ̀ⲛⲟⲥ ⲡⲓⲁ̀ⲛⲟⲙⲟⲥ ⲟⲩⲟϩ ⲁϥⲛⲁⲩ ⲉ̀ⲛⲓⲓ̀ⲇⲱⲗⲟⲛ ⲙ̀ⲡⲉϥⲙ̀ⲑⲟ ⲉ̀ⲃⲟⲗ ⲉ̀ⲣⲉ ⲛⲓⲣⲱⲙⲓ ⲧⲁⲗⲉ ⲑⲩⲥⲓⲁ̀ ⲛⲱⲟⲩ ⲉ̀ⲡϣⲱⲓ ϧⲉⲛ ⲟⲩⲛⲓϣϯ ⲛ̀ⲥⲡⲟⲩⲇⲏ ⲁϥⲧⲱⲙⲧ ϧⲉⲛ ⲡⲉϥϩⲏⲧ ⲧⲏⲣϥ ⲡⲉ ⲙ̀ⲙⲟⲩⲛⲓϣϯ ⲛ̀ⲛⲁⲩ ⲟⲩⲟϩ ⲡⲉϫⲁϥ ϧⲉⲛ ⲛⲉϥⲙⲉⲩⲓ̀ ϫⲉ ⲟⲩⲉ̀ⲣⲟⲓ ϯⲛⲟⲩ ⲡⲉ ⲉ̀ⲧⲁⲓⲭⲱ ⲛ̀ⲡⲁⲏⲓ ⲛ̀ⲥⲱⲓ ⲛⲉⲙ ⲧⲁⲥⲁⲓⲉ ⲛ̀ⲡⲟⲗⲓⲥ ⲙ̀ⲙⲁⲓⲭ̀ⲣ̅ⲥ̅ ⲑⲁⲓ ⲉ̀ⲧⲟⲩϣⲉⲙϣⲓ ⲛ̀ϧⲏⲧⲥ ⲙ̀ⲡⲟ̅ⲥ̅ ⲛ̀ⲧⲫⲉ ⲛⲉⲙ ⲡⲓⲕⲁϩⲓ ⲙ̀ⲡⲓⲉ̀ϩⲟⲟⲩ ⲛⲉⲙ ⲡⲓⲉ̀ϫⲱⲣϩ ⲛ̀ⲧⲁⲓ̀ ϣⲁ ⲛⲁⲓ ⲡⲁⲣⲁⲛⲟⲙⲟⲥ ⲉⲧϩⲱⲟⲩ ⲛⲁⲓ ⲉ̀ⲧⲁⲩⲭⲱ ⲛ̀ⲥⲱⲟⲩ ⲙ̀ⲡⲟ̅ⲥ̅ ⲁⲩϣⲉⲙϣⲓ ⲙ̀ⲡⲥⲁⲇⲁⲛⲁⲥ ⲓⲉ̀ ⲟⲩ ⲉ̀ⲣⲟⲓ ⲣⲱ ⲡⲉ ϫⲉ ⲛ̀ⲧⲁⲕⲱϯ ⲛ̀ⲥⲁ ⲟⲩⲙⲉⲧⲕⲟⲙⲏⲥ ⲛ̀ⲧⲟⲧⲟⲩ ⲛ̀ⲛⲁⲓ ⲁⲑⲛⲟⲩϯ ⲙ̀ⲡⲁⲣⲁⲛⲟⲙⲟⲥ. Ⲁⲛⲁⲑⲉⲙⲁ ⲛ̀ⲛⲁⲓ ⲡⲁⲣⲁⲛⲟⲙⲟⲥ ⲛⲁⲓ̀ ⲉⲧⲥⲟϥ ⲛⲉⲙ ⲧⲟⲩⲙⲉⲧⲟⲩⲣⲟ

ⲛⲉⲙⲱⲟⲩ ⲫⲁⲓ ⲉϥⲛⲁⲥⲱⲙ ⲙ̀ⲡⲁⲧⲉ ϥⲥⲱⲓ ϣⲱⲡⲓ ⲟⲩⲟϩ
ⲁⲓⲙⲓ ϫⲉ ⲡⲟ̅ⲥ̅ ⲡⲉⲧⲛⲁϩⲱⲡⲧ ⲉ̀ⲣⲟϥ ϯⲛⲁⲕⲱϯ ⲛ̀ⲥⲁ
ⲙⲉⲧⲟⲩⲣⲟ ⲁⲛⲟⲕ ⲁⲛ ⲛ̀ⲧⲉ ⲡⲁⲓ ⲕⲟⲥⲙⲟⲥ ⲉⲑⲛⲁⲧⲁ-
ⲕⲟ ⲁⲗⲗⲁ ⲁⲓⲛⲁⲕⲱϯ ⲛ̀ⲥⲁ ⲧⲙⲉⲧⲟⲩⲣⲟ ⲙ̀ⲡⲁⲟ̅ⲥ̅
ⲓⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲑⲁⲓ ⲉⲑⲙⲏⲛ [sic] ⲉ̀ⲃⲟⲗ ϣⲁ ⲉ̀ⲛⲉϩ ϯⲛⲁⲧⲁⲥ-
ⲕⲁ. ⲑⲟⲓ ⲁⲛ ϫⲉ ⲉ̀ⲧⲁⲡⲟⲗⲓⲥ ϣⲁ ⲧⲁⲙⲁⲩ ϯⲛⲟⲩ ⲁⲉⲱⲥ
ⲕⲁⲧⲁ ⲡⲁⲱⲛϧ ϧⲉⲛ ⲡⲁⲓ ⲕⲟⲥⲙⲟⲥ ⲁⲗⲗⲁ ϯⲉⲣϩⲉⲗ-
ⲡⲓⲥ ⲉ̀ⲡⲁⲟ̅ⲥ̅ ⲓⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲑⲁⲓ[1] ⲉⲧⲙⲏⲛ ⲉ̀ⲃⲟⲗ ϣⲁ ⲉ̀ⲛⲉϩ
ϫⲉ ϥⲛⲁϯ ϫⲟⲙ ⲛⲏⲓ ϧⲉⲛ ⲧⲉϥⲙⲉⲧⲁⲅⲁⲑⲟⲥ ⲛ̀ⲧⲁ-
ⲙⲟⲩ ϩⲓϫⲉⲛ ⲡⲉϥⲣⲁⲛ ⲉⲑⲟⲩⲁⲃ ϥⲛⲁⲱ̀ⲗⲓ ⲛ̀ⲛⲁⲕⲁⲥ
ⲙ̀ⲡⲁⲙⲁⲛϫⲱⲓⲗⲓ ⲉⲧϩⲓϫⲉⲛ ⲡⲕⲁϩⲓ ⲛ̀ⲕⲉⲥⲟⲡ ⲛ̀ⲧⲟⲩ-
ϫⲁⲩ ϧⲉⲛ ⲡⲓⲙϩⲁⲩ ⲛ̀ⲧⲉ ⲛⲁⲓⲟϯ ⲉ̀ⲧⲁⲩⲉⲛⲕⲟⲧ
ⲟⲩⲟϩ ⲉ̀ⲧⲁϥⲕⲏⲛ ⲉϥⲉⲣⲙⲉⲗⲉⲧⲁⲛ ϧⲉⲛ ⲛⲁⲓ ϧⲉⲛ
ⲡⲉϥϩⲏⲧ ⲟⲩⲟϩ ⲁϥⲧⲁⲥⲑⲟϥ ⲉ̀ⲡⲓϫⲟⲓ ϣⲁ ⲛⲉϥⲉ̀ⲃⲓⲁⲓⲕ
ⲁϥⲧⲁⲙⲱⲟⲩ ⲉ̀ϩⲱⲃ ⲛⲓⲃⲉⲛ ⲉⲧϧⲉⲛ ⲡⲉϥϩⲏⲧ ⲛ̀ⲑⲱⲟⲩ
ⲇⲉ ⲁⲩϯϩⲟ ⲉ̀ⲣⲟϥ ⲉⲩϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲡⲉⲛⲟ̅ⲥ̅ ⲓⲥϫⲉ
ⲡⲁⲓⲣⲏϯ ⲡⲉⲧϣⲟⲡ ⲙⲁⲣⲉⲛⲧⲁⲥⲑⲟⲛ ⲉ̀ⲧⲉⲛⲡⲟⲗⲓⲥ
ⲛⲉⲙ ⲡⲓϫⲟⲓ ⲟⲩⲟϩ ⲙ̀ⲡⲉⲣ ⲭⲁ ϩⲗⲓ ⲉ̀ⲙⲓ ⲉ̀ⲣⲟⲛ ϫⲉ
ⲁⲧⲁⲛⲓ ⲉ̀ⲡⲁⲓ ⲙⲁ ⲉⲑⲃⲉ ⲟⲩ ⲟⲩⲟϩ ⲡⲉϫⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ
ⲛⲱⲟⲩ ϫⲉ ⲛ̀ⲛⲉⲥϣⲱⲡⲓ ⲙ̀ⲙⲟⲓ ⲓⲥϫⲉⲛ ϯⲛⲟⲩ ⲉ̀ⲧⲁⲥ-
ⲑⲟⲓ ⲉ̀ⲡⲁⲏⲓ ⲟⲩⲟϩ ⲛ̀ⲛⲁⲛⲁⲩ ⲉ̀ⲡϩⲟ ⲛ̀ⲧⲁⲙⲁⲩ ⲛ̀ⲕⲉ-
ⲥⲟⲡ ⲁⲗⲗⲁ ⲁⲓⲛⲁⲙⲟⲩ ⲙ̀ⲡⲁⲓ ⲙⲁ ϩⲓϫⲉⲛ ⲡⲓⲣⲁⲛ
ⲉⲑⲟⲩⲁⲃ ⲛ̀ⲧⲉ ⲡⲁⲟ̅ⲥ̅ ⲓⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲡⲟⲩⲣⲟ ⲛ̀ⲧⲫⲉ ⲛⲉⲙ
ⲡⲕⲁϩⲓ ⲛⲉⲙ ⲛⲏⲉⲧⲥⲁⲡⲉⲥⲏⲧ ⲙ̀ⲡⲕⲁϩⲓ ⲡⲟ̅ⲥ̅ ⲛ̀ϯⲕ-
ⲧⲏⲥⲓⲥ ⲧⲏⲣⲥ ϯⲛⲟⲩ ϫⲉ ϭⲓ ⲛⲱⲧⲉⲛ ⲛ̀ⲧⲟⲧ ⲛ̀ⲧⲉⲧⲉ-
ⲛⲉⲩⲗⲉⲩⲟⲉⲣⲓⲁ̀ ⲛ̀ⲧⲉⲧⲉⲛⲙⲉⲧⲣⲉⲙϩⲉ ⲟⲩⲟϩ ⲱⲣⲕ ⲛⲏⲓ
ⲙ̀ⲫϯ ⲡⲓⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ ⲙ̀ⲙⲏⲓ ϫⲉ ⲛ̀ⲛⲉⲧⲉⲛⲕⲉⲧ-
l. 117. ⲑⲏⲛⲟⲩ ϣⲁ ⲡⲁⲏⲓ ⲛ̀ⲕⲉⲥⲟⲡ ⲉ̀ⲧⲓ ⲉⲓⲟⲛϧ ⲙⲏⲡⲱⲥ

1) Read. ⲫⲁⲓ.

ⲛ̀ⲧⲉ ⲧⲁⲙⲁⲩ ⲛⲉⲙ ⲛⲁⲥⲛⲏⲟⲩ ⲉ̀ⲙⲓ ⲉ̀ⲡⲁϣⲓⲛⲓ ⲛ̀ⲧⲟⲩⲉⲛ ⲡⲟⲩⲙⲟⲩ ⲛⲱⲟⲩ ⲙ̀ⲙⲁⲩⲁⲧⲟⲩ ⲁⲗⲗⲁ ⲱ ⲛⲱⲧⲉⲛ ⲛ̀ⲛⲟⲩⲙⲉⲧⲣⲉⲙϩⲉ ⲟⲩⲟϩ ⲗ̀ⲗⲓⲟⲩⲓ̀ ⲛⲱⲧⲉⲛ ⲛ̀ϯ ⲛ̀ⲗⲓⲧⲣⲁ ⲛ̀ⲛⲟⲩⲃ ⲛ̀ⲫⲟⲩⲁⲓ ⲫⲟⲩⲁⲓ ⲙ̀ⲙⲱⲧⲉⲛ ⲛⲉⲙ ⲓ̀ ⲛ̀ⲥⲧⲟⲗⲏ ⲟⲩⲟϩ ⲙⲁϣⲉ ⲛⲱⲧⲉⲛ ⲉ̀ⲡⲓⲙⲱⲓⲧ ⲉ̀ⲣⲉⲧⲉⲛⲟⲩⲁϣϥ ϧⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ϫⲱⲣⲓⲥ ⲧⲁⲡⲟⲗⲓⲥ ⲙ̀ⲙⲁⲩⲁⲧⲥ ⲟⲩⲟϩ ⲉ̀ϣⲱⲡ ⲛ̀ⲧⲉⲧⲉⲛⲱⲛϧ ⲛ̀ⲧⲉⲧⲉⲛⲥⲱⲧⲉⲙ ϫⲉ ⲁⲓⲙⲟⲩ ⲁ̀ⲣⲓ ϯⲁⲅⲁⲡⲏ ⲉⲑⲃⲉ ⲡⲟ̅ⲥ̅ ⲛ̀ⲧⲉⲧⲉⲛⲕⲱⲥ ⲙ̀ⲡⲁⲥⲱⲙⲁ ⲟⲩⲟϩ ⲛ̀ⲧⲉⲧⲉⲛⲟ̀ⲗϥ ⲉ̀ⲧⲁⲡⲟⲗⲓⲥ ⲛⲁⲓ ⲇⲉ ⲉ̀ⲧⲁⲩⲥⲱⲧⲉⲙ ⲉ̀ⲣⲱⲟⲩ ⲛ̀ϫⲉ ⲛⲓⲗ̀ⲗⲱⲟⲩⲓ ⲛ̀ⲧⲉ ⲡⲓⲙⲁ[ⲓ]ⲁⲧϥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲟⲩⲟϩ ⲁⲩⲣⲓⲙⲓ ⲛ̀ⲛⲟⲩⲛⲓϣϯ ⲛ̀ⲛⲁⲩ ⲙⲉⲛⲉⲛⲥⲱⲥ ⲁⲩϣⲉⲡⲧⲟⲧϥ ⲟⲩⲁⲓ ⲇⲉ ⲉ̀ⲃⲟⲗ ⲛ̀ϧⲏⲧⲟⲩ ⲙ̀ⲡⲉϥⲧⲁⲥⲑⲟϥ ⲉ̀ϯⲟⲥⲡⲟⲗⲓⲥ ϣⲁⲧⲉ ⲫⲏ ⲉⲑⲟⲩⲁⲃ ϫⲱⲕ ⲉ̀ⲃⲟⲗ ⲅ̅ ⲇⲉ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲡⲓⲗ̀ⲗⲱⲟⲩⲓ̀ ⲁⲩϩⲉⲙⲥⲓ ⲛⲉⲙ ⲫⲏ ⲉⲑⲟⲩⲁⲃ ϧⲉⲛ ⲥⲟⲣϯⲃⲁⲕⲓ ⲉ̀ⲑⲣⲟⲩⲉⲣⲑⲉⲟ̀ⲣⲓⲛ ⲙ̀ⲡⲉϥⲁ̀ⲅⲱⲛ ⲟⲩⲟϩ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲇⲉ ⲁϥⲥⲱⲣ ⲉ̀ⲃⲟⲗ ⲛ̀ⲛⲓⲭⲣⲏⲙⲁ ⲉⲧⲟϣ ⲉ̀ⲧⲁϥⲉ̀ⲛⲟⲩ ⲛ̀ⲛⲓϩⲏⲕⲓ ⲛⲉⲙ ⲛⲓϫⲱⲃ ⲛⲉⲙ ⲛⲓⲧⲁⲓⲟ̀ ⲉ̀ⲧⲁϥⲉ̀ⲛⲟⲩ ⲛ̀ⲛⲓⲟⲩⲣⲱⲟⲩ ⲁϥⲥⲟⲣⲟⲩ ⲉ̀ⲃⲟⲗ ⲧⲏⲣⲟⲩ ⲛ̀ⲛⲏⲉ̀ⲧⲉⲣϧⲁⲓⲉ̀ ϣⲁ ⲉ̀ϩⲣⲏⲓ ⲉ̀ⲛⲉϥⲕⲉϩⲃⲱⲥ ⲙ̀ⲙⲓⲛ ⲙ̀ⲙⲟϥ ⲁϥⲧⲏⲓⲧⲟⲩ ⲛ̀ⲛⲏ ⲉⲧⲃⲏϣ ⲟⲩⲟϩ ⲁϥϥⲟϫϥ ⲉ̀ⲑⲙⲏϯ ⲛ̀ⲛⲓⲁ̀ⲥⲉⲃⲏⲥ ⲛ̀ⲛⲟⲩⲣⲱⲟⲩ ⲁϥⲱϣ ⲉ̀ⲃⲟⲗ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲁ̀ⲛⲟⲕ ⲟⲩⲭⲣⲏⲥⲧⲓⲁⲛⲟⲥ ⲙ̀ⲡⲁⲣⲣⲏⲥⲓⲁ̀ ⲟⲩⲟϩ ϯⲉⲣϩⲟϯ ⲁⲛ ϧⲁⲧϩⲏ ⲛ̀ⲛⲉⲧⲉⲛ ⲁⲡⲟⲙⲓⲁ̀ ⲱ̀ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲛ̀ⲧⲉ ⲡϭⲓⲛ̀ϫⲟⲛⲥ ⲛⲉⲧⲉⲛⲛⲟⲩϯ ⲅⲁⲣ ϩⲁⲛⲇⲉⲙⲱⲛ ⲛⲉ ⲛⲓⲛⲟⲩϯ ⲅⲁⲣ ⲉ̀ⲧⲉⲙⲡⲟⲩⲑⲁⲙⲓⲟ̀ ⲛ̀ⲧⲫⲉ ⲛⲉⲙ ⲡⲓⲕⲁϩⲓ ⲙⲁⲣⲟⲩⲧⲁⲕⲟ ⲉ̀ⲃⲟⲗ ⲥⲁⲡⲉⲥⲏⲧ ⲛ̀ⲧⲫⲉ ⲧⲏⲣⲥ ⲛⲉⲙ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲧⲟⲩ[ⲟⲩ]ⲱϣⲧ ⲙ̀ⲙⲱⲟⲩ ⲉ̀ⲣⲉ ⲭⲏ ⲉ̀ⲣⲱⲟⲩ ⲣⲱⲟⲩ ⲉ̀ⲧⲁϥϫⲟⲩϣⲧ ⲇⲉ ⲉ̀ϧⲟⲩⲛ ⲉ̀ϫⲱϥ ⲛ̀ϫⲉ ⲡⲓⲇⲣⲁⲕⲱⲛ ⲛ̀ⲧⲉ ⲫⲙⲟⲩ ⲛ̀ⲑⲟϥ

ⲇⲁⲇⲓⲁⲛⲟⲥ ⲡⲓⲁⲛⲟⲙⲟⲥ ⲉ̀ⲧⲁϥⲛⲁⲩ ⲉ̀ⲣⲟϥ ⲉϥϫⲏⲛ ϧⲉⲛ ⲡⲉϥⲥⲱⲙⲁ ⲉϥⲥⲁⲓⲱⲟⲩ ϧⲉⲛ ⲡⲉϥϩⲟ ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲡⲓⲛⲓ ⲛ̀ⲡⲓⲟϩ ϧⲉⲛ ⲡⲉϥⲟⲩⲱⲓⲛⲓ ⲟⲩⲟϩ ⲛⲁϥⲥⲉⲗⲥⲱⲗ ⲧⲏⲣϥ ⲡⲉ ϧⲉⲛ ⲡⲉϥⲥⲙⲟⲛⲧ ⲡⲉ ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲛⲟⲩⲁ̀ⲗⲁⲃⲁⲥⲧⲣⲟⲛ ⲛ̀ⲁⲛⲁⲙⲏⲓ ⲛ̀ⲕⲁⲑⲁⲣⲟⲥ ⲉϥⲧⲟⲩⲃⲏⲟⲩⲧ ⲟⲩⲟϩ ⲁϥⲉ̀ⲙⲓ ϧⲉⲛ ϯⲟⲩⲛⲟⲩ ϫⲉ ⲟⲩⲉⲩⲅⲉⲛⲏⲥ ⲡⲉ ⲟⲩⲟϩ ⲛ̀ϣⲏⲣⲓ ⲛ̀ⲧⲉ ⲛⲓⲉ̀ⲡⲁⲣⲭⲟⲥ ⲉⲧϭⲟⲥⲓ ⲟⲩⲟϩ ⲁϥⲧⲱⲛϥ ϧⲉⲛ ⲧⲟⲩⲛⲟⲩ ⲁϥⲟ̀ϩⲓ ⲉ̀ⲣⲁⲧϥ ϧⲉⲛ ⲟⲩ-
fol. 118. ⲧⲱⲙⲧ ⲟⲩⲟϩ ⲛⲁϥⲟⲓ ⲛ̀ϣⲫⲏⲣⲓ ⲛ̀ⲧⲉϥⲙⲉⲧⲃⲉⲣⲓ ⲛⲉⲙ ⲧⲉϥϭⲓⲛⲉⲣⲟⲩⲱ ⲉⲧϩⲟⲗϫ ⲁϥⲉⲣⲟⲩⲱ ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ⲁ̀ⲛⲟⲛ ⲧⲏⲣⲉⲛ ⲧⲉⲛϣⲟⲡ ϩⲓϫⲉⲛ ⲡⲕⲁϩⲓ ⲉⲛⲙⲉϩ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲡⲉⲑⲛⲁⲛⲉϥ ⲛⲓⲃⲉⲛ ⲛ̀ⲧⲉ ⲛⲓⲛⲟⲩϯ ⲟⲩⲟϩ ⲧⲉⲛϣⲟⲡ ⲛⲱⲟⲩ ⲙ̀ⲙⲉⲛⲣⲓⲧ ⲙ̀ⲙⲁϣⲱ ⲟⲩⲟϩ ⲓⲥ ϩⲏⲡⲡⲉ ⲛ̀ⲑⲟⲕ ϩⲱⲕ ⲕⲏⲡ ⲉ̀ⲣⲟⲛ ϧⲉⲛ ⲡⲓⲧⲁⲓⲟ̀ ⲛⲉⲙ ϯⲙⲉⲧⲛⲓϣϯ ⲟⲩⲟϩ ⲕⲭⲟⲩⲟⲛϩ[1] ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲡⲉⲕⲥⲙⲟⲛⲧ ⲉⲑⲛⲁⲛⲉϥ ϫⲉ ⲛ̀ⲑⲟⲕ ⲟⲩⲛⲓϣϯ ⲉϥⲧⲁⲓⲏⲟⲩⲧ ⲙ̀ⲙⲁϣⲱ ⲟⲩⲟϩ ⲁ̀ⲣⲓⲉ̀ⲙⲓ ⲛⲁⲕ ϯⲛⲟⲩ ⲱ ⲡⲓⲙⲉⲛⲣⲓⲧ ⲫⲁⲓ ⲉ̀ⲧⲁⲓⲙⲉⲛⲣⲉ ⲡⲥⲁⲓ ⲛ̀ⲧⲉ ⲡⲉϥϩⲟ ϫⲉ ⲓⲥ ⲅ̅ϯ ⲛ̀ⲣⲟⲙⲡⲓ ⲙ̀ⲫⲟⲟⲩ ⲓⲥϫⲉⲛ ⲉ̀ⲧⲁⲓϩⲉⲙⲥⲓ ϧⲉⲛ ⲡⲁⲓ ⲙⲁ ⲁⲛⲟⲕ. ⲛⲉⲙ ⲡⲁⲓ ⲝ̅ⲑ̅ ⲛ̀ⲛⲟⲩⲣⲟ ⲛⲁⲓ ⲉ̀ⲧⲁⲓⲑⲟⲩⲱⲧⲟⲩ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲟⲩⲟϩ ⲛ̀ⲡⲉⲛⲥⲱⲧⲉⲙ ⲛ̀ⲕⲉⲥⲙⲏ ⲛ̀ⲡⲁⲓⲣⲏϯ ϧⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲓⲥ ⲅ̅ϯ ⲛ̀ⲣⲟⲙⲡⲓ. ϫⲉ ⲭⲣⲏⲥⲧⲏⲁⲛⲟⲥ ⲉ̀ⲃⲏⲗ ⲉ̀ϯⲛⲟⲩ ⲉⲑⲃⲉ ⲫⲁⲓ ⲁⲓⲉ̀ⲙⲓ ϧⲉⲛ ⲡⲁϩⲏⲧ ϫⲉ ⲛ̀ⲑⲟⲕ ⲟⲩⲛⲓϣϯ ⲉⲧⲧⲁⲓⲏⲟⲩⲧ ⲟⲩⲟϩ ⲕϫⲟⲣ ϧⲉⲛ ⲧⲉⲕϫⲟⲙ ⲛⲉⲙ ⲡⲁϣⲁⲓ ⲛ̀ⲧⲉ ⲛⲉⲕⲭⲣⲏⲙⲁ ⲗⲟⲓⲡⲟⲛ ⲛ̀ⲡⲉⲥⲉⲣⲙⲉⲗⲓⲛ ⲛⲁⲕ ϧⲁ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲟⲩⲇⲉ ⲛⲓⲙⲏϣ ⲉⲧⲕⲱϯ ⲉ̀ⲣⲱⲟⲩ ϯⲛⲟⲩ ϫⲉ ⲙⲁⲣⲉ ⲡⲓϩⲱⲃ ⲟⲩⲱⲛϩ ⲛⲁⲕ ⲉ̀ⲃⲟⲗ ⲱ̀ ⲫⲏ ⲉⲧⲧⲁⲓⲏⲟⲩⲧ ϫⲉ ⲁ̀ⲛⲟⲛ

1) Sic; read ⲕⲟⲩⲟⲛϩ.

ⲔⲂ. ⲙ̀ⲙⲁⲩⲁⲧⲉⲛ ⲁⲛ ϧⲁ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲡⲉ ⲡⲉ ⲉ̀ⲧⲁⲕϯϣⲱϣ ⲛⲁⲛ ⲁⲗⲗⲁ ⲛⲓⲕⲉⲛⲟⲩϯ ⲛ̀ⲇⲓⲕⲉⲟⲛ ⲁⲕϯϣⲱϣ ⲛⲱⲟⲩ ϩⲱⲟⲩ ⲉⲑⲃⲉ ⲫⲁⲓ ϫⲉ ϯⲛⲟⲩ ⲡⲉⲧⲉⲥϣⲉ ⲉ̀ⲣⲟⲕ ⲉ̀ⲑⲣⲉⲕⲉⲣⲙⲉⲧⲁⲛⲟⲓⲛ ⲟⲩⲟϩ ⲛ̀ⲧⲉⲕⲧⲁⲥⲑⲟⲕ ϧⲉⲛ ⲡⲉⲕϩⲏⲧ ⲛ̀ⲧⲉⲕⲟⲩⲱϣⲧ ⲙ̀ⲛⲓⲛⲟⲩϯ ⲉ̀ⲑⲣⲟⲩⲭⲱ ⲛⲁⲕ ⲉ̀ⲃⲟⲗ ⲙ̀ⲛⲉⲕϣⲟⲣⲡ ⲙ̀ⲙⲉⲧⲁⲧⲉ̀ⲙⲓ ⲁⲛⲟⲛ ⲇⲉ ϧⲁ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲧⲉⲛⲛⲁϣⲱⲡ ⲉ̀ⲣⲟⲛ ⲛⲉⲙⲁⲕ ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲛⲟⲩϣⲏⲣⲓ ⲙ̀ⲙⲉⲛⲣⲓⲧ ⲛ̀ⲧⲁⲛ ⲟⲩⲟϩ ⲕⲛⲁϭⲓ ⲉ̀ⲃⲟⲗ ϩⲓⲧⲟⲧⲉⲛ ⲧⲏⲣⲟⲩ ⲛⲉⲙ ⲛⲓⲛⲟⲩϯ ⲛ̀ⲛⲟⲩⲛⲓϣϯ ⲛ̀ⲧⲁⲓⲟ̀ ⲛⲉⲙ ⲟⲩⲁⲕⲝⲓⲱ̀ⲙⲁ (sic) ⲛ̀ⲃⲁⲥⲓⲗⲓⲕⲟⲛ ⲉ̀ⲑⲣⲉⲕϣⲱⲡⲓ ⲛ̀ⲉⲡⲁⲣⲭⲟⲥ ϩⲓϫⲉⲛ ⲓϯ ⲛ̀ⲡⲟⲗⲓⲥ ⲛ̀ⲧⲉ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲛⲉⲙ ⲛⲟⲩⲭⲱⲣⲁ ϧⲉⲛ ⲙⲁⲓ ⲛⲓⲃⲉⲛ ⲉ̀ⲧⲉⲕⲟⲩⲁϣⲟⲩ ϧⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲁϥⲉⲣⲟⲩⲱ̀ ⲛ̀ϫⲉ ⲡⲓⲛⲁⲓⲁⲧϥ ⲁⲗⲏⲑⲱⲥ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ⲕⲥ[ϩ]ⲟⲩⲟⲣⲧ ⲛ̀ⲑⲟⲕ ⲛⲉⲙ ⲛⲁⲓ ⲡⲁⲣⲁⲛⲟⲙⲟⲥ ⲉⲧⲛⲉⲙⲁⲕ ⲛⲉⲙ ⲛⲉⲕⲓ̀ⲇⲱⲗⲟⲛ ⲉⲧⲥⲟϥ ⲛⲁⲓ ⲉ̀ⲧⲉⲕⲙⲟⲩϯ ⲉ̀ⲣⲱⲟⲩ ϫⲉ ⲛⲟⲩϯ ϩⲁⲛⲛⲟⲩϯ ⲁⲛ ⲛ̀ⲉ ⲁⲗⲗⲁ ϩⲁⲛⲇⲉⲙⲱⲛ ⲛⲉ ⲉⲕⲉⲧⲁⲕⲟ ⲛ̀ⲑⲟⲕ ⲛⲉⲙⲱⲟⲩ ⲉⲩⲥⲟⲡ ⲡⲟⲩⲣⲟ ⲇⲉ ⲁϥϫⲱⲛⲧ ϧⲉⲛ ⲟⲩⲉⲛⲃⲟⲛ (sic) ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ⲁⲓⲥⲁϫⲓ ⲛⲉⲙⲁⲕ ϩⲱⲥ ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲛⲟⲩⲓ̀ⲱⲧ ⲛⲉⲙ ⲡⲉϥϣⲏⲣⲓ
fol. 119. ⲟⲩⲟϩ ⲁⲓϯⲥⲟϭⲛⲓ ⲛⲁⲕ ⲉ̀ⲡⲉⲕⲧⲁⲓⲟ̀ ⲛⲉⲙ ⲡⲉⲕⲟⲩϫⲁⲓ ⲙ̀ⲙⲓⲛ ⲙ̀ⲙⲟⲕ ⲟⲩⲟϩ ⲛ̀ⲑⲟⲕ ϩⲱⲕ ϩⲱⲥ ⲁⲧⲕⲁϯ ⲛ̀ⲛⲁⲧϩⲏⲧ ⲁⲕϯϣⲱϣ ⲛⲁⲛ ⲡⲗⲏⲛ ⲙⲁⲧⲁⲙⲟⲓ ϫⲉ ⲛ̀ⲑⲟⲕ ⲟⲩ ⲉ̀ⲃⲟⲗ ⲑⲱⲛ ⲓⲉ̀ ⲛⲓⲙ ⲡⲉ ⲡⲉⲕⲣⲁⲛ ⲓⲉ̀ ⲫⲣⲁⲛ ⲙ̀ⲛⲉⲕⲛⲟⲩϯ ⲛ̀ⲑⲟⲕ ⲛⲉⲙ ⲛⲉⲕⲓⲟϯ ⲉ̀ⲧⲁⲩϫⲫⲟⲕ ⲉ̀ⲡⲓⲕⲟⲥⲙⲟⲥ ⲓⲉ̀ ⲟⲩ ⲡⲉ ⲉ̀ⲧⲁⲕⲓ̀ ⲉⲑⲃⲏⲧϥ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲇⲉ ⲛⲁϥⲟⲩⲱϣ ⲁⲛ ⲡⲉ ⲉ̀ⲧⲁⲙⲟϥ ⲉ̀ⲡⲉϥⲣⲁⲛ ⲟⲩⲇⲉ ⲡⲓⲛⲓϣϯ ⲛ̀ⲁⲕⲝⲓⲱ̀ⲙⲁ ⲛ̀ⲧⲉ ⲛⲉϥⲓⲟϯ ⲡⲟⲩⲣⲟ ⲇⲉ ⲛⲉⲙ ⲛⲓⲕⲉⲟⲩⲣⲱⲟⲩ ⲧⲏⲣⲟⲩ ⲡⲉϫⲱⲟⲩ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ϫⲉ ⲧⲉⲛⲧⲁⲣⲕⲟ ⲙ̀ⲙⲟⲕ ⲱ̀ ⲡⲓⲁⲗⲗⲟⲩ ⲛ̀ⲥⲁⲓⲉ̀

ⲛ̀ⲓⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲫⲁⲓ ⲛ̀ⲑⲟⲕ ⲉ̀ⲧⲉⲕⲙⲟⲩϯ ⲉ̀ⲣⲟϥ ⲛⲁⲕ
ⲛ̀ⲛⲟⲩϯ ϫⲉϫⲁⲥ ⲛ̀ⲧⲉⲕⲧⲁⲙⲟⲓ ⲉ̀ⲡⲉⲕⲣⲁⲛ ⲛⲉⲙ ⲫⲣⲁⲛ
ⲛ̀ⲛⲉⲕⲓⲟϯ ⲛⲉⲙ ⲫⲣⲁⲛ ⲛ̀ⲧⲉⲕⲡⲟⲗⲓⲥ ⲓⲉ̀ ϫⲉ ⲥⲉⲟⲛϧ
ⲛ̀ϫⲉ ⲛⲏ ⲉ̀ⲧⲉⲛⲟⲩⲛ̀ⲕ[1] ⲓⲉ̀ ⲟⲩⲟⲛ ⲥⲟⲛ ⲓⲉ̀ ⲥⲱⲛⲓ ϣⲟⲡ
ⲛⲁⲕ ⲓⲉ̀ ⲉⲕϣⲓⲛⲓ ⲛ̀ⲥⲁⲟⲩ ⲓⲉ̀ ⲉ̀ⲧⲁⲕⲓ̀ ⲉ̀ⲧⲁⲓ ⲡⲟⲗⲓⲥ
ⲉⲑⲃⲉ ⲟⲩ ⲛ̀ϩⲱⲃ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲇⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉ̀ⲧⲁⲩ-
ⲧⲁⲣⲕⲟϥ ⲉ̀ⲫⲣⲁⲛ ⲙ̀ⲡⲭ̅ⲥ̅ ⲁϥⲟⲩⲱⲛϩ ⲉ̀ⲣⲱⲟⲩ ⲉϥϫⲱ
ⲙ̀ⲙⲟⲥ ϫⲉ ⲉ̀ⲡⲓⲇⲏ ⲁ̀ⲣⲉⲧⲉⲛⲧⲁⲣⲕⲟⲓ ⲉ̀ⲫⲣⲁⲛ ⲙ̀ⲡⲁ-
ⲛⲟⲩϯ ⲙ̀ⲙⲟⲛ ϣϫⲟⲙ ⲙ̀ⲙⲟⲓ ⲛ̀ⲧⲁϩⲉⲡ ϩⲗⲓ ⲉ̀ⲣⲱⲧⲉⲛ
ⲕ̅ⲉ̅. ⲁⲛⲟⲕ ⲟⲩⲭⲣⲏⲥⲧⲏⲁⲛⲟⲥ ⲙ̀ϣⲏⲣⲓ ⲛ̀ ⲭⲣⲏⲥⲧⲏⲁ̀ⲛⲟⲥ
ⲛ̀ⲡⲉ ϩⲗⲓ ⲛ̀ϫⲣⲟϫ ⲛ̀ⲧⲏⲓ ϣⲉⲙϣⲓ ⲛ̀ⲛⲓⲓⲇⲱⲗⲟⲛ ⲉ̀ⲛⲉϩ
ϩⲟⲗⲱⲥ ⲟⲩⲟϩ ⲡⲁⲓ̀ⲱⲧ ⲡⲉ ⲁⲛⲁⲥⲧⲁⲥⲓⲟⲥ ⲡⲓⲉ̀ⲡⲁⲣⲭⲟⲥ
ⲛ̀ⲧⲉ ⲙⲉⲗⲓⲧⲓⲛⲏ ⲡϣⲏⲣⲓ ϩⲱϥ ⲡⲉ ⲛ̀ⲓⲱⲁⲛⲛⲏⲥ ⲡⲓⲛⲓϣϯ
ⲛ̀ⲉ̀ⲡⲁⲣⲭⲟⲥ ⲛ̀ⲧⲉ ⲧⲕⲁⲡⲡⲁⲧⲟⲕⲓⲁ̀ ⲗⲟⲓⲡⲟⲛ ⲉ̀ⲧⲁ
ⲡⲟⲩⲣⲟ ⲛⲁⲩ ⲉⲑⲙⲉⲧϫⲱⲣⲓ ⲛ̀ⲡⲁⲓ̀ⲱⲧ ⲁⲛⲁⲥⲧⲁⲥⲓⲟⲥ
ⲁϥⲉⲣⲉ̀ⲧⲓⲛ ⲙ̀ⲙⲟϥ ϩⲓⲧⲉⲛ ⲛ̀ⲡⲉϥⲓⲱⲧ ⲓⲱⲁⲛⲛⲏⲥ
ⲡⲓⲉ̀ⲡⲁⲣⲭⲟⲥ ⲛ̀ⲧⲉ ϯⲕⲁⲡⲡⲁⲧⲟⲕⲓⲁ̀ ⲁϥϧⲟⲕϥ ⲛ̀ⲉ̀ⲡⲁⲣ-
ⲭⲟⲥ ϩⲓϫⲉⲛ ⲙⲉⲗⲓⲧⲏⲛⲏ ⲛⲉⲙ ϯⲡⲁⲗⲓⲥⲧⲓⲛⲏ ⲧⲏⲣⲥ
ⲛ̀ⲭⲱⲣⲁ ⲉ̀ⲛⲁϥⲭⲏ ⲅⲁⲣ ⲡⲉ ϧⲉⲛ ⲕ̅ⲉ̅ ⲛ̀ⲣⲟⲙⲡⲓ ⲛ̀ϫⲉ
ⲁⲛⲁⲥⲧⲁⲥⲓⲟⲥ ⲡⲁⲓ̀ⲱⲧ ⲉ̀ⲧⲁϥϭⲓ ⲛ̀ϯⲙⲉⲧⲉⲡⲁⲣⲭⲟⲥ
ⲟⲩⲟϩ ⲁ̀ ⲡⲟⲩⲣⲟ ϯ ⲛⲁϥ ⲛ̀ ⲅ̅ ⲛ̀ϣⲟ ⲛⲙⲁⲧⲟⲓ ⲉⲩϧⲏⲕ
ⲉ̀ⲡⲉϥⲛⲟⲩⲙⲉⲣⲟⲛ ⲡⲉ ϧⲉⲛ ⲡϫⲓⲛⲑⲣⲉϥⲁ̀ⲙⲁϩⲓ ⲇⲉ
ϩⲓϫⲉⲛ ϯⲡⲁⲗⲓⲥⲧⲓⲛⲏ ⲧⲏⲣⲥ ⲛ̀ⲭⲱⲣⲁ ⲟⲩⲟϩ ⲁϥϣⲓⲛⲓ
ϩⲓⲧⲉⲛ ⲛⲓⲛⲓϣϯ ⲛ̀ⲧⲉ ϯⲡⲟⲗⲓⲥ ⲛ̀ⲥⲁ ⲟⲩⲥϩⲓⲙⲓ ⲉⲥⲧⲁⲓ-
ⲏⲟⲩⲧ ⲕⲁⲧⲁ ⲡⲧⲁⲓⲟ̀ ⲛ̀ⲛⲓⲙⲉⲗⲓⲧⲱⲛ ⲉⲧⲥⲟⲧⲡ ϩⲓⲛⲁ
ⲛ̀ⲧⲉϥⲟⲗⲥ ⲛⲁϥ ϧⲉⲛ ⲟⲩⲅⲁⲙⲟⲥ ⲛ̀ⲥⲉⲙⲛⲟⲛ ⲟⲩⲟϩ
ⲡⲁⲓⲣⲏϯ ⲁⲩϯⲥⲟϭⲛⲓ ⲛⲁϥ ⲉⲩϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲡⲉⲛⲟ̅ⲥ̅
ⲙ̀ⲙⲟⲛ ϧⲉⲛ ⲧⲁⲓ ⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ ⲉⲥⲉⲣⲡⲣⲉⲡⲓ ⲛ̀ⲡⲉ-

[1] Read ⲉⲧⲉⲛⲟⲩⲕ.

fol. 120. κακζ̄ιὼμα νεμ πιταιὸ ǹτε τεκμετνιϣϯ ἐβηλ ἐ κιρα θεογνωστα τϣερι ǹϯονησιος πικομης ǹτε ϯοσπολις φη ετχη ϧα πιὲρϣιϣι ǹτε τεκμετνιϣϯ ου παρθενος γαρ τε εσχη ϧεν ιη̄ ǹρομπι ǹφοου ουοϩ ǹμον ϩλι ϧεν ται χωρα τηρς ǹμελιτων ἐβηλ ἐπεσιωτ νεμ πεϥηι ǹθοϥ δε αϥουαϩςαϩνι ϧεν ϯουνου αυὶνι ǹπεσιωτ διονησιος αϥϯ ναϥ ǹτεσϭρηϫι ǹνουβ ἐτε πεσϣι πε ǹσοπ β̄ χωρις ϩανταιὸ ἐναϣωου νεμ ϩανὲβιαικ ǹϩωουτ ϩι ςϩιμι ουοϩ αϥϯ νας ǹϩανϩβωσ νεμ ϩανϭωμ νεμ ϩανκοι νεμ ϩανμαναλολι ευοι ǹναττυμοσιον ουοϩ αϥϭιτς ναϥ ευςϩιμι αϥμενριτς ǹμαϣω ϩωςδε ǹτεϥερπωβϣ ǹϯκαπποτοκια (sic) νεμ νεϥιοϯ ουοϩ ǹτεϥϣωπι ϧεν ϯπαλιστινη ϣατε π̄σ̄ ϫεμ πεϥϣινι ǹμαυ ἐτασϫφοι δε ναϥ ǹϫε ταμαυ κιρα θεογνωστα ϯσυνκλητικη αϥμουϯ ἐπαραν ϫε γεωργιος κατα φραν ǹφιωτ ǹπεϥιωτ ουοϩ ασμισι ναϥ ον ǹϫε ταμαυ ǹκεσωνι β̄ϯ ǹςϩιμι φραν ǹνουὶ ϫε κασιὰ ϯκεουὶ ϫε μαθρωνα Δϥεμτον ǹμοϥ ǹϫε παμακαριος ǹιωτ αναστασιος πιὲπαρχος αϥχατ ειϧεν ι̅ ǹρομπι ϯουὶ ϧεν νασωνι εςϧεν ϛ̅ ǹρομπι ϯκουὶ εςϧεν ρομπι ςνουϯ Μενενσως αυθωϣ ǹνουὲπαρχος ἐφμα ǹπαιωτ ἐ πεϥραν πε ιουστος αϥϣωπι νηι ǹνουϣεβιὼ ǹπαμακαριος ǹιωτ ǹθοϥ ον πε ἐταϥθορουϧοκτ ǹστρατηλατης ἐϫεν ε̅ ǹϣο ǹματοι ουοϩ αϥθορουςϧε παραν ϩιτεν πουρο ἐθριϭι ǹγ̅ ǹϣο

ⲛ̀ⲛⲟⲙⲓⲥⲙⲁ ⲕⲁⲧⲁ ⲁ̀ⲃⲟⲧ ⲟⲩⲟϩ ⲛⲁϥⲥⲱⲟⲩⲛⲟⲩ ⲛ̀ⲛⲉϩⲗ: ⲁⲛ ⲡⲉ ϧⲉⲛ ⲡⲉϥⲏⲓ ⲉ̀ⲃⲏⲗ ⲉ̀ⲫⲏ ⲉ̀ⲧⲉϥⲛⲁⲟⲩⲟⲛϩϥ ⲛⲉⲙ ⲫⲏ ⲉ̀ⲧⲉϥⲛⲁⲥⲟⲛϥ ⲁⲗⲗⲁ ⲁⲛⲟⲕ ⲡⲉ ⲉⲧⲉⲣϩⲏⲕⲓ ⲙ̀ⲡⲉϥⲁ̀ⲙⲁϩⲓ ⲛⲉⲙ ⲡⲉϥⲕⲉⲙⲓ ⲟⲩⲟϩ ⲁϥϣⲱⲡ ⲛ̀ⲧⲉϥϣⲉⲣⲓ ⲛⲏⲓ ⲉⲑⲣⲓϭⲓⲧⲥ ϧⲉⲛ ⲟⲩⲅⲁⲙⲟⲥ ⲛ̀ⲥⲉⲙⲛⲟⲛ ⲉⲩⲥⲟⲡ ⲉⲧⲓ ⲉϥⲙⲟⲕⲙⲉⲕ ⲉ̀ϥⲓ ⲛ̀ⲡϩⲟⲟⲩ ⲉ̀ⲣⲟⲓ ⲛⲉⲙⲁⲥ ⲁ̀ ⲡⲑⲱϣ ⲛ̀ⲣⲱⲙⲓ ⲛⲓⲃⲉⲛ ⲣⲱⲡ ⲙ̀ⲙⲟϥ ⲁϥⲥⲓⲛⲓ: ⲛ̀ⲡⲁⲓ ⲙⲁⲛϫⲱⲓⲗⲓ ⲛ̀ⲧⲉ ⲡⲁⲓ ⲃⲓⲟⲥ ⲛ̀ⲉϥⲗⲏⲟⲩ ⲁⲓⲑⲟⲙⲥϥ ϧⲉⲛ ⲡⲓⲙϩⲁⲩ ⲛ̀ⲧⲉ ⲡⲁⲙⲁⲕⲁⲣⲓⲟⲥ ⲛ̀ⲓⲱⲧ ⲉ̀ⲣⲉ ⲡⲟ̅ⲥ̅ ϯⲉⲙⲧⲟⲛ ⲛⲱⲟⲩ ϣⲁ ⲉⲛⲉϩ ⲁⲙⲏⲛ ⲁⲛⲟⲕ ϩⲱ ⲁⲓϫⲱⲕ ⲉ̀ⲃⲟⲗ ⲛ̀ⲧⲁ ⲙⲉⲧⲙⲁⲧⲟⲓ fol. 121. ⲛ̀ⲕⲁⲗⲱⲥ ⲟⲩⲟϩ ϧⲉⲛ ⲟⲩⲥⲟϭⲛⲓ ⲛ̀ⲧⲉ ⲛⲁⲧⲁⲭⲱⲣⲁ ⲛⲉⲙ ⲡⲧⲏⲁϯ ⲛ̀ⲧⲁⲙⲁⲩ ⲉⲩⲥⲟⲡ ⲟⲩⲟϩ ⲁⲓϭⲓ ⲛⲏⲓ ⲛ̀ϩⲁⲛⲭⲣⲏⲙⲁ ⲛⲉⲙ ϩⲁⲛⲧⲁⲓⲟ̀ ⲁⲩⲓ̀ ⲛⲉⲙⲱⲟⲩ ϧⲉⲛ ⲟⲩϫⲟⲓ ⲉ̀ⲫⲱⲓ ⲡⲉ ⲉ̀ⲣⲉ ⲛⲁⲉ̀ⲃⲓⲁⲓⲕ ⲙⲟϣⲓ ⲛⲉⲙⲏⲓ ⲡⲉ ⲁⲓⲓ̀ ⲉ̀ⲧⲁⲓ ⲡⲟⲗⲓⲥ ⲉ̀ⲑⲣⲓϯ ⲛⲱⲧⲉⲛ ϧⲁ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲛ̀ⲛⲓⲭⲣⲏⲙⲁ ⲛⲉⲙ ⲛⲓⲧⲁⲓⲟ̀ ϫⲉ ϩⲓⲛⲁ ⲛ̀ⲧⲉⲧⲉⲛⲁⲓⲧ ⲛ̀ⲉⲡⲁⲣⲭⲟⲥ ⲉ̀ⲫⲙⲁ ⲛ̀ⲛⲁⲓⲟϯ ⲉ̀ⲧⲁⲩⲥⲓⲛⲓ ⲗⲟⲓⲡⲟⲛ ϧⲉⲛ ⲡϫⲓⲛⲑⲣⲓⲛⲁⲩ ⲉ̀ⲣⲱⲧⲉⲛ ⲉ̀ⲧⲁⲣⲉⲧⲉⲛϫⲱ ⲛ̀ⲥⲱⲧⲉⲛ ⲙ̀ⲫ︦ϯ︦ ⲛ̀ⲧⲉ ⲧⲫⲉ ⲛⲉⲙ ⲡⲕⲁϩⲓ ⲫⲁⲓ ⲉ̀ⲧⲁϥϯ ⲛⲱⲧⲉⲛ ⲛ̀ϯⲙⲉⲧⲟⲩⲣⲟ ⲟⲩⲟϩ ⲛ̀ⲧⲉⲧⲉⲛϣⲉⲙϣⲓ ⲛ̀ⲡⲥⲁⲇⲁⲛⲁⲥ ⲁⲓϫⲟⲥ ϧⲉⲛ ⲡⲁϩⲏⲧ ϫⲉ ⲙⲉⲧⲟⲩⲣⲟ ⲛⲓⲃⲉⲛ ⲉⲑⲛⲏⲟⲩ ⲉ̀ⲃⲟⲗ ϩⲓⲧⲉⲛ ⲡⲥⲁⲇⲁⲛⲁⲥ ⲛⲉⲙ ⲛⲉϥϣⲏⲣⲓ ⲉ̀ⲧⲉ ⲛ̀ⲑⲱⲧⲉⲛ ⲡⲉ ⲙⲁⲣⲟⲩⲧⲁⲕⲟ ⲡⲁⲓⲣⲏϯ ⲁⲓϯ ⲛ̀ⲛⲓⲭⲣⲏⲙⲁ ⲛⲉⲙ ⲛⲓⲧⲁⲓⲟ̀ ⲛ̀ⲛⲓⲕⲟⲩϫⲓ ⲛ̀ⲥⲛⲏⲟⲩ ⲛ̀ⲧⲏⲓ ⲛ̀ⲧⲉ ⲡⲁⲟ̅ⲥ̅ ⲓⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲛⲁⲓ ⲉ̀ⲧⲉⲙ(ⲡ)ϣⲁ ⲙ̀ⲙⲱⲟⲩ ⲉ̀ϩⲟⲧⲉ ⲣⲱⲧⲉⲛ ⲛ̀ⲑⲱⲧⲉⲛ ⲟⲩⲟϩ ⲁⲓⲓ̀ ϩⲁⲣⲱⲧⲉⲛ ⲉ̀ⲑⲣⲓⲥⲟϩⲓ ⲛ̀ⲧⲉⲧⲉⲛⲙⲉⲧⲥⲟϭ ϫⲉ ϩⲁⲛⲛⲟⲩϯ ⲁⲛ ⲡⲉ ⲉ̀ⲣⲉ ⲧⲉⲛⲟⲩⲱϣⲧ ⲙ̀ⲙⲱⲟⲩ ⲁⲗⲗⲁ ϩⲁⲛⲇⲉⲙⲱⲛ ⲉⲧϭⲁϧⲉⲙ ⲛⲉ ⲓⲥ ϩⲏⲡⲡⲉ ⲁⲓⲧⲁⲙⲱⲧⲉⲛ ⲉ̀ⲡⲁϩⲱⲃ ⲧⲏⲣϥ ϫⲉ

ἀνοκ ογχρηστιἀνος ὴπαρρηςιἀ ειναϩϯ ἐπαο̅c̅ ι̅η̅c̅ π̅χ̅c̅. φη ετεϩνωτεν ἀριτϥ νηι Νιογρωογ δε ἐταγςωτεμ ἐβολϩιτοτϥ ϫε ογμελιτων πε ὴκαπατοκος ογοϩ ϫε πϣηρι πε ὴπινιϣϯ ὴἐπαρχος ςατοτογ αγενϩογρ πεϫωογ ναϥ ϧεν ϩανςαϫι ὴκολακιὰ ϫε πιϧελϣιρι ανὲμι ογν ἐπεκταιὸ νεμ θμετεγγενης ὴνεκιοϯ ϯνογ ϫε ἀμογ ςωτεμ ὴςων ογοϩ μαρε πενςοϭνι ραναк ἀριϣογϣωογϣι ὴνινογϯ ὴρεϥϭρο ϩινα ὴτεκϭι ἐβολ ϩιτοτογ ογμονον ὴθμετεπαρχος ὴνεκιοϯ αλλα τενναλιτ κ ὴϩηγογμενος ϩιϫεν πικοςμος τηρϥ εγςοπ ογοϩ μενενςα νιογρωογ ὴθοκ πε ϩινα ιιη ἐτεκογαϣογ ὴτεκϧοκογ ὴκομης ϧεν νιὲπαρχια τηρογ ὴτε πικοςμος τηρϥ ογοϩ ὴτογϣωπι ὴϫε νιϩηγεμων νεμ νιϩηγογμενος νεμ νιδογζ ϧα πεκὰμαϩι ϧεν μαι νιβεν Αϥερογὼ ὴϫε πιθμηι εϥϫω ὴμος ϫε ϥϩωογ ὴμαϣω ὴϫε παι ςοϭνι ὴτωτεν φαι ετϭι ἐπτακο νεμωτεν πλην ματαμοι ὼ νιἀνομος ϫε νιμ ὴνογϯ ὴτωτεν ἐρετενογωϣ ἐθριϣωτ fol. 122. ναϥ ογοϩ αϥερογὼ ὴϫε δαδιἀνος ϫε ενογωϣ γεωργιος ἐθρεκϣωτ ὴπιαπολλων φη ἐταϥἰϣι ὴτφε Αϥερογὼ ὴϫε πιμακαριος ϫε ιςϫε πιαπολλων πε ἐταϥἰϣι ὴτφε ω πογρο ἰὲ καλως ακμογϯ ἐροϥ ϫε νογϯ ογοϩ ιςϫε ποςιτων πε ἐταϥταϫρο ὴπικαϩι ἰὲ παι κεογαι ογνογϯ ον π̄ε κϣιπι αν ὼ πιαθνογϯ ετςοϥ πιδρακων ετϧεν φνογν εκμογϯ ἐ ται θογωτ ὴδεμων ετϭαϧεμ ϫε νογϯ Ανοκ δε εοβητκ αν

ⲟⲩⲇⲉ ⲉⲑⲃⲉ ⲛⲉⲕⲕⲉⲟⲩⲣⲱⲟⲩ ⲛ̀ⲁⲑⲛⲟⲩϯ ⲉⲑϩⲉⲙⲥⲓ ⲛⲉⲙⲁⲕ ⲁⲗⲗⲁ ⲉⲑⲃⲉ ⲛⲁⲓ ⲙⲏϣ ⲉⲧⲟϩⲓ ⲉⲣⲁⲧⲟⲩ ϯⲛⲁϥⲓⲣⲓ ⲉⲑⲃⲉ ϩⲁⲛⲟⲩⲟⲛ ϧⲉⲛ ⲛⲓⲁ̀ⲅⲓⲟⲥ ⲉⲕⲑⲟⲛⲑⲉⲛ ⲛ̀ⲡⲓⲁⲡⲟⲗⲗⲱⲛ ⲛ̀ⲛⲓⲙ ⲱ̀ ⲡⲟⲩⲣⲟ ⲉⲕⲑⲟⲛⲑⲉⲛ ⲙ̀ⲙⲟϥ ⲉ̀ⲡⲓⲛⲓϣϯ ⲡⲉⲧⲣⲟⲥ ⲡⲁⲛⲝⲱⲝ ⲛ̀ⲛⲓⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲫⲏ ⲉ̀ⲧⲁⲩϯ ⲛⲁϥ ⲛ̀ⲛⲓϣⲟϣⲧ ⲛ̀ⲧⲉ ⲧⲙⲉⲧⲟⲩⲣⲟ ⲛ̀ⲛⲓⲫⲏⲟⲩⲓ̀ ⲓⲉ̀ ⲉⲕⲑⲟⲛⲑⲉⲛ ⲉ̀ⲡⲓⲛⲓϣϯ ⲉ̀ⲏⲗⲓⲁⲥ ⲡⲑⲉⲥⲃⲩⲧⲏⲥ ⲫⲁⲓ ⲉ̀ⲧⲁϥϣⲱⲡⲓ ⲛ̀ⲛⲟⲩⲁⲅⲅⲉ̀ⲗⲟⲥ ϩⲓϫⲉⲛ ⲡⲕⲁϩⲓ ⲟⲩⲟϩ ⲁⲩⲟ̀ⲗϥ ⲉ̀ⲧⲫⲉ ϧⲉⲛ ϩⲁⲛϩⲁⲣⲙⲁ ⲛ̀ⲭⲣⲱⲙ ϩⲁⲣⲁ ⲛ̀ⲑⲟϥ ⲡⲉ ⲉⲧⲥⲟⲧⲡ ϣⲁⲛ ⲡⲟⲥⲓⲧⲱⲛ ⲡⲉ ⲡⲙⲁⲅⲟⲥ ⲉⲧⲥⲟϥ ⲓⲉ̀ ⲥⲙⲁⲣⲁⲕⲧⲟⲥ ⲉⲧⲥⲟϥ ⲫⲏ ⲉ̀ⲧⲁϥⲉⲣϩⲓⲕ ⲉ̀ⲡⲓⲭⲣⲱⲙ ⲉ̀ⲁϥϣⲱⲡⲓ ⲛⲉⲙ ⲛⲏ ⲉⲧⲥⲟϥ ⲑⲏ ⲉ̀ⲧⲟⲩⲙⲟⲩϯ ⲉ̀ⲣⲟⲥ ϫⲉ ϯⲙⲉⲧⲓⲁ̀ ⲟⲩⲟϩ ⲁⲥⲙⲓⲥⲓ ⲛ̀ⲥⲁⲣⲁⲫⲓⲛ ⲛ̀ⲣⲉϥϯ ϧⲉⲛ ⲫⲓⲟⲙ ⲛⲁⲓ ⲇⲉ ⲉⲑⲃⲉ ⲛⲟⲩⲉϩⲃⲏⲟⲩⲓ̀ ⲉⲧϩⲱⲟⲩ ⲁⲩϩⲓⲧⲟⲩ ⲉ̀ⲡϣⲱⲕ ⲙ̀ⲫⲓⲟⲙ ⲟⲩ ⲡⲉ ⲉ̀ⲧⲉⲕⲙⲉⲩⲓ̀ ⲉ̀ⲣⲟϥ ⲱ̀ ⲡⲟⲩⲣⲟ ⲓⲉⲍⲁⲃⲉⲗ ⲑⲏ ⲉ̀ⲧⲁⲥϧⲱⲧⲉⲃ ⲛ̀ⲛⲓⲡⲣⲟⲫⲏⲧⲏⲥ ϣⲁ ⲙⲁⲣⲓⲁ ϯⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲧϭⲟⲥⲓ ⲑⲁⲓ ⲉ̀ⲧⲁⲥⲙⲓⲥⲓ ⲛⲁⲛ ⲛ̀ⲡⲉⲛⲟ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ϭⲓϣⲓⲡⲓ ⲛⲁⲕ ϯⲛⲟⲩ ⲱ̀ ⲡⲓⲁ̀ⲧⲕⲁϯ ϫⲉ ϩⲁⲛⲇⲉⲙⲱⲛ ⲛⲉ ⲛⲉⲕⲛⲟⲩϯ ⲉⲧϭⲁϧⲉⲙ ⲟⲩⲟϩ ⲉⲧⲥⲟϥ ⲉ̀ⲧⲁϥⲥⲱⲧⲉⲙ ⲇⲉ ⲉ̀ⲛⲁⲛ[1] ⲛ̀ϫⲉ ⲇⲁⲇⲓⲁ̀ⲛⲟⲥ ⲡⲟⲩⲣⲟ ⲁϥⲙⲟϩ ⲛ̀ϫⲱⲛⲧ ⲙ̀ⲙⲁϣⲱ ⲟⲩⲟϩ ⲁϥⲉⲣⲕⲉⲗⲉⲩⲓ̀ⲛ ⲉ̀ⲑⲣⲟⲩⲃⲁϣϥ ⲉ̀ⲃⲟⲗ ⲛ̀ⲛⲉϥⲉϩⲃⲱⲥ ⲛⲁⲓ ⲉⲧⲧⲟⲓ ϩⲓⲱⲧϥ ⲟⲩⲟϩ ⲁϥⲑⲣⲟⲩϧⲟⲕϥ ⲛ̀ⲛⲟⲩⲡⲉⲣⲓⲥⲱⲙⲁ ϩⲓϫⲉⲛ ⲧⲉϥϯⲡⲓ ⲟⲩⲟϩ ⲁϥⲑⲣⲟⲩⲁϣϥ ⲉ̀ⲡⲓⲉ̀ⲣⲙⲉⲧⲁⲣⲓⲟⲛ ⲛ̀ⲧⲟⲩϩⲱⲕⲓ ⲙ̀ⲙⲟϥ ϣⲁⲧⲉ ⲛⲉϥⲕⲁⲥ ϥⲱϫⲓ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲡⲉϥⲥⲱⲙⲁ ⲟⲩⲟϩ ⲛⲁϥⲭⲏ ⲡⲉ ϧⲉⲛ ⲕ̅ⲍ̅ ⲛ̀ⲣⲟⲙⲡⲓ ⲡⲉ ⲛⲉⲙ ⲅ̅ ⲛ̀ⲁ̀ⲃⲟⲧ ⲛⲉ ⲥⲟⲩⲁⲓ ⲛ̀ⲫⲁⲣ-

1) Sic; read. ⲉ̀ⲛⲁⲓ.

ⲙⲟⲩⲑⲓ ⲡⲉ ⲡⲓϣⲟⲣⲡ ⲛ̀ⲉ̀ϩⲟⲟⲩ ⲉ̀ⲧⲁⲩⲉⲣⲃⲁⲥⲁⲛⲓⲍⲓⲛ ⲙ̀ⲡⲓⲑⲙⲏⲓ ⲛ̀ϧⲏⲧϥ ⲟⲩⲟϩ ⲛⲁⲣⲉ ⲡⲉϥⲥⲱⲙⲁ ⲉⲑⲟⲩⲁⲃ fol. 123. [ⲟⲩ]ⲟϣⲉⲙ ϧⲉⲛ ⲟⲩⲥⲛⲟϥ ⲡⲉ Ⲛⲁϥⲗⲙⲟⲛⲓ ⲛ̀ⲧⲟⲧϥ ⲛ̀ϫⲉ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ϧⲉⲛ ⲛⲁⲓ ⲉⲣϧⲟⲧ ⲉⲧϭⲟⲥⲓ ⲙ̀ⲡⲁⲓⲣⲏϯ ⲡⲁⲗⲓⲛ ⲟⲛ ⲁϥⲑⲣϯⲟⲩ ⲛ̀ⲛⲟⲩⲑⲱⲟⲩⲓ̀ ⲛ̀ⲃⲉⲛⲓⲡⲓ ⲉ̀ⲛⲉϥϭⲁⲗⲁⲩϫ ⲁϥⲑⲣⲟⲩϩⲱⲧϥ ⲛ̀ⲛⲉϥϭⲁⲗⲁⲩϫ ⲉ̀ⲛⲓⲓ̀ϥⲧ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲓⲑⲱⲟⲩⲓ̀ ⲟⲩⲟϩ ⲛⲁⲣⲉ ⲡⲉϥⲥⲛⲟϥ ⲥⲉⲕ ϧⲁϯ ⲡⲉ ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲛⲟⲩⲙⲱⲟⲩ ⲡⲁⲗⲓⲛ ⲟⲛ ⲛⲁϥⲑⲣⲟⲩϩⲓⲧϥ ϩⲓϫⲉⲛ ⲡⲉϥⲥⲟⲓ ⲁϥⲑⲣⲟⲩϩⲓⲟⲩⲓ̀ ⲉ̀ϫⲉⲛ ⲧⲉϥⲛⲉϫⲓ ⲛ̀ⲝ̅ ⲛ̀ⲕⲟⲩⲫⲟⲥ ϣⲁⲧⲉ ⲧⲉϥⲛⲉϫⲓ ⲫⲱϧ ⲟⲩⲟϩ ⲛⲏ ⲉⲧⲥⲁϧⲟ̀ⲩⲛ ⲙ̀ⲙⲟϥ ⲫⲱⲛ ⲉ̀ⲃⲟⲗ ϩⲓϫⲉⲛ ⲡⲕⲁϩⲓ ⲟⲩⲟϩ ⲁϥⲑⲣⲟⲩϩⲓⲟⲩⲓ̀ ϩⲓϫⲉⲛ ⲧⲉϥⲗⲫⲉ ϧⲉⲛ ϩⲁⲛⲕⲟⲩⲫⲟⲥ ⲛ̀ⲃⲉⲛⲓⲡⲓ ⲟⲩⲟϩ ⲉ̀ⲣⲉ ϩⲁⲛⲗ̀ⲫⲉ ⲧⲟⲓ ⲉ̀ⲣⲱⲟⲩ ϣⲁⲧⲉ ⲡⲉϥⲗ̀ⲛⲕⲉⲫⲁⲗⲟⲥ ϣⲟⲩⲟ̀ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲡⲉϥϣⲁⲓ ⲉϥⲟⲩⲟⲃϣ ⲙ̀ⲫⲣⲏϯ ⲙ̀ⲡⲓⲉⲣⲱϯ ⲟⲩⲟϩ ⲛⲁϥϣⲱⲟⲩ ⲛ̀ϩⲏⲧ ⲡⲉ ϧⲉⲛ ⲛⲁⲓ ⲧⲏⲣⲟⲩ ⲉⲑⲃⲉ ϫⲉ ⲛⲁⲣⲉ ⲡⲭ̅ⲥ̅ ⲧⲁϫⲣⲟ ⲛ̀ⲧⲉϥⲯⲩⲭⲏ ⲛ̀ϩⲣⲏⲓ ⲛ̀ϧⲏⲧϥ ⲡⲉ ⲟⲩⲟϩ ⲡⲁⲗⲓⲛ ⲟⲛ ⲁϥⲑⲣⲟⲩⲓ̀ⲛⲓ ⲛ̀ϩⲁⲛⲑⲟⲕ ⲛ̀ⲃⲉⲛⲓⲡⲓ ⲟⲩⲟϩ ⲛⲁⲩⲟⲓ ⲛ̀ⲣⲱϥ (sic) ⲛ̀ⲃⲁϣⲟⲩⲣ ⲟⲩⲟϩ ⲁϥⲑⲣⲟⲩⲉⲣ ⲡⲉϥⲥⲱⲙⲁ ⲙ̀ⲫⲱϧ ⲫⲱϧ ⲛ̀ϧⲏⲧⲟⲩ ⲟⲩⲟϩ ⲁϥⲟⲩⲁϩⲥⲁϩⲛⲓ ⲉ̀ⲑⲣⲟⲩⲓ̀ⲛⲓ ⲙ̀ⲛⲟⲩϩⲙⲟⲩ ⲛⲉⲙ ⲟⲩϩⲉⲙϫ ⲙ̀ⲛⲁⲡⲁⲥ ⲟⲩⲟϩ ⲛ̀ⲥⲉⲫⲟⲛⲟⲩ ϩⲓϫⲉⲛ ⲛⲉϥⲉⲣϧⲟⲧ ⲟⲩⲟϩ ⲁϥⲑⲣⲟⲩϧⲓϯ ⲙ̀ⲡⲉϥⲥⲱⲙⲁ ϧⲉⲛ ⲛⲓⲧⲱⲓⲥⲓ ⲛ̀ϥⲱⲓ ϣⲁⲧⲉ ⲛⲉϥⲕⲁⲥ ϥⲱϫⲓ ϩⲉⲓ ϩⲓϫⲉⲛ ⲡⲕⲁϩⲓ ⲙ̀ⲕⲟⲩϫⲓ ⲕⲟⲩϫⲓ Ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲇⲉ ⲁϥⲭⲁⲧⲟⲧϥ ⲉ̀ⲃⲟⲗ ⲡⲉ ⲉ̀ⲫⲙⲟⲩ ⲁⲗⲗⲁ ⲛⲁⲣⲉ ⲡⲟ̅ⲥ̅ ⲧⲁϫⲣⲟ ⲙ̀ⲡⲉϥⲡⲛ̅ⲁ̅ ⲛ̀ϧⲏⲧϥ ⲡⲉ ⲟⲩⲟϩ ⲁϥⲑⲣⲟⲩϣⲧⲟϥ ϩⲓϫⲉⲛ ⲟⲩϭⲗⲟϫ ⲛ̀ϣⲉ ⲁϥⲑⲣⲟⲩϩⲱⲧϥ ⲛ̀ ⲕ̅ ⲛ̀ⲓϥⲧ ⲉ̀ⲡⲉϥⲥⲱⲙⲁ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲓϭⲗⲟϫ ⲛ̀ϣⲉ ⲟⲩⲟϩ ⲁϥⲑⲣⲟⲩϥⲁⲓ ⲙ̀ⲙⲟϥ ⲉϥⲟⲓ ⲛ̀ⲁⲧⲉ̀ⲙⲓ ⲟⲩⲟϩ ⲛ̀ⲥⲉⲟ̀ⲗϥ ⲉ̀ⲡⲓϣⲧⲉⲕⲟ ⲟⲩⲟϩ

ⲛⲁⲣⲉ ϩⲁⲛⲙⲏⲛϣ ⲡⲉ ϧⲉⲛ ⲛⲏ ⲉⲧⲟ̀ϩⲓ ⲉ̀ⲣⲁⲧⲟⲩ ⲙ̀ⲡⲓⲉ̀ϩⲟⲟⲩ ⲉ̀ⲧⲉⲙⲙⲁⲩ ⲉⲩⲣⲓⲙⲓ ⲉⲑⲃⲉ ⲡⲥⲁⲓ ⲛ̀ⲧⲉ ⲧⲉϥϩⲩⲗⲏⲕⲓⲁ̀ ⲛⲉⲙ ⲧⲉϥⲙⲉⲧⲃⲉⲣⲓ ⲟⲩⲟϩ ⲛⲁⲩϫⲱ ⲙ̀ⲙⲟⲥ ⲛ̀ⲛⲟⲩⲉⲣⲏⲟⲩ ⲡⲉ ϫⲉ ⲱ ⲛⲉⲙ ⲑⲏⲉⲧⲥⲁⲓⲉ̀ ⲙ̀ⲡⲁⲓ ⲁ̀ⲗⲟⲩ ⲙ̀ⲙⲉⲗⲓⲧⲱⲛ ⲛⲉⲙ ⲡⲑⲟⲣϣⲣⲉϣ ⲙ̀ⲡⲉϥⲥⲱⲙⲁ ⲉⲧⲧⲁⲓⲏⲟⲩⲧ ⲉ̀ⲧⲁ ⲛⲁⲓ ⲡⲁⲣⲁⲛⲟⲙⲟⲥ ⲧⲁⲕⲟϥ ⲙ̀ⲡⲁⲓ ⲣⲏϯ ϧⲉⲛ ⲛⲁⲓ ⲃⲁⲥⲁⲛⲟⲥ ⲉⲧϧⲟⲥⲓ ⲙ̀ⲡⲁⲓ ⲣⲏϯ ⲉ̀ⲧⲁⲩⲉ̀ⲛⲟⲩ ⲉ̀ϫⲱϥ ϧⲉⲛ ⲡⲁⲓ ⲉ̀ϫⲱⲣϩ ⲟⲩⲟϩ ⲉ̀ⲧⲁⲩϩⲱⲗ ⲉ̀ⲛⲟⲩⲏⲓ ⲛⲁⲩϫⲱ ⲙ̀ⲙⲟⲥ ⲡⲉ ⲛ̀ⲛⲟⲩϩⲓⲟ̀ⲙⲓ ⲛⲉⲙ ⲛⲟⲩϣⲏⲣⲓ ϫⲉ ⲁ̀ⲗⲏⲑⲱⲥ ⲁⲛⲛⲁⲩ ϧⲉⲛ ⲛⲉⲛⲃⲁⲗ ⲙ̀ⲫⲟⲟⲩ ⲛ̀ⲛⲁϣ ⲛ̀ⲣⲏϯ ⲛⲉⲙ ⲁϣ ⲛ̀ⲥⲙⲟⲧ ⲥⲭⲉⲇⲉⲟⲛ[1] ⲛⲁⲣⲉ ϯⲃⲁⲕⲓ ⲧⲏⲣⲥ ⲫⲓⲣⲓ ⲉ̀ⲣⲟϥ ⲡⲉ ⲙ̀ⲡⲓⲉ̀ϫⲱⲣϩ ⲧⲏⲣϥ ⲉ̀ⲧⲉⲙⲙⲁⲩ [Ⲁ]ⲥϣⲱⲡⲓ ⲇⲉ ϧⲉⲛ ϯⲫⲁϣⲓ ⲙ̀ⲡⲓⲉ̀ϫⲱⲣϩ ⲁϥⲟⲩⲟⲛϩϥ ⲉ̀ⲣⲟϥ ϧⲉⲛ ⲡⲓϣⲧⲉⲕⲟ ⲛ̀ϫⲉ fol. 124. ⲟⲩⲁⲅⲅⲉⲗⲟⲥ ⲛ̀ⲛⲟⲩⲱⲓⲛⲓ ⲟⲩⲟϩ ⲟⲩⲛⲓϣϯ ⲙ̀ⲙⲟⲛⲙⲉⲛ ⲁϥϣⲱⲡⲓ ϩⲱⲥⲇⲉ ⲛ̀ⲧⲉ ϯⲃⲁⲕⲓ ⲕⲓⲙ ϣⲁ ⲛⲉⲥⲥⲉⲛϯ ⲟⲩⲟϩ ⲓⲥ ⲡⲟ̅ⲥ̅ ⲁϥⲓ̀ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲓϣⲧⲉⲕⲟ ⲛⲉⲙ ϩⲁⲛⲛⲁⲛⲉⲃⲁ[2] ⲛ̀ⲁⲅⲅⲉⲗⲟⲥ ⲉⲩⲟⲩⲁⲃ ⲛ̀ⲧⲁϥ ⲟⲩⲟϩ ⲁ̀ ⲡⲓⲙⲁ ⲧⲏⲣϥ ⲙⲟϩ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲟⲩⲥⲑⲟⲓⲛⲟⲩϥⲓ ⲉⲧⲥⲟⲧⲡ ⲙ̀ⲙⲁϣⲱ ⲟⲩⲟϩ ⲁ̀ ⲡⲟ̅ⲥ̅ ⲙⲟⲩϯ ⲉ̀ⲣⲟϥ ⲙ̀ⲡⲁⲓⲣⲏϯ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲡⲁⲙⲉⲛⲣⲓⲧ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲧⲱⲛⲕ ⲉ̀ⲡϣⲱⲓ ⲉⲕⲉⲛⲕⲟⲧ ⲟⲩⲟϩ ⲉⲕⲟⲩⲟϫ ⲙ̀ⲙⲟⲛ ϩⲗⲓ ⲛ̀ⲧⲁⲕⲟ ϣⲟⲡ ⲙ̀ⲙⲟⲕ ϧⲉⲛ ϯⲟⲩⲛⲟⲩ ⲁϥϥⲟϫϥ ⲉ̀ⲡϣⲱⲓ ⲙ̀ⲙⲟⲛ ϩⲗⲓ ⲛ̀ⲉⲙⲕⲁϩ ϣⲟⲡ ϧⲉⲛ ⲡⲉϥⲥⲱⲙⲁ ⲉ̀ⲡⲧⲏⲣϥ ⲁⲗⲗⲁ ⲛⲁϥⲟⲓ ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲛⲟⲩⲁⲓ ⲉ̀ⲧⲁϥⲧⲱⲛϥ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲟⲩⲁ̀ⲣⲓⲥⲧⲟⲛ ⲛ̀ⲛⲟⲩⲣⲟ ⲟⲩⲟϩ ⲉ̀ⲧⲁϥϩⲓⲧϥ ⲉ̀ⲡⲉⲥⲏⲧ ⲁϥⲟⲩⲱϣⲧ ⲙ̀ⲡⲟ̅ⲥ̅ ⲡⲁⲓⲣⲏϯ ⲁϥⲁⲙⲟⲛⲓ

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1) Sic; read. ⲥⲭⲉⲇⲟⲛ(?)

2) Sic; read ϩⲁⲛⲁⲛⲁⲛⲉⲃⲁ.

ⲙ̀ⲙⲟϥ ⲁϥⲧⲟⲩⲟⲛⲥϥ[1] ⲟⲩⲟϩ ⲁϥⲉⲣⲁⲥⲡⲁⲍⲉⲥⲑⲉ ⲙ̀ⲙⲟϥ ⲟⲩⲟϩ ⲁϥϩⲓⲟⲩⲓ̀ ⲛ̀ⲧⲉϥϫⲓϫ ϩⲓϫⲉⲛ ⲡⲉϥⲥⲱⲙⲁ ⲧⲏⲣϥ ⲁϥⲙⲁϩϥ ⲛ̀ϫⲟⲙ ⲟⲩⲟϩ ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ϫⲉⲙ ⲛⲟⲙϯ ⲟⲩⲟϩ ϭⲣⲟⲙ̀ⲙⲟⲕ ⲡⲁⲙⲉⲛⲣⲓⲧ ⲁ̀ⲛⲟⲕ ϯϣⲟⲡ ⲛⲉⲙⲁⲕ ϣⲁⲧⲉⲕϯϣⲓⲡⲓ ⲛ̀ⲛⲁⲓ ⲟⲩⲣⲱⲟⲩ ⲛ̀ⲁⲛⲟⲙⲟⲥ ϯⲱⲣⲕ ⲙ̀ⲙⲟⲓ ⲙ̀ⲙⲓⲛ ⲙ̀ⲙⲟⲓ ⲱ̀ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲁⲙⲉⲛⲣⲓⲧ ϫⲉ ⲙ̀ⲫⲣⲏϯ ⲙ̀ⲡⲉ ⲟⲩⲟⲛ ⲧⲱⲛϥ ϧⲉⲛ ⲛⲓⲙⲓⲥⲓ ⲛ̀ⲧⲉ ⲛⲓϩⲓⲟ̀ⲙⲓ ⲉ̀ⲛⲁⲁϥ ⲉ̀ⲓⲱⲁⲛⲛⲏⲥ ⲡⲓⲣⲉϥϯⲱⲙⲥ ⲡⲁⲓⲣⲏϯ ⲛⲉ ⲟⲩⲟⲛ ϣⲱⲡⲓ ϧⲉⲛ ⲛⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲉϥⲑⲉⲛⲑⲱⲛⲧ ⲉ̀ⲣⲟⲕ ⲟⲩⲟϩ ⲛⲉ ⲟⲩⲟⲛ ϣⲱⲡⲓ ⲉϥⲟ̀ⲛⲓ ⲙ̀ⲙⲟⲕ ϣⲁ ⲉ̀ⲛⲉϩ ⲓⲥ ϩⲏⲡⲡⲉ ⲭⲛⲁⲉⲣⲍ̄ ⲛ̀ⲣⲟⲙⲡⲓ ⲉⲩⲉⲣⲃⲁⲥⲁⲛⲓⲍⲓⲛ ⲙ̀ⲙⲟⲕ ⲛ̀ϫⲉ ⲡⲁⲓ ⲟ̅ ⲛ̀ⲛⲟⲩⲣⲟ ⲛ̀ⲁⲛⲟⲙⲟⲥ ⲭⲛⲁⲉⲣ ϩⲁⲛⲙⲏϣ ⲛ̀ϫⲟⲙ ⲟⲩⲟϩ ⲭⲛⲁⲙⲟⲩ ⲛ̀ ⲅ̄ ⲛ̀ⲥⲟⲡ ⲟⲩⲟϩ ϯⲛⲁⲧⲟⲩⲛⲟⲥⲕ ⲟⲩⲟϩ ϧⲉⲛ ⲡⲓⲙⲁϩⲇ̄ ⲛ̀ⲥⲟⲡ ϯⲛⲏⲟⲩ ϣⲁⲣⲟⲕ ϩⲓϫⲉⲛ ⲟⲩϭⲏⲡⲓ ⲛ̀ⲛⲟⲩⲱⲓⲛⲓ ⲛⲉⲙ ⲛⲓⲧⲁⲅⲙⲁ ⲛ̀ⲉⲡⲱⲣⲁⲛⲓⲟⲛ ⲛⲉⲙ ⲛⲓⲡⲣⲟⲫⲏⲧⲏⲥ ⲛⲉⲙ ⲛⲓⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲛⲉⲙ ⲛⲓⲁ̀ⲅⲓⲟⲥ ⲙ̀ⲙⲁⲣⲧⲩⲣⲟⲥ ⲟⲩⲟϩ ⲛ̀ⲧⲁϭⲓ ⲛ̀ϯⲡⲁⲣⲁⲑⲏⲕⲓ ⲉ̀ⲧⲁⲓϭⲁⲗⲟⲥ ⲉ̀ⲣⲟⲕ ⲉ̀ⲧⲁϥⲕⲏⲛ ⲇⲉ ⲉϥϫⲱ ⲛ̀ⲛⲁⲓ ⲛⲁϥ ⲛ̀ϫⲉ ⲡⲓⲥⲱⲧⲏⲣ ⲁϥϯ ⲛ̀ϯϩⲓⲣⲏⲛⲏ ⲛⲁϥ ⲟⲩⲟϩ ⲁϥⲙⲁϩϥ ⲛ̀ⲣⲁϣⲓ ⲧⲏⲣϥ Ⲁϥϩⲱⲗ ⲉ̀ⲡϣⲱⲓ ⲉ̀ⲛⲓⲫⲏⲟⲩⲓ̀ ⲛⲉⲙ ⲛⲉϥⲁⲅⲅⲉⲗⲟⲥ ⲛⲁⲣⲉ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲥⲟⲙⲥ ⲛ̀ⲥⲱϥ ⲡⲉ ⲟⲩⲟϩ ⲁϥϣⲱⲡⲓ ⲛ̀ϫⲉ ⲡⲓⲑⲟⲛⲏⲓ ⲉϥⲣⲁϣⲓ ⲙ̀ⲙⲁϣⲱ ⲉϥⲥⲙⲟⲩ ⲉ̀ⲫϯ ϣⲁⲧⲉ ⲡⲓ(ⲟⲩ)ⲱⲓⲛⲓ ϣⲁⲓ ⲉⲑⲃⲉ ⲛⲏ ⲉ̀ⲧⲁ ⲡⲟ̅ⲥ̅ ϫⲟⲧⲟⲩ ⲛⲁϥ Ⲉⲧⲁ ϣⲱⲣⲡ ⲇⲉ ϣⲱⲡⲓ ⲁϥⲉⲣⲕⲉⲗⲉⲩⲓⲛ ⲛ̀ϫⲉ ⲡⲓⲁ̀ⲛⲟⲙⲟⲥ ⲛ̀ⲛⲟⲩⲣⲟ ⲛⲉⲙ ⲛⲏ ⲉⲑⲛⲉⲙⲁϥ ⲉⲟⲣⲟⲩϩⲱⲗ ⲉ̀ⲡⲓϣⲧⲉⲕⲟ ⲟⲩⲟϩ ⲛ̀ⲧⲟⲩⲛⲁⲩ ϫⲉ ⲡⲓⲑⲟⲙⲏⲓ ⲟⲛϧ ϣⲁⲛ ⲙ̀ⲙⲟⲛ ⲟⲩⲟϩ ⲉ̀ⲧⲁⲩⲟⲩⲱⲛ

[1]) Sic; read. ⲁϥⲧⲟⲩⲛⲟⲥϥ.

fol. 125. ⲇⲉ ⲙ̀ⲫⲣⲱ ⲛ̀ⲡⲓϣⲧⲉⲕⲟ ⲁⲩⲛⲁⲩ ⲉ̀ⲡⲓⲁⲅⲓⲟⲥ ⲉϥⲟ̀ϩⲓ ⲉ̀ⲣⲁⲧϥ ⲉ̀ⲡⲓϣϣⲗⲏⲗ (sic) ⲛⲁⲣⲉ ⲡⲉϥϩⲟ ⲉⲣⲟⲩⲱⲓⲛⲓ ⲙ̀ⲫⲣⲏϯ ⲙ̀ⲫⲣⲏ ⲟⲩⲟϩ ⲁ̣ⲩⲉⲣϣⲫⲏⲣⲓ ⲙ̀ⲙⲁϣⲱ ⲁⲩϭⲟϫⲓ ⲁⲩⲧⲁⲙⲉ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲉ̀ϩⲱⲃ ⲛⲓⲃⲉⲛ ⲟⲩⲟϩ ⲁⲩⲟⲩⲁϩⲥⲁϩⲛⲓ ⲉⲑⲣⲟⲩⲉ̀ⲛϥ ⲉ̀ϫⲉⲛ ⲡⲓⲃⲏⲙⲁ ⲟⲩⲟϩ· ϧⲉⲛ ⲡϫⲓⲛⲑⲣⲟⲩⲉⲛϥ ⲇⲉ ⲛⲁϥϫⲱ ⲙ̀ⲙⲟⲥ ⲡⲉ ϫⲉ ⲡⲁⲛⲟⲩϯ ⲡⲁⲛⲟⲩϯ ⲙⲁϯϩⲑⲏⲕ ⲉ̀ⲣⲟⲓ ⲉⲑⲃⲉ ⲟⲩ ⲡⲁⲛⲟⲩϯ ⲉⲕⲛⲁⲭⲁⲧ ⲛ̀ⲥⲱⲕ ⲡⲁⲛⲟⲩϯ ⲓ̀ⲱⲥ ⲙ̀ⲙⲟⲕ ⲉ̀ⲡϫⲓⲛⲛⲁϩⲙⲉⲧ ⲉ̀ⲧⲁϥⲫⲟ̀ϩ ⲇⲉ ⲉ̀ⲡⲓⲃⲏⲙⲁ ⲡⲉϫⲁϥ ϫⲉ ⲡⲓⲃⲏⲙⲁ ⲡⲓⲃⲏⲙⲁ ⲁⲓ̈ ϩⲁⲣⲟⲕ ⲟⲛ ⲛ̀ⲑⲟⲕ ⲛⲉⲙ ⲛⲉⲕ (sic) ⲡⲉⲕⲁ̀ⲡⲟⲗⲗⲱⲛ ⲁⲛⲟⲕ ϩⲱ ⲛⲉⲙ ⲡⲁⲟ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲉ̀ⲧⲁⲩⲛⲁⲩ ⲇⲉ ⲉ̀ⲣⲟϥ ⲛ̀ϫⲉ ⲛⲓⲁ̀ⲛⲟⲙⲟⲥ ⲁⲩⲉⲣϣⲫⲏⲣⲓ ⲡⲉϫⲱⲟⲩ ⲛⲁϥ ϫⲉ ⲉⲑⲃⲉ ⲟⲩ ⲙ̀ⲙⲟⲛ ϩⲗⲓ ⲙ̀ⲡⲉⲧϩⲱⲟⲩ ϣⲟⲡ ⲙ̀ⲙⲟⲕ ⲁⲛ ⲱ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲟⲩⲟϩ ⲛⲓⲙ ⲡⲉ ⲉ̀ⲧⲁϥ ⲧⲁⲗϭⲟⲕ ⲡⲉϫⲉ ⲡⲓⲑⲙⲏⲓ ⲛⲱⲟⲩ ϫⲉ ⲧⲉⲧⲉⲛⲉⲙⲡϣⲁ ⲛ̀ⲑⲱⲧⲉⲛ ⲁⲛ ⲱ̀ ⲛⲓⲁ̀ⲛⲟⲙⲟⲥ ⲉ̀ⲥⲱⲧⲉⲙ ⲉ̀ⲫⲣⲁⲛ ⲙ̀ⲫⲏⲉ̀ⲧⲁϥⲧⲁⲗϭⲟⲓ ϧⲉⲛ ⲛⲉⲧⲉⲛⲙⲁϣϫ ⲉⲧϩⲱⲟⲩ ⲧⲟⲧⲉ ⲁⲩϫⲱⲛⲧ ϧⲉⲛ ⲟⲩⲉⲛⲃⲟⲛ (sic) ⲁⲩⲉⲣⲕⲉⲗⲉⲩⲓ̀ⲛ ⲉⲑⲣⲟⲩϭⲱⲗⲕ ⲉ̀ⲃⲟⲗ ⲛ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲛ̀ⲥ̅ⲛ̀ϣⲙⲟⲩ ⲉⲩϭⲟⲥⲓ ⲟⲩⲟϩ ⲛ̀ⲥⲉϯ ⲛⲁϥ ⲛ̀ ⲩ̅ ⲛ̀ⲧⲁⲩⲣⲉⲁ̀ ϧⲉⲛ ⲡⲉϥⲥⲟⲓ ⲟⲩⲟϩ ⲛ̀ⲥⲉⲫⲟⲛϩϥ ⲟⲩⲟϩ ⲛ̀ⲥⲉϯ ⲛⲁϥ ⲛ̀ⲕⲉ ⲩ̅ ⲛ̀ⲧⲉϥⲛⲉϫⲓ ⲡⲁⲓⲣⲏϯ ⲁ̀ ⲛⲉϥⲥⲁⲣⳁ ⲫⲟⲧⲫⲉⲧ[1]) ⲟⲩⲟϩ ⲁⲩϩⲉⲓ ϩⲓϫⲉⲛ ⲡⲓⲕⲁϩⲓ ⲛ̀ⲕⲟⲩϫ ⲕⲟⲩϫⲓ ⲟⲩⲟϩ ⲛⲁⲣⲉ ⲡⲉϥⲥⲛⲟϥ ⲥⲱⲕ ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲛⲟⲩⲙⲱⲟⲩ ⲡⲁⲓⲣⲏϯ ⲁϥⲑⲣⲟⲩⲓ̀ⲛⲓ ⲛ̀ⲛⲟⲩⲕⲟⲛⲓⲁ̀ ⲛ̀ⲁⲧⲱϣⲉⲙ ⲟⲩⲟϩ ⲛ̀ⲥⲉⲧⲁⲗⲟϥ ϩⲓϫⲉⲛ ⲡⲉϥⲥⲱⲙⲁ ⲟⲩⲟϩ ⲁϥⲑⲣⲟⲩⲫⲱⲛ ⲛ̀ⲛⲟⲩϩⲉⲙϫ ⲛⲉⲙ ⲟⲩⲑⲏⲛ ϩⲓϫⲉⲛ ⲡⲉϥⲥⲱⲙⲁ ⲟⲩⲟϩ ⲁϥⲑⲣⲟⲩⲣⲱⲓⲥ ⲉ̀ⲣⲟϥ ϧⲉⲛ ⲡⲓϣⲧⲉⲕⲟ ⲛ̀ϫⲉ ⲏ̅ ⲙ̀ⲙⲁⲧⲟⲓ ⲛⲉⲙ

1) For ⲫⲟⲧϩⲫⲉⲧϩ.

ⲉ̅ ⲛ̀ⲑⲣⲓⲃⲟⲩⲛⲟⲥ ϣⲁ ⲡⲉϥⲣⲁⲥϯ Ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲇⲉ
ⲗ̅ ⲡⲓⲭⲣⲱⲙ ⲛⲉϩⲥⲓ ϧⲉⲛ ⲡⲉϥⲥⲱⲙⲁ ⲧⲏⲣϥ ⲟⲩⲟϩ
ⲁϥϧⲓⲥⲓ ⲙ̀ⲙⲁϣⲱ ⲡⲉ. ⲗ̅ ⲡⲟ̅ⲥ̅ ⲓⲏ̅ⲥ̅ ⲛⲁⲩ ⲉ̀ⲡⲉϥⲙ̀ⲕⲁϩ
ϫⲉ ⲟⲩⲏⲓ ⲛⲁϥϣϫⲉⲙϫⲟⲙ ⲁⲛ ⲡⲉ ⲉ̀ⲥⲁϫⲓ ⲉ̀ⲡⲧⲏⲣϥ
ⲁϥⲓ̀ ⲉ̀ⲡⲉⲥⲏⲧ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲡⲓⲙⲁ ⲉⲧϭⲟⲥⲓ ⲛ̀ⲧⲉ ⲧⲫⲉ
ⲛ̀ϫⲉ ⲡⲉⲛⲟ̅ⲥ̅ ⲓⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲟⲩⲟϩ ⲁϥⲥⲁϫⲓ ⲛⲉⲙⲁϥ ⲉϥϫⲱ-
ⲙ̀ⲙⲟⲥ ϫⲉ ⲁⲓϭⲉⲣⲟⲕ ⲛ̀ⲑⲟⲕ ⲡⲁⲙⲉⲛⲣⲓⲧ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲧⲱⲛⲕ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲛⲉⲕϧⲓⲥⲓ ⲧⲏⲣⲟⲩ ϫⲉⲙϫⲟⲙ ϫⲉ
ⲁⲛⲟⲕ ϯϣⲟⲡ ⲛⲉⲙⲁⲕ ⲟⲩⲟϩ ⲁϥⲧⲱⲛϥ ⲛ̀ϫⲉ ⲡⲓⲑⲙⲏⲓ
ⲗ̅ ⲡⲟ̅ⲥ̅ ϩⲓⲟⲩⲓ̀ ⲛ̀ⲧⲉϥϫⲓϫ ϩⲓϫⲉⲛ ⲡⲉϥⲥⲱⲙⲁ ⲧⲏⲣϥ
ⲁϥⲧⲁⲗϭⲟϥ ⲟⲩⲟϩ ⲁϥϯ ⲛⲁϥ ⲛ̀ϯϩⲏⲣⲏⲛⲏ (sic) ⲁϥ-
ϩⲱⲗ ⲉ̀ⲡϣⲱⲓ ⲉ̀ⲛⲓⲫⲏⲟⲩⲓ̀ ϧⲉⲛ ⲟⲩⲱ̀ⲟⲩ ⲛⲉⲙ ⲟⲩⲧⲁⲓⲟ̀
ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲇⲉ ⲛⲁϥⲭⲏ ϧⲉⲛ ⲡⲓϣⲧⲉⲕⲟ ⲡⲉ ⲉϥⲉⲣ-
ⲯⲁⲗⲓⲛ ϣⲁⲧⲉ ⲡⲓⲟⲩⲱⲓⲛⲓ ϣⲁⲓ ⲛⲓⲙⲁⲧⲟⲓ ⲇⲉ ⲉⲧⲣⲱⲓⲥ
ⲉ̀ⲣⲟϥ ⲛⲉⲙ ⲛⲓⲑⲣⲟⲩⲃⲟⲩⲛⲟⲥ[1] ⲉ̀ⲧⲁⲩⲛⲁⲩ ⲉ̀ ⲫⲏ ⲉ̀ⲧⲁϥ-
fol. 126. ϣⲱⲡⲓ ⲛ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲉϥⲧⲟⲩϫⲏⲟⲩⲧ ⲁⲩⲉⲣϣⲫⲏⲣⲓ ⲟⲩⲟϩ
ⲁⲩⲧⲁⲙⲉ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲡⲉϫⲉ ⲡⲟⲩⲣⲟ ⲇⲁⲇⲓⲁ̀ⲛⲟⲥ ϫⲉ
ⲅⲉⲱⲣⲅⲓⲟⲥ ⲟⲩⲥⲁϧ ⲙ̀ⲙⲁⲅⲟⲥ ⲡⲉ ⲁⲗⲗⲁ ϯⲛⲁⲥⲱⲧⲉⲙ
ⲉ̀ⲣⲟϥ ⲁⲛ ⲛ̀ⲕⲉⲥⲟⲡ ϣⲁⲛⲧⲁⲓ̀ⲛⲓ ⲛ̀ⲛⲟⲩⲥⲁϧ ⲙ̀ⲙⲁ-
ⲅⲟⲥ ⲉϥⲟⲩⲟⲧ ⲉ̀ⲣⲟⲕ[2] ⲥⲁⲧⲟⲧϥ ⲁϥϩⲉⲙⲥⲓ ⲁϥⲥϧⲁⲓ
ⲛ̀ⲛⲟⲩⲉ̀ⲡⲓⲥⲧⲟⲗⲏ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲡⲟⲩⲣⲟ
ⲇⲁⲇⲓⲁ̀ⲛⲟⲥ ⲉϥⲥϧⲁⲓ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ
ⲭⲉⲣⲉⲧⲉ ϫⲉ ⲙⲁⲅⲟⲥ ⲛⲓⲃⲉⲛ ⲉ̀ⲧⲉ ⲟⲩⲟⲛ ϣϫⲟⲙ
ⲙ̀ⲙⲟϥ ⲉ̀ϯⲟⲩⲱ ⲉ̀ⲃⲟⲗ ⲛ̀ⲛⲓⲙⲁⲅⲓⲁ̀ ⲛ̀ⲧⲉ ⲛⲓⲭⲣⲏⲥ-
ⲧⲓⲁⲛⲟⲥ ⲙⲁⲣⲉϥⲓ̀ ϩⲁⲣⲟⲓ ⲟⲩⲟϩ ⲁ̀ⲛⲟⲕ ϯⲛⲁϯ ⲛⲁϥ
ⲛ̀ ⲣ̅ ⲛ̀ⲗⲓⲧⲣⲁ ⲛ̀ⲛⲟⲩⲃ ⲛⲉⲙ ⲥ̅ ⲛ̀ⲗⲓⲧⲣⲁ ⲛ̀ϩⲁⲧ ⲛⲉⲙ
ⲕⲧⲏⲥⲓⲥ ⲛⲓⲃⲉⲛ ⲉ̀ⲧⲉϥⲟⲩⲁϣⲟⲩ ⲟⲩⲟϩ ϥⲛⲁϣⲱⲡⲓ

1) Sic; read. ⲛⲓⲑⲣⲩⲃⲟⲩⲛⲟⲥ.
2) Sic; read. ⲉ̀ⲣⲟϥ.

ⲙ̀ⲙⲁⲅⲟⲥ ϧⲉⲛ ⲧⲁⲙⲉⲧⲟⲩⲣⲟ ⲛⲁⲓ ⲥ̀ⲙⲁⲓ ϫⲉ ⲁⲩⲉ̀ⲣϩⲟⲩ ⲙ̀ⲙⲁⲓ ⲛⲁⲓ ⲓⲥ ϩⲏⲡⲡⲉ ⲁϥⲟⲩⲟⲛϩϥ ⲉ̀ⲃⲟⲗ ⲙ̀ⲡⲉⲙ̀ⲑⲟ ⲙ̀ⲡⲟⲩⲣⲟ ⲛ̀ϫⲉ ⲟⲩⲁⲓ ⲉ̀ ⲡⲉϥⲣⲁⲛ ⲡⲉ ⲁ̀ⲑⲁⲛⲁⲥⲓⲟⲥ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲡⲁϭ̅ⲥ̅ ⲡⲟⲩⲣⲟ ⲱⲛϧ ϣⲁ ⲉ̀ⲛⲉϩ ⲁⲣⲓⲕⲉⲗⲉⲩⲓⲛ ⲫⲏ ⲉⲧⲉ ⲡⲉϥⲣⲁⲛ ϫⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉϥⲉ̀ⲣⲉϥⲓⲣⲓ ⲛ̀ⲛⲟⲩϩⲱⲃ ⲙ̀ⲡⲉⲙ̀ⲑⲟ ⲉ̀ⲃⲟⲗ ⲟⲩⲟϩ ⲁ̀ⲛⲟⲕ ⲉϯⲛⲁⲃⲱⲗ ⲛ̀ⲛⲉϥⲙⲁⲅⲓⲁ̀ ⲟⲩⲟϩ ⲁϥⲣⲁϣⲓ ⲙ̀ⲙⲁϣⲱ ⲡⲉϫⲁϥ ⲙ̀ⲡⲓⲙⲁⲅⲟⲥ ϫⲉ ⲟⲩ ⲛ̀ϩⲱⲃ ⲡⲉ ⲉ̀ⲧⲉⲕⲛⲁⲁⲓϥ ⲙ̀ⲡⲉⲙ̀ⲑⲟ ⲉ̀ⲃⲟⲗ ϩⲓⲛⲁ ⲛ̀ⲧⲁⲉ̀ⲙⲓ ϫⲉ ⲕⲛⲁϭⲣⲟ ⲉ̀ⲛⲓⲙⲁⲅⲓⲁ̀ ⲛ̀ⲧⲉ ⲡⲁⲓ ⲭⲣⲏⲥⲧⲓⲁⲛⲟⲥ ⲟⲩⲟϩ ⲡⲉϫⲉ ⲁ̀ⲑⲁⲛⲁⲥⲓⲟⲥ ⲙ̀ⲡⲟⲩⲣⲟ ϫⲉ ⲁⲣⲓⲕⲉⲗⲉⲩⲓ̀ⲛ ⲉⲑⲣⲟⲩⲓ̀ⲛⲓ ⲛⲏⲓ ⲛ̀ⲛⲟⲩⲙⲁⲥⲓ ⲁϥⲟⲩⲁϩⲥⲁϩⲛⲓ ⲉⲑⲣⲟⲩⲓ̀ⲛⲓ ⲛ̀ⲛⲟⲩⲙⲁⲥⲓ ⲟⲩⲟϩ ⲁϥⲥⲁϫⲓ ⲉ̀ϧⲣⲏⲓ ⲉ̀ⲛⲓⲙⲁϣϫ ⲙ̀ⲡⲓⲙⲁⲥⲓ ⲁϥⲫⲱϧ ⲁϥⲉⲣⲃ̅ ⲡⲟⲩⲣⲟ ⲇⲉ ⲁϥⲥⲱⲃⲓ ⲡⲉϫⲁϥ ϫⲉ ⲁⲗⲏⲑⲱⲥ ⲛ̀ⲑⲟⲕ ⲉⲑⲛⲁⲃⲱⲓ[1] ⲉ̀ⲃⲟⲗ ⲛ̀ⲛⲓⲙⲁⲅⲓⲁ̀ ⲛ̀ⲧⲉ ⲛⲓⲭⲣⲏⲥⲧⲏⲁ̀ⲛⲟⲥ ⲡⲉϫⲉ ⲁ̀ⲑⲁⲛⲁⲥⲓⲟⲥ ⲙ̀ⲡⲟⲩⲣⲟ ϫⲉ ⲙⲁⲣⲟⲩⲓ̀ⲛⲓ ⲛⲏⲓ ⲛ̀ⲛⲟⲩⲙⲁϣⲓ ⲉ̀ⲧⲁⲩⲉⲛⲥ ⲁⲩϩⲓⲟⲩⲓ̀ ⲛ̀ⲛⲓⲙⲉⲗⲟⲥ ⲛ̀ⲧⲉ ⲡⲓⲙⲁⲥⲓ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲣⲟⲥ ϧⲉⲛ ⲡⲓⲥⲁϐ̅ ⲛ̀ⲧⲉ ϯⲙⲁϣⲓ ⲟⲩⲟϩ ⲁⲩⲓ̀ ⲉ̀ⲃⲟⲗ ⲉⲩϣⲏϣ ⲛⲉⲙ ⲛⲟⲩⲉⲣⲏⲟⲩ ⲟⲩⲟϩ ⲡⲟⲩⲣⲟ ⲇⲉ ⲁϥⲑⲣⲟⲩⲓ̀ⲛⲓ ⲛⲁϥ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉⲑⲃⲏⲧⲕ ⲁⲓⲙⲟⲩϯ ⲉ̀ⲡⲁⲓ ⲥⲁϧ ⲙ̀ⲙⲁⲅⲟⲥ ⲉⲧϧⲉⲛ ⲧⲁⲙⲉⲧⲟⲩⲣⲟ ⲓⲉ̀ ⲛ̀ⲧⲉⲕⲃⲱⲗ ⲉ̀ⲃⲟⲗ ⲛ̀ⲛⲉϥⲙⲁⲅⲓⲁ̀ ⲓⲉ̀ ⲛ̀ⲧⲉϥⲃⲱⲗ ⲛ̀ⲛⲟⲩⲕ ⲉ̀ⲃⲟⲗ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲇⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲉϫⲁϥ ⲙ̀ⲡⲟⲩⲣⲟ ϫⲉ ⲙ̀ⲡⲁⲣⲉ ⲛⲓⲭⲣⲏⲥⲧⲏⲁ̀ⲛⲟⲥ ⲉⲧϩⲏⲡ ⲉ̀ⲡⲭ̅ⲥ̅ ⲉⲣⲙⲁⲅⲓⲁ̀ ⲉ̀ⲛⲉϩ ⲱ̀ ⲡⲓⲁ̀ⲥⲉⲃⲏⲥ ⲡⲉϫⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲙ̀ⲡⲓⲙⲁⲅⲟⲥ ϫⲉ ⲓⲱⲥ ⲙ̀ⲙⲟⲕ ⲱ̀ ⲡⲁϣⲏⲣⲓ ⲫⲏ ⲉⲧⲉϩⲛⲁⲕ ⲁ̀ⲣⲓⲧϥ ⲛ̀ⲭⲱⲗⲉⲙ ⲓⲥ ϩⲏⲡⲡⲉ ϯⲛⲁⲩ ⲉ̀ⲡⲓϩⲙⲟⲧ ⲛ̀ⲧⲉ ⲫ̅ϯ̅

[1] Sic; read. ⲉⲑⲛⲁⲃⲱⲗ.

ⲉ̀ⲧⲁϥϧⲱⲛⲧ ⲉ̀ⲣⲟⲕ Ⲁⲑⲁⲛⲁⲥⲓⲟⲥ ⲇⲉ ⲁϥϭⲓ ⲛ̀ⲛⲟⲩⲗⲁⲫⲟⲧ ⲁϥⲙⲁϩϥ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲛⲉϥⲙⲁⲅⲓⲁ̀ ⲁϥⲉⲣⲉⲡⲓⲕⲁ- fol. 127. ⲗⲓⲥⲑⲉ ⲛ̀ϩⲁⲛⲛⲓϣϯ ⲛ̀ⲣⲁⲛ ⲛ̀ⲇⲉⲙⲱⲛ ⲉ̀ϩⲣⲏⲓ ⲉ̀ϫⲱϥ ⲟⲩⲟϩ ⲁϥⲧⲏⲓϥ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉⲑⲣⲉϥⲥⲟϥ ⲉ̀ⲧⲁϥⲥⲟϥ ⲇⲉ ⲙ̀ⲡⲉ ϩⲗⲓ ⲙ̀ⲡⲉⲧϩⲱⲟⲩ ϣⲱⲡⲓ ⲙ̀ⲙⲟϥ ⲡⲉϫⲉ ⲁ̀ⲑⲁⲛⲁⲥⲓⲟⲥ ϫⲉ ⲱ̀ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲕⲉ ⲁ̀ⲫⲟⲧ ⲡⲉ ⲉ̀ϯⲛⲁⲧⲏⲓϥ ⲛⲁⲕ ⲉ̀ϣⲱⲡ ⲛ̀ⲛⲉ ϩⲗⲓ ⲙ̀ⲡⲉⲧϩⲱⲟⲩ ϣⲱⲡⲓ ⲙ̀ⲙⲟⲕ ⲁ̀ⲛⲟⲕ ϩⲱ ⲛ̀ϯⲛⲁⲛⲁϩϯ[1] ⲉ̀ⲡⲉⲕⲛⲟⲩϯ Ⲁϥϭⲓ ⲛ̀ⲡⲓⲁ̀ⲫⲟⲧ ⲛ̀ϫⲉ ⲁ̀ⲑⲁⲛⲁⲥⲓⲟⲥ ⲡⲓⲙⲁⲅⲟⲥ ⲁϥϫⲱ ⲛ̀ϩⲁⲛⲛⲓϣϯ ⲛ̀ⲣⲁⲛ ⲛ̀ⲇⲉⲙⲱⲛ ⲉⲩϩⲱⲟⲩ ⲉ̀ϩⲟⲧⲉ ⲛⲓϣⲟⲣⲡ ⲁϥⲧⲏⲓϥ ⲙ̀ⲡⲓⲑⲙⲏⲓ ⲁϥⲥⲟϥ ⲙ̅ⲡⲉ ϩⲗⲓ ⲙ̅ⲡⲉⲧϩⲱⲟⲩ ϣⲱⲡⲓ ⲙ̀ⲙⲟϥ Ⲁⲑⲁⲛⲁⲥⲓⲟⲥ ⲇⲉ ⲁϥϩⲓⲧϥ ⲉ̀ⲡⲉⲥⲏⲧ ϧⲁⲣⲁⲧϥ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ⲛⲁϥ ϫⲉ ϯⲱⲣⲕ ⲉ̀ⲣⲟⲕ ⲙ̀ⲡⲟ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲙⲟⲓ ⲛⲏⲓ ϩⲱ ⲛ̀ϯⲥⲫⲣⲁⲅⲓⲥ ⲛ̀ⲧⲉ ⲓ̅ⲏ̅ⲥ̅ ⲫⲏ ⲉ̀ⲧⲉⲕϣⲉⲙϣⲓ ⲙ̀ⲙⲟϥ ϩⲓⲛⲁ ⲛ̀ⲧⲟⲩⲗⲁⲟⲩⲱⲛ ⲛⲏⲓ ϩⲱ ⲛ̀ⲑⲙⲉⲧⲟⲩⲣⲟ ⲛ̀ⲛⲓⲫⲏⲟⲩⲓ̀ ⲉ̀ⲧⲁϥⲛⲁⲩ ⲉ̀ⲡⲉϥⲛⲁϩϯ ⲛ̀ϫⲉ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲑⲟⲩⲁⲃ ⲁϥϯ ⲛ̀ⲟⲩϣⲉⲛϥⲁⲧ ϧⲉⲛ ⲡⲓⲕⲁϩⲓ ⲟⲩⲟϩ ⲁⲥϥⲟϫⲥϥ[2] ⲉ̀ⲡϣⲱⲓ ⲛ̀ϫⲉ ⲟⲩⲙⲱⲙⲓ[3] ⲙ̀ⲙⲱⲟⲩ ⲉⲥⲙⲉϩ ⲛ̀ⲥⲑⲟⲓⲛⲟⲩϥⲓ ⲉⲧⲥⲟⲧⲡ ⲙ̀ⲙⲁϣⲱ ⲟⲩⲟϩ ⲁ̀ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲧⲱⲃϩ ϧⲉⲛ ⲡⲉⲧϩⲏⲡ ⲁϥⲓ̀ ⲛ̀ϫⲉ ⲑⲱⲙⲁⲥ ⲡⲓⲁ̀ⲡⲟⲥⲧⲟⲗⲟⲥ ⲁϥϯⲱⲙⲥ ⲛ̀ⲛⲁⲑⲁⲛⲁⲥⲓⲟⲥ ⲡⲓⲙⲁⲅⲟⲥ ϧⲉⲛ ⲫⲣⲁⲛ ⲙ̀ⲫⲓⲱⲧ ⲛⲉⲙ ⲡϣⲏⲣⲓ ⲛⲉⲙ ⲡⲓⲡ̅ⲛ̅ⲁ̅ ⲉⲑⲟⲩⲁⲃ ⲁϥϭⲓ ⲙ̀ⲡⲓⲭⲱ ⲉⲃⲟⲗ ⲛ̀ⲧⲉ ⲛⲉϥⲛⲟⲃⲓ ⲁ̀ ⲡⲓⲁ̀ⲡⲟⲥⲧⲟⲗⲟⲥ ϯ ⲛⲱⲟⲩ ⲛ̀ϯϩⲓⲣⲏⲛⲏ ϧⲉⲛ ⲡⲉⲧϩⲏⲡ ⲁϥϩⲟⲡϥ ⲉ̀ⲃⲟⲗϩⲁⲣⲱⲟⲩ ⲟⲩⲟϩ ⲡⲁⲓⲣⲏϯ ⲁ̀ ϯⲙⲟⲩⲙⲓ ⲙ̀ⲙⲱⲟⲩ ⲧⲁⲥⲑⲟⲥ ⲉ̀ⲡⲉⲥⲙⲁ ⲡⲟⲩⲣⲟ ⲇⲉ ⲉ̀ⲧⲁϥ-

[1]) Sic; read. ϯⲛⲁⲛⲁϩϯ. — [2]) Read ⲁⲥϥⲟϫⲥⲥ.
[3]) Sic; read. ⲟⲩⲙⲟⲩⲙⲓ.

ⲛⲁⲩ ⲛⲉⲙ ⲛⲏ ⲉⲑⲛⲉⲙⲁϥ ⲧⲏⲣⲟⲩ ⲉ̀ⲫⲏ ⲉ̀ⲧⲁϥϣⲉⲙϣⲓ ⲁⲩⲧⲁϩⲱⲟⲩ ⲉ̀ⲙⲁϩⲃ ⲟⲩⲟϩ ⲁⲩⲉⲣϩⲩⲫⲏⲣⲓ Ⲁⲑⲁⲛⲁⲥⲓⲟⲥ ⲇⲉ ⲁϥⲱϣ ⲉ̀ⲃⲟⲗ ⲙ̀ⲡⲉⲙⲑⲟ ⲙ̀ⲡⲓⲟⲩⲣⲱⲟⲩ ϫⲉ ⲁⲛⲟⲕ ⲟⲩⲭⲣⲓⲥⲧⲓⲁ̀ⲛⲟⲥ ϯϣⲉⲡϩⲙⲟⲧ ⲛ̀ⲧⲟⲧϥ ⲙ̀ⲫϯ ⲛⲉⲙ ⲡⲉϥϩⲩⲕ Ⲅⲉⲱⲣⲅⲓⲟⲥ ϫⲉ ⲁϥⲟ̀ⲡⲧ ⲉ̀ⲡⲁⲣⲓⲑⲙⲟⲥ ⲛ̀ⲧⲉ ⲛⲉϥⲉⲃⲓⲁⲓⲕ ⲁ̀ⲛⲟⲕ ϧⲁ ⲡⲉⲣⲅⲁⲧⲏⲥ ⲛ̀ⲧⲉ ϯⲁⲝⲓⲁ ⲓ̅ⲁ̅ ⲟⲩⲟϩ ϯⲉⲣϩⲉⲗⲡⲓⲥ ϫⲉ ⲡⲉϥⲙⲁⲓ ⲛⲁⲧⲁϩⲟⲓ ϩⲱ ϩⲓⲧⲉⲛ ⲛⲓⲧⲱⲃϩ ⲛ̀ⲧⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ Ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲑⲟⲩⲁⲃ ⲟⲩⲟϩ ⲡⲓⲧⲩⲙⲁⲧⲟⲥ ⲟⲩⲟϩ ⲁⲩϫⲱⲛⲧ ⲛ̀ϫⲉ ⲡⲓⲁ̀ⲛⲟⲙⲟⲥ ⲁⲩⲉⲣⲕⲉⲗⲉⲩⲓ̀ⲛ ⲉ̀ⲑⲣⲟⲩⲱ̀ⲗⲓ ⲙ̀ⲡⲓⲁⲑⲁⲛⲁⲥⲓⲟⲥ ⲥⲁⲃⲟⲗ ⲛ̀ϯⲃⲁⲕⲓ ⲛ̀ⲥⲉⲱ̀ⲗⲓ ⲛ̀ⲧⲉϥⲁ̀ⲫⲉ ϧⲉⲛ ⲣⲱⲥ ⲛ̀ⲥⲏϥⲓ ⲫⲁⲓⲣⲏϯ (sic) ⲁϥϫⲱⲕ ⲉ̀ⲃⲟⲗ ⲛ̀ⲧⲉϥⲙⲁⲣⲧⲩⲣⲓⲁ̀ ⲛ̀ⲥⲟⲩ ⲕ̅ⲅ̅ ⲛ̀ⲡⲁ̀ⲃⲟⲧ ⲧⲱⲃⲓ ⲛ̀ⲛⲟⲩⲉϩⲟⲟⲩ ⲛ̀ⲥⲁⲃⲃⲁⲧⲟⲛ ⲉ̀ⲣⲉ ⲡⲉϥⲥⲙⲟⲩ ⲉⲑⲟⲩⲁⲃ ϣⲱⲡⲓ ⲛⲉⲙⲁⲛ ⲧⲏⲣⲟⲩ ϣⲁ ⲉ̀ⲛⲉϩ ⲛ̀ⲧⲉ ⲛⲓⲉ̀ⲛⲉϩ ⲧⲏⲣⲟⲩ ⲉ̀ⲧⲁϥⲕⲟⲧϥ ⲇⲉ ⲛ̀ϫⲉ ⲡⲓⲑⲙⲏⲓ ⲉ̀ⲡⲟⲩⲣⲟ ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ⲫⲏ
fol. 128. ⲉ̀ⲧⲉⲕⲟⲩⲁϣϥ ⲁ̀ⲣⲓⲧϥ ⲛⲏⲓ. Ⲁϥⲉⲣⲟⲩⲱ ⲛ̀ϫⲉ ⲡⲟⲩⲣⲟ ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ϣⲉ ⲛⲓⲛⲟⲩϯ ⲱ̀ Ⲅⲉⲱⲣⲅⲓⲟⲥ ϫⲉ ϯⲛⲁⲥⲣⲱⲧϥ ⲉ̀ⲣⲟⲕ ⲡⲁⲓⲣⲏϯ ⲁϥⲑⲣⲟⲩⲑⲱⲟⲩϯ ⲛ̀ϩⲁⲛⲁⲙϣⲉ ⲛⲉⲙ ϩⲁⲛⲥⲉⲃⲛⲏⲧ ⲁϥⲑⲣⲟⲩⲑⲁⲙⲓⲟ̀ ⲛ̀ⲛⲟⲩⲧⲣⲟⲭⲟⲥ ⲉϥϭⲟⲥⲓ ⲙ̀ⲙⲁϣⲱ ⲟⲩⲟϩ ⲁϥⲑⲣⲟⲩ ⲧⲱⲓⲥ[1] ⲉ̀ⲣⲟϥ ⲛ̀ ⲣ̅ ⲛ̀ⲉϥⲧ ⲉⲩⲟⲓ ⲛ̀ⲛⲟⲩⲙⲁϩⲓ ⲉ̀ⲫⲟⲩⲁⲓ ⲁⲩⲙⲁϩϥ ⲧⲏⲣϥ ϧⲉⲛ ϩⲁⲛⲫⲉⲣⲟⲛⲓⲟⲛ ⲉⲩϫⲏⲣ ⲙ̀ⲙⲁϣⲱ ⲟⲩⲟϩ ⲁⲩϩⲓⲟⲩⲓ̀ ⲉ̀ⲡϣⲱⲓ ϧⲉⲛ ⲛⲉϥϣⲱⲗϩ ⲛ̀ϩⲁⲛⲗⲁϭⲟⲩ ⲛⲉⲙ ϩⲁⲛⲱ̀ⲧⲉⲛ ⲛ̀ⲃⲉⲛⲓⲡⲓ ⲉⲩⲙⲟⲕϩ ⲙ̀ⲙⲁϣⲱ ⲁϥⲑⲣⲟⲩⲑⲁⲙⲓⲟ̀ ⲛ̀ⲡⲓⲧⲣⲟⲭⲟⲥ ⲛ̀ⲫⲟϫⲓ ⲃ̅ϯ ⲉⲩⲟⲓ ⲛ̀ⲛⲁⲥⲧⲏⲣⲓⲟⲛ ⲛ̀ϧⲱⲕ ⲥⲁ ⲡⲁⲓ ⲥⲁ ⲉϥⲙⲉϩ ⲛ̀ⲓ̀ϥⲧ ⲛⲉⲙ ⲫⲉⲣⲟⲛⲓⲟⲛ ⲥⲁ ⲡⲁⲓ ⲕⲉⲥⲁ ⲉϥⲙⲉϩ ⲛ̀ⲥⲏϥⲓ ⲛ̀ⲣⲱϥ

[1] Sic; read ⲁϥⲑⲣⲟⲩⲧⲱⲧⲥ.

ⲛ̀ⲃⲁϣⲟⲩⲣ ⲉ̀ⲣⲉ ⲗⲁϧⲉⲙ ⲃ̅ ⲛ̀ϫⲱⲓⲧ ϧⲉⲛ ⲛⲟⲩϫⲱⲧϩ ⲟⲩⲟϩ ⲉ̀ⲣⲉ ⲕ̅ ⲛ̀ϩⲩⲡⲉⲣⲉⲧⲏⲥ ⲥⲱⲕ ⲕⲁⲧⲁ ⲟⲩⲁⲓ ⲛ̀ⲧⲉ ⲛⲓⲗⲁϧⲉⲙ ⲟⲩⲟϩ ⲁϥⲉⲣⲕⲉⲗⲉⲩⲓ̀ⲛ ⲉⲑⲣⲟⲩⲓ̀ⲛⲓ ⲛ̀ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ⲅⲉⲱⲣⲅⲓⲉ ⲓⲥ ϫⲉ ⲉⲕⲛⲁϣⲱⲧ ⲛ̀ⲡⲓⲁ̀ⲡⲟⲗⲗⲱⲛ ⲓⲉ̀ ⲭⲛⲁϭⲓ ⲛ̀ⲛⲟⲩϭⲣⲏⲡⲓ ⲛ̀ⲛⲟⲩⲣⲟ ⲉ̀ⲃⲟⲗ ϩⲓⲧⲟⲧ ⲟⲩⲟϩ ⲓⲥ ϫⲉ ⲉⲕⲏⲡ ⲉ̀ⲡⲭ̅ⲥ̅ ⲓⲉ̀ ⲥⲟⲙⲥ ⲉ̀ⲡⲓⲙⲁⲛⲅⲁⲛⲟⲛ ⲉ̀ⲧⲁⲓⲑⲁⲙⲓⲟϥ ⲛⲁⲕ ϩⲓⲧⲕ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲣⲟϥ ⲉⲑⲣⲉϥⲉⲣⲇⲟⲕⲓⲙⲁⲍⲓⲛ ⲙ̀ⲡⲉⲕⲥⲱⲙⲁ ϫⲉ ⲛ̀[ⲑⲟⲕ] ⲟⲩϫⲱⲣⲓ ⲙ̀ⲙⲁⲧⲟⲓ ⲡⲉϫⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ϫⲉ ϯⲏⲡ ⲉ̀ⲡⲭ̅ⲥ̅
ⲏ̅ⲋ̅. ⲫⲏ ⲉⲧⲉϩⲛⲁⲕ ⲁⲣⲓⲧϥ ⲛⲏⲓ ⲁϥⲉⲣⲕⲉⲗⲉⲩⲓ̀ⲛ ⲉ̀ⲧⲏⲓϥ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲓⲧⲣⲟⲭⲟⲥ ⲉⲑⲣⲟⲩϧⲱⲕ ⲉ̀ϫⲱϥ ⲛ̀ϫⲉ ϩ̅ⲙ̅ ⲛ̀ϩⲩⲡⲉⲣⲉⲧⲏⲥ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲇⲉ ⲉ̀ⲧⲁϥⲛⲁⲩ ⲉ̀ⲡⲓⲙⲁⲛⲕⲁⲛⲱⲛ ⲉ̀ⲧϫⲟⲣϫ ϧⲉⲛ ⲑⲙⲏϯ ⲛ̀ⲡⲓⲧⲣⲟⲭⲟⲥ ⲁϥⲉⲣϩⲟϯ ⲉⲑⲃⲉ ⲟⲩⲣⲱⲙⲓ ϩⲱϥ ⲉϥⲉⲣⲫⲟⲣⲓⲛ ⲛ̀ⲛⲟⲩⲥⲁⲣⲝ ⲙⲁⲗⲓⲥⲧⲁ ⲉⲥϫⲏⲛ ⲙ̀ⲡⲁⲓ ⲣⲏϯ ⲟⲩⲟϩ ⲡⲉϫⲁϥ ⲛ̀ϧⲣⲏⲓ ⲛ̀ϧⲏⲧϥ ϫⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ϩⲁⲣⲁ ⲭⲛⲁϣⲛⲟϩⲉⲙ ⲙ̀ⲡⲁⲓ ⲥⲟⲡ [ⲁⲛ] ⲥⲁⲧⲟⲧϥ ⲁϥⲫⲱⲣϣ ⲛ̀ⲛⲉϥϫⲓϫ ⲉ̀ⲃⲟⲗ ⲁϥⲧⲱⲃϩ ⲙ̀ⲡⲁⲓⲣⲏϯ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ϯϩⲱⲥ ⲉ̀ⲣⲟⲕ ⲡⲁⲟ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲟⲩⲟϩ ϯϣⲉⲡϩⲙⲟⲧ ⲛ̀ⲧⲟⲧⲕ ϫⲉ ⲁⲕⲁⲓⲧ ⲛ̀ⲉⲙⲡϣⲁ ⲛ̀ϯⲙⲉⲧϣⲫⲏⲣ ⲛ̀ⲧⲉ ⲛⲉⲕⲉⲙⲕⲁϩ ⲛ̀ⲛⲟⲩϫⲁⲓ ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲑⲟⲕ ⲡⲁⲟ̅ⲥ̅ ⲉ̀ⲧⲁⲩⲁ̀ϣⲕ ϩⲓϫⲉⲛ ⲟⲩϣⲉ ⲟⲩⲟϩ ⲁⲩⲭⲁⲧ[1] ϧⲉⲛ ⲑⲙⲏϯ ⲛ̀ⲥⲟⲛⲓ ⲃ̅ ⲓⲥ ϩⲏⲡⲡⲉ ⲁⲩⲑⲁⲙⲓⲟ̀ ⲛⲏⲓ ⲛ̀ⲛⲟⲩⲧⲣⲟⲭⲟⲥ ⲉϥⲟⲓ ⲛ̀ⲃ̅ ⲉⲑⲃⲉ ⲡⲉⲕⲣⲁⲛ ⲉ̀ⲑⲟⲩⲁⲃ ⲡⲁⲛⲏⲃ ⲥⲱⲧⲉⲙ ϫⲉ ϯⲛⲟⲩ ⲱ̀ ⲡⲁⲥⲱⲧⲏⲣ ⲉ̀ⲡⲉⲕⲃⲱⲕ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲱ̀ ⲫⲏ ⲉ̀ⲧⲉ ⲛ̀ⲡⲉ ⲟⲩⲟⲛ ⲉⲣϣⲟⲣⲡ ⲉ̀ⲣⲟϥ ⲉ̀ⲛⲉϩ ⲡⲓⲁⲧϣⲓⲃϯ ⲡⲓⲭⲗⲟⲙ ⲛ̀ⲧⲉ ⲛⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲫⲏ ⲉ̀ⲧⲁϥϭⲱⲗⲕ ⲛ̀ⲧⲫⲉ ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲟⲩⲕⲁⲙⲁⲣⲁ ⲁϥϣⲓⲧⲥ ϧⲉⲛ ⲟⲩⲉ̀ⲙⲓ ⲉ̀ⲡϫⲓⲛⲧⲉⲥϣⲟⲩⲟ̀ ⲓⲱϯ ϩⲓϫⲉⲛ ⲡⲓⲥⲱⲛⲧ

[1] Sic; read ⲁⲩⲭⲁⲕ.

129. ⲧⲏⲣϥ ⲫⲏ ⲉ̀ⲧⲁϥⲑⲁⲙⲓⲟ̀ ⲛ̀ⲛⲓϭⲏⲡⲓ ⲉ̀ⲑⲣⲟⲩϣⲟⲩⲟ ⲙⲟⲩϩⲱⲟⲩ ϩⲓϫⲉⲛ ⲡⲓⲕⲁϩⲓ ⲉ̀ϫⲉⲛ ⲛⲓⲑⲙⲏⲓ ⲛⲉⲙ ⲛⲓⲣⲉϥⲉⲣⲛⲟⲃⲓ ⲉⲩⲥⲟⲡ ⲫⲏ ⲉ̀ⲧⲁϥⲑⲁⲙⲓⲟ̀ ⲛ̀ⲛⲓⲧⲱⲟⲩ ⲛⲉⲙ ⲛⲓⲕⲁⲗⲁⲙⲫⲟ ϧⲉⲛ ⲟⲩϣⲓ ⲛⲉⲙ ⲟⲩⲙⲁϣⲓ ⲛ̀ⲧⲉⲣⲱϥ ⲫⲏ ⲉ̀ⲧⲁϥⲉⲣⲉⲡⲓⲇⲓⲙⲁⲛ ⲛ̀ⲛⲓⲁ̀ⲥⲉⲃⲏⲥ ⲧⲏⲣⲟⲩ ⲟⲩⲟϩ ⲛ̀ⲡⲁⲣⲁⲛⲟⲙⲟⲥ ⲛⲁⲓ ⲉ̀ⲧⲁⲩⲉⲣⲁⲧⲥⲱⲧⲉⲙ ⲟⲩⲟϩ ⲁϥϩⲓⲧⲟⲩ ⲉϩⲣⲏⲓ[1] ⲉ̀ⲡⲓⲧⲁⲣⲧⲁⲣⲟⲥ ⲛ̀ⲧⲉ ⲁ̀ⲙⲉⲛϯ ⲥⲉⲭⲏ ⲙ̀ⲙⲁⲩ ϯⲛⲟⲩ ϧⲉⲛ ⲡⲓⲭⲣⲱⲙ ⲛⲉⲙ ϩⲁⲛⲙⲟⲩⲭⲗⲟⲥ ⲛ̀ⲧⲉ ⲁ̀ⲙⲉⲛϯ ⲟⲩⲟϩ ⲉⲩⲉⲣⲕⲟⲗⲁⲍⲓⲛ ⲙ̀ⲙⲱⲟⲩ ⲉ̀ⲃⲟⲗϩⲓⲧⲉⲛ ϩⲁⲛⲇⲣⲁⲕⲱⲛ ⲉⲩϩⲱⲟⲩ ⲁⲣⲓⲡⲓⲇⲓⲙⲁⲛ[2] ⲡⲁⲛⲟⲩϯ ⲛ̀ⲛⲓⲁ̀ⲥⲉⲃⲏⲥ ⲧⲏⲣⲟⲩ ⲟⲩⲟϩ ⲙ̀ⲙⲟⲛ ϩⲗⲓ ⲛⲁϣϯ ⲉ̀ϧⲟⲩⲛ ⲉ̀ϩⲣⲉⲛ ⲡⲉⲕⲟⲩⲁϩⲥⲁϩⲛⲓ ⲫⲏ ⲉ̀ⲧⲉ ϧⲉⲛ ⲛⲓⲉ̀ϩⲟⲟⲩ ⲛ̀ϧⲁⲉ̀ ⲉ̀ⲁⲕⲟⲩⲟⲛϩⲕ ⲛⲁⲛ ⲉ̀ⲃⲟⲗ ϩⲓϫⲉⲛ ⲡⲓⲕⲁϩⲓ ⲟⲩⲟϩ ⲁⲕϭⲓ ⲥⲁⲣⲝ ϧⲉⲛ ϯⲑⲉⲟ̀ⲇⲟⲕⲟⲥ ⲙⲁⲣⲓⲁ̀ ϯⲡⲁⲣⲑⲉⲛⲟⲥ ϧⲉⲛ ⲟⲩⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲛ̀ⲛⲁⲧ ϧⲉⲧϧⲱⲧϥ ⲟⲩⲟϩ ⲛ̀ⲁⲧⲉ̀ⲙⲓ ⲉ̀ⲣⲟϥ ⲡⲓϫⲫⲟ ⲛ̀ⲛⲁⲗⲓⲛⲑⲓⲛⲟⲛ[3] ⲫⲏ ⲉ̀ⲧⲁϥⲙⲟϣⲓ ϩⲓϫⲉⲛ ⲛⲓϫⲟⲗ ⲉ̀ⲧⲉ ⲙ̀ⲡⲉ ⲛⲉϥϭⲁⲗⲁⲩϫ ⲑⲱⲗⲉⲃ ⲙ̀ⲙⲱⲟⲩ ⲫⲏ ⲉ̀ⲧⲉ ⲉ̀ⲃⲟⲗϩⲓⲧⲉⲛ ⲉ̅ ⲛ̀ⲱⲓⲕ ⲁϥⲑⲣⲉ ⲉ̅ ⲛ̀ϣⲟ ⲛ̀ⲣⲱⲙⲓ ⲟⲩⲱⲙ ⲁⲩⲥⲓ ⲫⲏ ⲉ̀ⲧⲁϥⲉⲣⲉ̀ⲡⲓⲇⲓⲙⲁⲡ ⲙ̀ⲫⲓ̀ⲟⲙ ⲛⲉⲙ ⲛⲓⲑⲏⲟⲩ ⲟⲩⲟϩ ⲁⲩⲭⲁ ⲣⲱⲟⲩ [ⲉⲛⲭⲁⲓ] ⲛⲓⲃⲉⲛ ⲥⲉⲥⲱⲧⲉⲙ ⲛⲁⲕ ϫⲉ [ϩ]ⲁⲛⲑⲁⲙⲓⲟ̀ ⲛ̀ⲧⲁⲕ ⲧⲏⲣⲟⲩ ⲛⲉ ⲙⲁⲣⲉϥⲓ̀ ⲛ̀ϫⲉ ⲡⲉⲕⲛⲁⲓ ⲉ̀ϩⲣⲏⲓ ⲉ̀ϫⲱⲛ ⲛⲉⲙ ⲁ̀ⲛⲟⲕ ϧⲁ ⲡⲉⲕⲃⲱⲕ ⲅⲉⲱⲣⲅⲓⲟⲥ ϫⲉ ⲟⲩⲏⲓ ⲉ̀ⲣⲉ ⲡⲓⲛⲁⲓ ⲭⲏ ⲛ̀ⲧⲟⲧⲕ ⲫⲱⲕ ⲡⲉ ⲡⲓⲱ̀ⲟⲩ ⲛⲉⲙ ⲡⲉⲕⲓ̀ⲱⲧ ⲛ̀ⲁ̀ⲅⲁⲑⲟⲥ ⲛⲉⲙ ⲡⲓⲡⲛ̅ⲁ̅ ⲉⲑⲟⲩⲁⲃ ϣⲁ ⲉ̀ⲛⲉϩ ⲁ̀ⲙⲏⲛ ⲉⲧⲁϥϯ ⲇⲉ ⲙ̀ⲡⲓⲁ̀ⲙⲏⲛ ⲁⲩϩⲓⲧϥ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲓⲧⲣⲟⲭⲟⲥ ⲉ̀ⲧⲁϥϩⲉⲓ ⲇⲉ ϧⲉⲛ ⲑⲙⲏϯ ⲛ̀ⲛⲓⲟⲣⲅⲁⲛⲟⲛ

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1) Read ⲉϧⲣⲏⲓ. 2) Read ⲁⲣⲓⲉ̀ⲡⲓⲇⲓⲙⲁⲛ.

3) Read ⲛ̀ⲛⲁⲗⲏⲑⲓⲛⲟⲛ.

ⲉⲧϫⲟⲣϫ ⲁⲩⲥⲱⲕ ⲉ̀ϫⲱϥ ⲛ̀ⲛⲟⲩⲥⲟⲡ ⲛ̀ⲛⲟⲩⲱⲧ ⲟⲩⲟϩ ⲁϥⲃⲱⲗ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲟⲩⲓ̀ⲱⲥ ⲛⲓⲕⲁⲥ ⲛⲉⲙ ⲛⲓⲁϥⲟⲩⲓ̀ ⲁⲩⲙⲟⲩⲛⲕ ⲉⲩⲥⲟⲡ ⲡⲓⲧⲩⲣⲁⲛⲟⲥ ⲇⲉ ⲁϥⲱϣ ⲉ̀ⲃⲟⲗ ⲙ̀ⲡⲉⲙⲑⲟ ⲛ̀ⲛⲓⲟⲩⲣⲱⲟⲩ ⲉⲧⲕⲱϯ ⲉ̀ⲣⲟϥ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲙ̀ⲙⲟⲛ ⲛⲟⲩϯ ⲉ̀ⲃⲏⲗ ⲉ̀ⲡⲓⲁ̀ⲡⲟⲗⲗⲱⲛ ⲛⲉⲙ ⲡⲓⲉⲣⲙⲏⲥ ⲛⲉⲙ ⲡⲓⲍⲉⲩⲥ ⲛⲉⲙ ⲡⲓⲁ̀ⲣⲁⲕⲗⲏⲥ ⲛⲉⲙ ϯⲁⲑⲉⲛⲛⲁⲥ ⲛⲉⲙ ϯⲕⲁⲙⲁⲛⲇⲣⲁ ⲛⲉⲙ ⲡⲟⲥⲓⲧⲱⲛ ⲛⲁⲓ ⲉ̀ⲧⲟⲩⲥⲟⲗⲥⲉⲗ ⲛ̀ⲧⲫⲉ ⲛⲁⲓ ⲉⲧϯⲙⲉⲧⲟⲩⲣⲟ ⲛ̀ⲛⲓⲟⲩⲣⲱⲟⲩ ⲉⲩⲑⲣⲟ ⲛ̀ⲛⲓϫⲱⲣⲓ ⲁ̀ⲙⲁϩⲓ ⲛ̀ⲡⲓⲕⲁϩⲓ ⲁϥⲑⲱⲛ ϯⲛⲟⲩ ⲫϯ ⲛ̀ⲅⲉⲱⲣⲅⲓⲟⲥ ⲫⲏ ⲉⲧⲁ ⲛⲓⲣⲁⲃⲧⲟⲩⲭⲟⲥ ⲛ̀ⲓⲟⲩⲓⲇⲁⲓ ϧⲟⲑⲃⲉϥ ⲉⲑⲃⲉ ⲟⲩ ⲛ̀ⲡⲉϥⲓ̀ ⲛ̀ⲧⲉϥⲛⲁϩⲙⲉϥ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲛⲁϫⲓϫ ⲟⲩⲟϩ ⲁϥⲉⲣⲕⲉⲗⲉⲩⲓ̀ⲛ ⲉⲑⲣⲟⲩⲱⲗⲓ ⲛ̀ⲡⲓϣⲱⲓϣ ⲛ̀ⲧⲉ ⲛⲉϥⲕⲁⲥ ⲛⲉⲙ ⲛⲉϥⲁϥⲟⲩⲓ̀ ⲛⲉⲙ ⲡⲓⲕⲁϩⲓ ⲉ̀ⲧⲁϥⲥⲱ ⲙ̀ⲡⲉϥⲥⲛⲟϥ ⲉⲑⲟⲩⲁⲃ ⲁϥϩⲓⲧⲟⲩ ⲉ̀ⲡⲉⲥⲏⲧ ⲉ̀ⲟⲩⲗⲁⲕⲕⲟⲥ ⲉⲧϣⲟⲩⲱ̀ⲟⲩ ⲛ̀ⲁⲧⲙⲱⲟⲩ ⲁⲩϣⲟⲣϥ ⲛ̀ⲓⲧⲉⲙ[1] ϣⲁⲣⲱϥ
fol. 130. ⲛⲁϥϫⲱ ⲙ̀ⲙⲟⲥ ⲡⲉ ϫⲉ ⲙⲏⲡⲟⲧⲉ ⲛ̀ⲧⲉ ⲛⲓⲭⲣⲏⲥⲧⲓⲁ̀ⲛⲟⲥ ϫⲓⲙⲓ ⲛ̀ⲛⲟⲩϣⲱⲓϣ ⲛ̀ⲧⲟⲩⲓ̀ⲣⲓ ⲛ̀ϩⲁⲛϫⲟⲙ ⲛ̀ϧⲏⲧϥ ⲙⲉⲛⲉⲛⲥⲱⲥ ⲁϥⲧⲱⲛϥ ⲛ̀ⲑⲟϥ ⲛⲉⲙ ⲡⲓⲕⲉ ⲝ̅ⲑ̅ ⲛ̀ⲛⲟⲩⲣⲟ ⲟⲩⲟϩ ⲁⲩϩⲱⲗ ⲉ̀ⲡⲓⲁ̀ⲣⲓⲥⲧⲟⲛ ⲛⲁⲩⲣⲁϣⲓ ⲡⲉ ϫⲉ ⲁⲩϭⲣⲟ ⲉ̀ⲡⲟⲩϫⲁϫⲓ ⲡⲉ ⲟⲩⲟϩ ϧⲉⲛ ϯⲟⲩⲛⲟⲩ ⲁ̀ ⲡⲓⲁ̀ⲏⲣ ⲧⲏⲣϥ ⲉⲣⲭⲁⲕⲓ ⲟⲩⲟϩ ⲁ̀ⲧⲫⲉ ϩⲱⲃⲥ ⲛ̀ϭⲏⲡⲓ ⲁ̀ ϩⲁⲛϧⲁⲣⲁⲃⲁⲓ ⲛⲉⲙ ϩⲁⲛⲥⲉⲧⲉⲃⲣⲏϫ ϣⲱⲡⲓ ⲁ̀ ⲡⲓⲕⲁϩⲓ ⲧⲏⲣϥ ⲥⲑⲉⲣⲧⲉⲣ ϣⲁ ⲛⲉϥⲥⲉⲛϯ ⲁ̀ ⲡⲓⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ ⲉⲑⲟⲩⲁⲃ ⲉⲣⲥⲁⲗⲡⲓⲍⲓⲛ ϧⲉⲛ ϯⲥⲁⲗⲡⲓⲅⲅⲟⲥ ⲁϥⲓ̀ ⲛ̀ϫⲉ ⲡ̅ⲟ̅ⲥ̅ ϩⲓϫⲉⲛ ⲟⲩϩⲁⲣⲙⲁ ⲛ̀ⲭⲉⲣⲟⲩⲃⲓⲙ ⲛⲉⲙ ϩⲁⲛⲁⲛⲏⲟⲃⲁ ⲛ̀ⲁⲅⲅⲉⲗⲟⲥ ⲟⲩⲟϩ ⲁϥⲟⲩⲟϩ ϩⲓϫⲉⲛ ⲡⲓⲗⲁⲕⲕⲟⲥ ⲡⲉϫⲉ ⲡ̅ⲟ̅ⲥ̅ ⲙ̀ⲙⲓⲭⲁⲏⲗ ϫⲉ ⲁ̀ϫⲟⲥ ⲙ̀ⲡⲁⲓⲗⲁⲕ[ⲕ]ⲟⲥ ϫⲉ ⲙⲟⲓ ⲛⲏⲓ ⲛ̀ⲛⲓⲥⲛⲟϥ ⲛⲉⲙ ⲛⲓⲕⲁⲥ

[1]) Read ⲛ̀ⲓⲧⲉⲛ.

ⲛⲉⲙ ⲛⲓⲁϥⲟⲩⲓ̀ ⲛⲉⲙ ⲛⲓϣⲱⲓϣ ⲛ̀ⲧⲉ ⲡⲓⲑⲙⲏⲓ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲉⲑⲃⲉ ϫⲉ ⲁϥϫⲟⲥ ϫⲉ ϯⲛⲁϣⲛⲟϩⲉⲙ ⲛ̀ⲡⲁⲓ ⲥⲟⲡ ⲁⲛ
ϩⲓⲛⲁ ⲛ̀ⲧⲉϥⲉ̀ⲙⲓ ϧⲉⲛ ⲡⲉϥϩⲏⲧ ⲧⲏⲣϥ ϫⲉ ⲁ̀ⲛⲟⲕ ⲡⲉ
ⲫ̅ϯ̅ ⲛ̀ⲁⲃⲣⲁⲁⲙ ⲛⲉⲙ ⲫ̅ϯ̅ ⲛ̀ⲓⲥⲁⲁⲕ ⲛⲉⲙ ⲫ̅ϯ̅ ⲛ̀ⲓⲁⲕⲱⲃ
ⲟⲩⲟϩ ⲁ̀ ⲙⲓⲭⲁⲏⲗ ⲭⲁⲩ ⲛ̀ⲡⲉϥⲙ̀ⲑⲟ ⲉ̀ⲃⲟⲗ ⲁϥϭⲓ ⲛ̀ⲛⲓ-
ⲕⲁⲥ ⲛ̀ϫⲉ ⲡ̅ⲟ̅ⲥ̅ ϧⲉⲛ ⲧⲉϥϫⲓϫ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ⲙ̀ⲡⲁⲓⲣⲏϯ
ϫⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲁⲗⲗⲟⲩ ϯϫⲓϫ ⲉ̀ⲧⲁⲥⲉⲣⲡⲁⲗⲍⲓⲛ[1]
ⲣⲏ. ⲛ̀ⲛⲁⲇⲁⲙ ⲛ̀ⲑⲟⲥ ⲟⲛ ϯⲛⲟⲩ ⲡⲉ ⲉⲧⲉⲣⲡⲗⲁⲍⲓⲛ
ⲙ̀ⲙⲟⲕ ⲱ ⲡⲁⲙⲉⲛⲣⲓⲧ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲟⲩⲟϩ ⲁϥⲛⲓϥⲓ
ⲉ̀ϧⲟⲩⲛ ⲉ̀ϩⲣⲁϥ ⲁϥϯ ⲛⲁϥ ⲙ̀ⲡⲓⲡ̅ⲛ̅ⲁ̅ ⲛ̀ⲱⲛϧ ⲟⲩⲟϩ
ⲁϥⲧⲱⲛϥ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲛ̀ⲏⲉⲑⲙⲱⲟⲩⲧ ⲛ̀ϫⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ
ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁ̀ ⲡ̅ⲟ̅ⲥ̅ ⲉⲣⲁⲥⲡⲁⲍⲉⲥⲑⲉ ⲙ̀ⲙⲟϥ ⲟⲩⲟϩ
ⲁϥϯ ⲛⲁϥ ⲛ̀ϯϩⲓⲣⲏⲛⲏ ⲁϥϩⲱⲗ ⲉ̀ⲡϣⲱⲓ ⲉ̀ⲛⲓⲫⲏⲟⲩⲓ̀
ⲉϥⲥⲟⲙⲥ ⲛ̀ⲥⲱϥ ⲛ̀ⲑⲟϥ ⲇⲉ ⲁϥⲧⲱⲛϥ ⲁϥⲓ̀ ϣⲁ ⲛⲓⲟⲩ-
ⲣⲱⲟⲩ ⲛ̀ⲁ̀ⲛⲟⲙⲟⲥ ⲛⲉⲙ ⲛⲓⲕⲉⲙⲁⲧⲟⲓ ⲉ̀ⲧⲁⲩϩⲓⲧϥ
ⲉ̀ⲡⲓⲗⲁⲕⲕⲟⲥ ⲟⲩⲟϩ ⲡⲉϫⲁϥ ⲛⲱⲟⲩ ⲉⲩⲥⲟⲡ ϫⲉ ⲥⲟⲩ-
ⲱⲛⲧ ⲱ̀ ⲛⲓⲁ̀ⲛⲟⲙⲟⲥ ϫⲉ ⲁ̀ⲛⲟⲕ ⲡⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲫⲏ
ⲉ̀ⲧⲁⲣⲉⲧⲉⲛϧⲟⲑⲃⲉϥ ⲟⲩⲟϩ ⲉ̀ⲁⲣⲉⲧⲉⲛϩⲓⲧϥ ⲉ̀ⲡⲓⲗⲁⲕ-
ⲕⲟⲥ ⲉⲧⲁϥϯⲛⲓⲁⲧϥ ⲙ̀ⲙⲟϥ ⲛ̀ϫⲉ ⲡⲓⲁ̀ⲥⲉⲃⲏⲥ ⲇⲁⲇⲓ-
ⲁⲛⲟⲥ ⲟⲩⲟϩ ⲡⲉϫⲁϥ ⲛ̀ⲛⲓⲙⲁⲧⲟⲓ ϫⲉ ⲧⲉϥϧⲏⲓⲃⲓ ⲡⲉ
ⲧⲉ ⲡⲉϫⲉ ⲙⲁⲕⲙⲉⲛⲧⲓⲟⲥ ⲡⲟⲩⲣⲟ ⲛ̀ϯⲁⲣⲙⲉⲛⲓⲁ̀ ϫⲉ
ⲙ̀ⲙⲟⲛ ⲧⲉϥϧⲏⲓⲃⲓ ⲁⲛ ⲧⲉ ⲁⲗⲗⲁ ⲉϥⲟ̀ⲛⲓ ⲙ̀ⲙⲟϥ
ⲁⲛⲁⲧⲟⲗⲓⲟⲥ ϫⲉ ⲡⲓⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ⲛⲁϥϫⲱ ⲙ̀ⲙⲟⲥ
ⲛⲱⲟⲩ ⲡⲉ ϫⲉ ⲧⲉⲧⲉⲛϣⲓⲡⲓ ⲁⲛ ⲱ̀ ⲛⲓⲁⲑⲛⲟⲩϯ ⲉ̀ⲣⲉ-
ⲧⲉⲛⲭⲱⲡ ⲛ̀ϯⲙⲉⲑⲙⲏⲓ ⲁⲗⲗⲁ ⲁⲗⲏⲑⲱⲥ ⲫⲁⲓ ⲡⲉ ⲅⲉ-
ⲱⲣⲅⲓⲟⲥ ⲡⲓⲃⲱⲕ ⲛ̀ⲧⲉ ⲫ̅ϯ̅ ⲉⲧⲟⲛϧ ⲉ̀ⲧⲁ ⲡⲁ̅ⲟ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅
l. 131. ⲡⲭ̅ⲥ̅ ⲡϣⲏⲣⲓ ⲙ̀ⲫ̅ϯ̅ ⲉⲧⲟⲛϧ ⲉ̀ⲧⲁϥⲧⲟⲩⲛⲟⲥϥ ⲉ̀ⲃⲟⲗ
ϧⲉⲛ ⲛⲏ ⲉⲑⲙⲱⲟⲩⲧ ⲉⲑⲃⲉ ⲫⲁⲓ ⲅⲁⲣ ϩⲱ ϯⲛⲁϩϯ

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[1] Read ⲉ̀ⲧⲁⲥⲉⲣⲡⲗⲁⲍⲓⲛ.

ⲉ̀ⲡⲁⲟ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡ̅ⲭ̅ⲥ̅ ⲁⲛⲟⲕ ⲛⲉⲙ ⲛⲁⲙⲁⲧⲟⲓ ⲧⲏⲣⲟⲩ ⲉⲧⲙⲟϣⲓ ⲛⲉⲙⲏⲓ ⲧⲟⲧⲉ ⲁϥϫⲱⲛⲧ ⲛ̀ϫⲉ ⲡⲓⲁ̀ⲥⲉⲃⲏⲥ ⲇⲁⲇⲓⲁⲛⲟⲥ ⲁϥⲉⲣⲕⲉⲗⲉⲩⲓ̀ⲛ ⲉ̀ⲑⲣⲟⲩⲟ̀ⲗⲟⲩ ⲥⲁⲃⲟⲗ ⲛ̀ϯⲡⲟⲗⲓⲥ ⲟⲩⲟϩ ⲛ̀ⲥⲉⲉⲗⲓⲧⲟⲩ ⲛ̀ⲓ̀ ⲛ̀ⲁⲣⲭⲏ ⲟⲩⲟϩ ⲛ̀ⲥⲉϭⲉⲧϭⲱⲧⲟⲩ ⲛ̀ⲧⲥⲏϥⲓ ⲫⲁⲓ ⲡⲉ ⲡⲓⲣⲏϯ ⲉ̀ⲧⲁⲩϫⲱⲕ ⲉ̀ⲃⲟⲗ ⲛ̀ⲧⲟⲩⲙⲁⲣⲧⲩⲣⲓⲁ̀ ⲛ̀ⲥⲟⲩ ⲕ̅ⲅ̅ ⲙ̀ⲡⲓⲁ̀ⲃⲟⲧ ⲙⲉⲭⲓⲣ ⲟⲩⲟϩ ⲁⲩϭⲓ ⲛ̀ⲡⲓⲭⲗⲟⲙ ⲛ̀ⲛⲁⲧⲧⲁⲕⲟ ⲉⲩⲓ̀ⲣⲓ ⲛ̀ⲅ̅ ⲛ̀ϣⲟ ⲙ̀ⲙⲁⲧⲟⲓ ⲛⲉⲙ ⲡⲟⲩⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ⲁⲛⲁⲧⲟⲗⲓⲟⲥ ⲛⲉⲙ ⲑ̅ ⲛ̀ϣⲟ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲛⲓⲙⲏϣ ⲉⲧⲟ̀ϩⲓ ⲉ̀ⲣⲁⲧⲟⲩ ϩⲁⲛϩⲱⲟⲩⲧ ⲛⲉⲙ ϩⲁⲛϩⲓⲟ̀ⲙⲓ ⲟⲩⲟϩ ⲛⲁⲣⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲟ̀ϩⲓ ⲉ̀ⲣⲁⲧϥ ⲉϥϯⲙⲟⲙϯ ⲛⲱⲟⲩ ⲧⲏⲣⲟⲩ ϣⲁⲧⲟⲩϫⲱⲕ ⲉ̀ⲃⲟⲗ ⲛ̀ⲕⲁⲗⲱⲥ ⲉ̀ⲣⲉ ⲡⲟⲩⲥⲙⲟⲩ ⲉⲑⲟⲩⲁⲃ ϣⲱⲡⲓ ⲛⲉⲙⲁⲛ ⲧⲏⲣⲟⲩ ϣⲁ ⲉ̀ⲛⲉϩ ⲁ̀ⲙⲏⲛ ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲁϥⲉⲣⲕⲉⲗⲉⲩⲓ̀ⲛ ⲉⲑⲣⲟⲩϣⲧⲟ ⲙ̀ⲡⲓⲟⲙⲏⲓ ϩⲓϫⲉⲛ ⲟⲩϭⲗⲟϫ ⲛ̀ⲃⲉⲛⲓⲡⲓ ⲟⲩⲟϩ ⲛ̀ⲥⲉϩⲱⲧϥ ⲛ̀ⲡⲉϥⲥⲟⲓ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲓϭⲗⲟϫ ⲟⲛ ⲡⲁⲗⲓⲛ ⲟⲛ ⲁϥⲑⲣⲟⲩⲙⲟϩ ⲛ̀ⲛⲟⲩⲭⲁⲗ-
ⲛ̄. ⲕⲓⲟⲛ ⲛ̀ⲧⲁϩⲧ ⲛ̀ⲧⲟⲩⲥⲁϩϯ ϧⲁⲣⲟϥ ϣⲁⲧⲟⲩⲉⲣ ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲛⲟⲩⲙⲱⲟⲩ ⲁϥⲑⲣⲟⲩⲗⲟⲩⲱⲙ ⲛ̀ⲣⲱϥ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲛ̀ⲧⲟⲩϫⲟϣϥ ⲉ̀ϧⲣⲏⲓ ⲉ̀ⲧⲉϥⲛⲉϫⲓ ⲉϥⲃⲉⲣⲃⲉⲣ ⲙ̀ⲡⲉ ϩⲗⲓ ⲙ̀ⲡⲉⲧϩⲱⲟⲩ ϣⲱⲡⲓ ⲙ̀ⲙⲟϥ ⲁϥⲉⲣⲕⲉⲗⲉⲩⲓ̀ⲛ ⲛ̀ϫⲉ ⲡⲓⲁ̀ⲥⲉⲃⲏⲥ ⲛ̀ⲥⲉϥⲱϫⲓ ⲛ̀ⲛⲓⲓ̀ϥⲧ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲡⲉϥⲥⲱⲙⲁ ⲛ̀ⲥⲉⲁ̀ⲗϣϥ ⲉ̀ⲡϣⲱⲓ ϧⲉⲛ ⲟⲩⲧⲁⲣ ⲛ̀ⲧⲉ ⲟⲩϣⲏⲛ ⲛ̀ⲥⲁ ⲛⲉϥⲫⲁⲧ ⲟⲩⲟϩ ⲛ̀ⲥⲉⲙⲟⲩⲣ ⲛ̀ⲛⲟⲩⲱ̀ⲛⲓ ⲛ̀ⲥⲁ ⲡⲉϥⲙⲟⲩⲧ ⲁϥⲉⲣ ⲓ̅ ⲛ̀ⲉ̀ϩⲟⲟⲩ ⲛⲉⲙ ⲓ̅ ⲛ̀ⲉ̀ϫⲱⲣϩ ⲉϥⲁ̀ϣⲓ ⲉ̀ϩⲣⲏⲓ ϣⲁⲧⲉ ⲡⲉϥⲥⲛⲟϥ ϣⲟⲩⲟ̀ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲡⲉϥϣⲁⲓ ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲛⲟⲩⲙⲱⲟⲩ ⲉⲧⲁ ⲓ̅ ⲇⲉ ⲛ̀ⲉ̀ϩⲟⲟⲩ ϫⲱⲕ ⲉ̀ⲃⲟⲗ ⲁϥⲑⲣⲟⲩⲭⲁϥ ⲉ̀ⲡⲉⲥⲏⲧ ⲛ̀ϫⲉ ⲇⲁⲇⲓⲁ̀ⲛⲟⲥ ⲡⲓⲧⲩⲣⲁⲛⲛⲟⲥ ⲟⲩⲟϩ ⲛⲁⲣⲉ ⲟⲩⲕⲟⲩϫⲓ ⲙ̀ⲙⲓϥⲓ ⲥⲟϫⲡ ⲛ̀ϧⲏⲧϥ ⲡⲉ ⲟⲩⲟϩ ⲁϥⲑⲣⲟⲩϣⲧⲟϥ ϩⲓϫⲉⲛ ⲡⲓⲕⲁϩⲓ ⲁϥⲑⲣⲟⲩϩⲓⲟⲩⲓ̀ ⲉ̀ϫⲉⲛ ⲡⲉϥⲥⲱⲙⲁ ϧⲉⲛ ⲣⲱⲥ ⲛ̀ⲧⲥⲏϥⲓ ⲓⲥϫⲉⲛ

ⲛⲉϥⲫⲁⲧ ϣⲁ ⲧⲉϥⲁ̀ⲫⲉ ⲟⲩⲟϩ ⲁⲩⲁⲓϥ ⲛ̀ⲫⲱϧ ⲫⲱϧ ⲧⲏⲣϥ ⲓ̀ⲧⲁ ⲁϥⲑⲣⲟⲩϩⲓⲟⲩⲓ̀ ⲉ̀ϫⲉⲛ ⲧⲉϥⲁ̀ⲫⲉ ϧⲉⲛ ⲟⲩⲕⲉⲗⲉⲃⲓⲛ ϣⲁⲧⲉⲥⲫⲱϧ ⲡⲁⲗⲓⲛ ⲟⲛ ⲁϥⲑⲣⲟⲩⲕⲱϣ ⲛ̀ⲡⲓⲡⲩⲣⲅⲟⲥ ⲛ̀ⲧⲉ ϫⲱϥ ⲛⲉⲙ ⲛⲓⲥⲏⲃⲓ ⲛ̀ⲧⲉⲣⲁⲧϥ ϧⲉⲛ ⲟⲩⲕⲉⲗ[ⲉ]ⲃⲓⲛ ⲟⲩⲟϩ ⲁϥⲑⲣⲟⲩⲓ̀ⲛⲓ ⲛ̀ⲛⲟⲩⲛⲓϣϯ ⲛ̀ⲛⲓϥⲧ[1] ⲉϥⲗⲟⲃϣ ⲛ̀ⲭⲣⲱⲙ ⲁϥⲑⲣⲟⲩϩⲓⲧϥ ⲉ̀ϧⲟⲩⲛ
fol. 132. ⲉ̀ⲡⲉϥⲙⲁϣϫ ⲛ̀ⲛⲟⲩⲃⲓⲛⲁⲙ[2] ⲁⲩⲓ̀ ⲛ̀ϫⲉ ⲛⲓϩⲩⲡⲉⲣⲉⲧⲏⲥ ⲁⲩϩⲓⲟⲩⲓ̀ ⲉ̀ϫⲱϥ ϣⲁⲧⲉϥⲓ̀ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲡⲓⲕⲉⲥⲁ ⲟⲩⲟϩ ⲁϥⲑⲣⲟⲩϥⲁⲓ ⲙ̀ⲙⲟϥ ⲉϥⲟⲓ ⲛ̀ⲣⲉϥⲙⲱⲟⲩⲧ ⲛ̀ⲥⲉⲟ̀ⲗϥ ⲉ̀ⲡⲓϣⲧⲉⲕⲟ ⲛⲁϥⲭⲏ ϫⲉ ⲡⲉ ϧⲉⲛ ⲡⲓϣⲧⲉⲕⲟ ⲛ̀ϫⲉ ⲡⲓⲑⲙⲏⲓ ⲛⲁϥϣⲟⲡ ⲡⲉ ϧⲉⲛ ⲟⲩⲛⲓϣϯ ⲛ̀ϧⲓⲥⲓ ⲉⲑⲃⲉ ⲛⲓⲃⲁⲥⲁⲛⲟⲥ ⲉⲧϧⲉⲛ ⲡⲉϥⲥⲱⲙⲁ ⲉⲑⲟⲩⲁⲃ ϧⲉⲛ ⲡⲓⲉ̀ϫⲱⲣϩ ⲟⲩⲛ ⲙ̀ⲙⲁϩ ⲅ̄ ⲉ̀ ⲛⲁⲣⲉ ⲫⲏ ⲉⲑⲟⲩⲁⲃ ϧⲉⲛ ⲛⲓⲡⲗⲩⲅⲏ ⲁ̀ ⲡⲟ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲓ̀ ϣⲁⲣⲟϥ ϧⲉⲛ ⲡⲓϣⲧⲉⲕⲟ ⲛⲉⲙ ⲛⲉϥⲁⲅⲅⲉⲗⲟⲥ ⲉⲑⲟⲩⲁⲃ ⲟⲩⲟϩ ⲁ̀ ⲡⲓϣⲧⲉⲕⲟ ⲙⲟϩ ⲛ̀ⲛⲟⲩⲱⲓⲛⲓ ⲡⲉϫⲉ ⲡⲟ̅ⲥ̅ ⲛⲁϥ ϫⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ϩⲏⲡⲡⲉ ϯⲉⲣⲕⲉⲗⲉⲩⲓ̀ⲛ ⲛⲁⲕ ⲧⲱⲛⲕ ⲟ̀ϩⲓ ⲉ̀ⲣⲁⲧⲕ ϩⲓϫⲉⲛ ⲛⲉⲕϭⲁⲗⲁⲩϫ ⲉⲕⲟⲩⲟϫ ⲟⲩⲟϩ ϧⲉⲛ ϯⲟⲩⲛⲟⲩ ⲁϥⲧⲱⲛϥ ⲉϥⲟⲓ ⲛ̀ⲁⲧⲧⲁⲕⲟ ⲁϥⲉⲣⲁⲥⲡⲁⲍⲉⲥⲑⲉ ⲙ̀ⲙⲟϥ ⲛ̀ϫⲉ ⲡⲟ̅ⲥ̅ ⲟⲩⲟϩ ⲁϥϩⲓⲟⲩⲓ̀ ⲛ̀ⲧⲉϥϫⲓϫ ϩⲓϫⲉⲛ ⲡⲉϥⲥⲱⲙⲁ ⲧⲏⲣϥ ⲁϥⲙⲁϩϥ ⲛ̀ⲛⲟⲙϯ ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ⲧⲱⲟⲩⲛⲟⲩ ⲛ̀ⲧⲉⲕϩⲱⲗ ϣⲁ ⲛⲁⲓ ⲁ̀ⲥⲉⲃⲏⲥ ⲛ̀ⲛⲟⲩⲣⲱⲟⲩ ⲟⲩⲟϩ ⲛ̀ⲧⲉⲕϯϣⲓⲡⲓ ⲛⲱⲟⲩ ⲛⲉⲙ ⲛ̀ⲟⲩⲛⲟⲩϯ ϫⲉⲙⲛⲟⲙϯ ⲛ̀ⲡⲉⲣⲉⲣϩⲟϯ ϯϣⲟⲡ ⲛⲉⲙⲁⲕ ⲛ̀ⲥⲛⲟⲩ ⲛⲓⲃⲉⲛ ϯϫⲱ
ⲚⲂ̄. ⲙ̀ⲙⲟⲥ ⲛⲁⲕ ⲱ̀ ⲡⲁⲙⲉⲛⲣⲓⲧ ⲅⲉⲱⲣⲅⲓⲟⲥ ϫⲉ ⲟⲩⲟⲛ ⲟⲩⲣⲁϣⲓ ϣⲟⲡ ϧⲉⲛ ⲧⲫⲉ ⲉ̀ϫⲉⲛ ⲡⲉⲕⲁ̀ⲙⲟⲛⲓ ⲛ̀ⲧⲟⲧⲕ ⲟⲩⲟϩ ⲁ̀ ⲡⲓⲁⲅⲅⲉⲗⲟⲥ ⲑⲉⲗⲏⲗ ⲉ̀ϫⲉⲛ ⲡⲉⲕϯ ⲉⲑⲛⲁⲛⲉϥ ⲓⲥ ϩⲏⲡⲡⲉ ϯⲛⲟⲩ ⲕⲉϛ̄ ⲛ̀ⲣⲟⲙⲡⲓ ⲛⲁϣⲱⲡⲓ ⲉⲕϣⲟⲡ

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1) Read ⲛ̀ⲓϥⲧ. 2) Read ⲛ̀ⲟⲩⲓ̀ⲛⲁⲙ.

ϧεν ναι βαcανος ἐβολϩιτεν νιουρωου ǹὰcεβης ουοϩ ϫναμου ǹ γ̅ ǹcοπ ϯνηου ὰνοκ ǹμιν ǹμοι νεμ νιαγγελος εθουαβ ǹταϭι ǹτεκψυχη ǹταϯ εμτον νακ ϧεν κενϥ ǹναβρααμ νεμ ǹιcαακ νεμ ιακωβ ϧεν πιπαραδιcος ǹτε πουνοϥ ναι δε ἐτα π̅ο̅c̅ ϫοτου ναϥ ουοϩ αϥϯ ναϥ ǹϯϩηρηνη αϥϩωλ ἐπϣωι ἐνιφηουὶ ϧεν ουὼου εϥcομc ǹcωϥ ν πιὰγιος δε γεωργιος αϥερ πιὲϫωρϩ τηρϥ εϥϣληλ ϣατε πιουωινι ϣαι ἐτα ϣωρπ δε ϣωπι λ̀ νιὰνομος ǹνουρωου ερκελευὶν ἐενϥ ϩιϫεν πιβημα πεϫε μακμεντιος πουρο ναϥ ϫε ὼ γεωργιος ϯουωϣ ἐναυ ἐουμηινι ἐβολ ϩιτοτκ ϣε πανηπ (sic) πιρηϯ (sic) ἐνεμ (sic) πιοϩ[1] νεμ ϯαρτεμιc θμαυ ǹνινουϯ τηρου ϯναναϩϯ ϩω ἐπεκνουϯ ι̅η̅c̅ π̅χ̅c̅ ....[2] ϫε ϯὲμι ϫε ǹπεκϫε μεθμηι ἐνεϩ ἀλλα ματαμοι ϫε εκὲρὲτιν ǹναυ πουρο ϫε πεϫαϥ ναϥ ϫε ϩηππε
fol. 133. ιc ω̅ ǹθρονος ἐπαιμα ουβετ νιϣε ǹτε πιουαι πιουαι ǹμωου ϩανουον ϧεν ουϣε ǹμαcουταϩ με ϩανουον ἐβολϧεν νιϣε ǹατουταϩ με εϣωπ ϧεν νεκευχη ǹτουϯουω ἐβολ ǹτουϭεπνουνι ǹτε νιϣε ǹμαcουταϩ ουωνϩ ἐβολ ϧεν νιατουταϩ ανοκ ϩω ϯναναϩϯ ἐπεκνουϯ ι̅η̅c̅ cατοτϥ αϥκωλϫ ǹνεϥκελι ὰϥϯ ǹουευχη λ̀ π̅ο̅c̅ εταϥϯ δε ǹπιὰμηιν λ̀

1) Read πανηβ πιρη νεμ πιιοϩ.

2) This break does not occur in the Ms., but it is clear that the sense requires it.

ⲟⲩⲡ̅ⲛ̅ⲁ̅ ⲓ̀ ⲉ̀ϫⲉⲛ ⲛⲓⲑⲣⲟⲛⲟⲥ ⲁⲩϯⲟⲩⲱ̀ ⲉ̀ⲃⲟⲗ ⲁⲩϭⲉⲡⲛⲟⲩⲛⲓ ⲛ̀ϫⲉ ⲛⲓⲑⲣⲟⲛⲟⲥ ⲟⲩⲟϩ ⲁ̀ ⲛⲓⲟⲩⲟⲛ ⲛ̀ⲙⲁⲥⲟⲩⲧⲁϩ ⲫⲓⲣⲓ ⲉ̀ⲃⲟⲗ ⲛ̀ϫⲱⲃⲓ ⲛⲉⲙ ⲟⲩⲧⲁϩ ⲛⲓⲕⲉⲟⲩⲟⲛ ⲛ̀ⲛⲁⲧⲟⲩⲧⲁϩ ⲁⲩⲧⲁⲟⲩⲟ̀ ϫⲱⲃⲓ ⲉ̀ⲃⲟⲗ ⲡⲟⲩⲣⲟ ⲇⲉ ⲛⲉⲙ ⲛⲓⲕⲉⲟⲩⲣⲱⲟⲩ ⲛ̀ⲛⲁⲥⲉⲃⲏⲥ ⲉ̀ⲧⲁⲩⲛⲁⲩ ⲉ̀ⲫⲏ ⲉ̀ⲧⲁϥϣⲱ̀ⲡⲓ ⲉ̀ⲃⲟⲗ ϩⲓⲧⲉⲛ ⲡⲓⲑⲙⲏⲓ ⲁⲩϣⲓⲡⲓ ⲙ̀ⲙⲁϣⲱ ⲁⲩⲱϣ ⲉ̀ⲃⲟⲗ ⲉⲩϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲛ̀ⲑⲟⲕ ⲟⲩⲛⲓϣϯ ⲛ̀ⲛⲟⲩϯ ⲡⲓⲁⲡⲟⲗⲗⲱⲛ ϫⲉ ϧⲉⲛ ⲛⲓⲕⲉϣⲉ ⲉⲧϣⲟⲩⲱ̀ⲟⲩ ⲁⲕⲟⲩⲱⲛϩ ⲛ̀ⲧⲉⲕϫⲟⲙ ⲉ̀ⲃⲟⲗ ⲧⲟⲧⲉ ⲁϥⲉⲣⲕⲉⲗⲉⲩⲓ̀ⲛ ⲛ̀ϫⲉ ⲡⲓⲁⲛⲟⲙⲟⲥ ⲉ̀ⲑⲣⲟⲩⲧϩⲉⲙⲥⲟ ⲛ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ϩⲓϫⲉⲛ ⲟⲩϭⲗⲟϫ ⲛ̀ϩⲟⲙⲧ ⲟⲩⲟϩ ⲁϥⲑⲣⲟⲩⲓ̀ⲛⲓ
ⲛ̅ⲇ̅. ⲛ̅ⲃ̅ ⲛ̀ⲓϥⲧ ⲉⲩⲟⲓ ⲛ̀ⲟⲩⲙⲁϩⲓ ⲛ̀ϣⲓⲏ̀ ⲙ̀ⲡⲓⲟⲩⲁⲓ ⲡⲓⲟⲩⲁⲓ ⲙ̀ⲙⲱⲟⲩ ⲟⲩⲟϩ ⲁⲩⲗⲟⲃϣⲟⲩ ϧⲉⲛ ⲡⲓⲭⲣⲱⲙ ⲁⲩⲑⲟⲕϩⲟⲩ ϧⲉⲛ ⲡⲉϥϫⲫⲟⲓ ⲃ̅ ϣⲁⲧⲟ̀ⲩⲓ̀ ⲉ̀ⲃⲟⲗ ⲥⲁϧⲣⲏⲓ ⲛ̀ⲡⲓϭⲗⲟϫ ⲡⲁⲓⲣⲏϯ ⲁ̀ ⲡⲓⲑⲙⲏⲓ ϣⲱⲡⲓ ⲉϥⲧⲟⲧⲥ ⲉ̀ⲡⲓϭⲗⲟϫ ⲟⲩⲟϩ ⲡⲁⲓⲣⲏϯ ⲁϥⲑⲣⲟⲩⲓ̀ⲛⲓ ⲛ̀ⲟⲩⲁⲙϣⲉ ⲛ̀ⲧⲉϥⲫⲱⲛⲕ ⲛ̀ⲑⲙⲏϯ ⲛ̀ⲧⲉϥⲁ̀ⲫⲉ ϧⲉⲛ ⲟⲩⲙⲁϫⲓ ⲛ̀ⲃⲉⲛⲓⲡⲓ ⲁϥⲑⲣⲟⲩⲫⲱⲛ ⲉ̀ϩⲣⲏⲓ ⲉ̀ⲣⲟⲥ ⲛ̀ⲛⲟⲩⲗⲁⲙϫⲁⲡⲧ ⲉϥⲃⲉⲣⲃⲉⲣ ϣⲁⲧⲉϥⲙⲟϩ ⲛ̀ⲧⲉϥⲛⲉϫⲓ ⲛ̀ⲧⲉϥⲓ̀ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲧⲉϥϫⲉⲃϣⲁⲓ ⲛⲉⲙ ⲛⲉϥⲙⲁϣϫ ⲛⲉⲙ ⲥⲁϧⲣⲏⲓ ⲙ̀ⲙⲟϥ ⲥⲁⲧⲟⲧϥ ⲁ̀ ⲡⲓⲭⲣⲱⲙ ⲛⲉϩⲥⲓ ϧⲉⲛ ⲧⲉϥⲁⲫⲉ ⲛⲉⲙ ⲡⲉϥⲥⲱⲙⲁ ⲧⲏⲣϥ ⲁϥⲉⲣ ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲟⲩⲣⲉϥⲙⲱⲟⲩⲧ ⲁϥⲑⲣⲟⲩϥⲱϫⲓ ⲛ̀ⲛⲓ̈ⲧϥ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲛⲉϥϫⲫⲱϯ ⲟⲩⲟϩ ⲛ̀ⲧⲟⲩϩⲓⲧϥ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲟⲩⲉ̀ϩⲉⲛ̀ϩⲟⲙⲧ ⲟⲩⲟϩ ⲁϥⲑⲣⲟⲩⲉⲁϩϯ ⲛ̀ϯⲉϩⲉ ⲉ̀ⲣⲉ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲛ̀ϧⲏⲧⲥ ⲛ̅ⲅ̅ ⲛ̀ⲉϩⲟⲟⲩ ϧⲉⲛ ϩⲁⲛϣⲉ ⲛ̀ⲁⲗⲟⲗⲓ ⲛⲉⲙ ϩⲁⲛⲕⲁⲡⲁⲣⲓⲥⲟⲥ ⲟⲩⲟϩ ⲁ̀ ⲡ̅ⲟ̅ⲥ̅ ⲛⲁⲩ ⲉ̀ⲡϧⲓⲥⲓ ⲙ̀ⲡⲓⲑⲙⲏⲓ ⲟⲩⲟϩ ⲁϥⲓ̀ ϣⲁⲣⲟϥ ϩⲓϫⲉⲛ ⲟⲩϭⲏⲡⲓ ⲁϥⲱ̀ϣⲉⲙ ⲙ̀ⲡⲓⲭⲣⲱⲙ ϧⲁⲣⲟϥ ⲁϥⲧⲁⲗϭⲟ ⲛ̀ⲡⲉϥⲥⲱⲙⲁ ⲧⲏⲣϥ ⲁϥⲑⲣⲉ ϯⲉ̀ϩⲉ ⲛ̀ϩⲟⲙⲧ ⲫⲱϧ ϧⲉⲛ ⲧⲉⲥⲙⲏϯ ⲟⲩⲟϩ ⲁϥⲓ̀ ⲉ̀ⲃⲟⲗ ⲛ̀ϧⲏⲧⲥ

fol. 134. ⲛ̀ϫⲉ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲙ̀ⲫ̀ⲣⲏϯ ⲛ̀ⲛⲟⲩⲁⲓ ⲉ̀ⲧⲁϥϫⲱⲕⲉⲙ ϧⲉⲛ ⲟⲩⲥⲓⲱⲟⲩⲛⲓ ⲟⲩⲟϩ ⲁϥⲓ̀ ⲉ̀ⲃⲟⲗ ⲛ̀ϧⲏⲧⲥ ⲟⲩⲟϩ ⲁ̀ ⲡⲟ̅ⲥ̅ ⲉⲣⲁⲥⲡⲁⲍⲉⲥⲑⲉ ⲙ̀ⲙⲟϥ ⲁϥⲙⲁϩϥ ⲛ̀ϫⲟⲙ ⲁϥϯ ⲛⲁϥ ⲛ̀ϯϩⲓⲣⲏⲛⲏ ⲁϥϣⲉ ⲉ̀ⲡϣⲱⲓ ⲉ̀ⲛⲓⲫⲏⲟⲩⲓ̀ ϧⲉⲛ ⲟⲩⲱ̀ⲟⲩ ⲉϥⲥⲟⲙⲥ ⲛ̀ⲥⲱϥ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲇⲉ ⲁϥⲟ̀ϩⲓ ⲉ̀ⲣⲁⲧϥ ⲙ̀ⲡⲉⲙⲑⲟ ⲛ̀ⲛⲓⲟⲩⲣⲱⲟⲩ ⲙ̀ⲙⲟⲛ ϩⲗⲓ ⲛ̀ⲧⲁⲕⲟ ϣⲟⲡ ⲙ̀ⲙⲟϥ ⲉ̀ⲧⲁ ⲡⲓⲙⲏϣ ⲇⲉ ⲛⲁⲩ ⲉ̀ⲫⲏ ⲉ̀ⲧⲁϥϣⲱⲡⲓ ⲁⲩⲱϣ ⲉ̀ⲃⲟⲗ ϫⲉ ⲟⲩⲁⲓ ⲡⲉ Ⲫ̅ϯ̅ ⲛ̀ⲅⲉⲱⲣⲅⲓⲟⲥ ⲓⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲁ̀ⲣⲓⲃⲟⲏ̀ⲑⲓⲛ ⲉ̀ⲣⲟⲛ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲇⲉ ⲁⲩⲑⲣⲉ ⲛⲓⲙⲏϣ ⲕⲱϯ ⲉ̀ⲣⲱⲟⲩ ⲁⲩⲱ̀ⲗⲓ ⲛ̀ⲧⲟⲩⲁ̀ⲫⲉ ϧⲉⲛ ⲣⲱⲥ ⲛ̀ⲧⲥⲏϥⲓ ⲡⲁⲓⲣⲏϯ ⲁⲩϫⲱⲕ ⲉ̀ⲃⲟⲗ ⲛ̀ⲧⲟⲩⲙⲁⲣⲧⲩⲣⲓⲁ̀ ⲁⲩϭⲓ ⲛ̀ⲡⲓⲭⲗⲟⲙ ⲛ̀ⲧⲉ ⲡⲱⲛϧ ϧⲉⲛ ⲟⲩⲉ̀ϩⲟⲟⲩ ⲛ̀ⲟⲩⲱⲧ ⲛ̀ⲥⲟⲩⲓ̀ ⲛ̀ⲫⲁⲙⲉⲛⲱⲑ ⲛ̀ϫⲉ ⲉ̅ ⲛ̀ϣⲟ ⲛ̀ⲯⲩⲭⲏ ⲟⲩⲟϩ ⲛⲁⲣⲉ ⲫⲏ ⲉⲑⲟⲩⲁⲃ ϯⲧⲁϫⲣⲟ ⲛ̀ϩⲏⲧ ⲛⲱⲟⲩ ϣⲁⲧⲟⲩϫⲱⲕ ⲉ̀ⲃⲟⲗ ⲛ̀ⲡⲟⲩⲁ̀ⲅⲱⲛ ϧⲉⲛ ⲟⲩϩⲓⲣⲏⲛⲏ ⲛ̀ⲧⲉ Ⲫ̅ϯ̅ ⲁ̀ⲙⲏⲛ ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲁⲩⲉⲣⲕⲉⲗⲉⲩⲓ̀ⲛ ⲛ̀ϫⲉ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲉ̀ⲑⲣⲟⲩⲓ̀ⲛⲓ ⲛ̀ⲛⲟⲩⲙⲏⲓⲣⲓ ⲛ̀ⲕⲁϣ ⲛ̀ⲛⲁⲗⲟⲗⲓ ⲉⲑϣⲟⲃⲓ ⲛ̀ⲥⲉⲧϩⲉⲙⲥⲟ ⲙ̀ⲡⲓⲑⲙⲏⲓ ϩⲓϫⲉⲛ ⲟⲩⲱ̀ⲛⲓ ⲟⲩⲟϩ ⲁⲩϣⲟⲡϣⲉⲡ ⲛ̀ⲛⲓⲕⲁϣ ϧⲉⲛ ϩⲁⲛⲙⲁⲭⲉⲣⲁ ⲉⲩϫⲏⲣ ⲟⲩⲟϩ ⲁⲩⲧⲉⲣⲧⲱⲣⲟⲩ ϧⲉⲛ ⲡⲉϥⲥⲱⲙⲁ ⲉⲑⲟⲩⲁⲃ ⲁⲩⲫⲱϧ ⲛ̀ⲛⲉϥⲁ̀ⲗⲟϫ ⲁⲩⲗⲟⲕ- ⲚⲦ. ⲝⲟⲩ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲣⲱⲟⲩ ⲟⲩⲟϩ ⲁⲩⲓⲛⲓ ⲉ̀ⲃⲟⲗ ⲛ̀ⲛⲓⲓ̀ⲉⲃ ⲛ̀ⲧⲉ ⲛⲉϥϫⲓϫ ⲛⲉⲙ ⲛⲁⲛⲉϥϭⲁⲗⲗⲁⲩϫ (sic) ⲁⲩⲗⲟⲝⲟⲩ ⲛ̀ⲕⲁϣ ⲁⲩⲗⲟⲩⲝ ⲟⲛ ⲛ̀ϫⲉ ⲛⲓϩⲩⲡⲉⲣⲉⲧⲏⲥ ⲛ̀ⲕⲉ ⲃ̅ ⲉⲩϣⲉⲡϣⲱⲡ ⲉ̀ⲡϣⲱⲓ ϧⲉⲛ ⲡⲉϥϣⲁⲓ ϣⲁⲧⲟⲩⲉⲓ[1] ⲉⲡϣⲱⲓ ϧⲉⲛ ⲧⲉϥⲁⲫⲉ ⲟⲩⲟϩ ⲁⲩⲥⲕⲉⲣⲕⲉⲣ ⲙ̀ⲙⲟϥ ϩⲓϫⲉⲛ ⲡⲓⲱ̀ⲛⲓ ⲉ̀ⲣⲉ ⲛⲓⲕⲁϣ ⲑⲟⲝ ϧⲉⲛ ⲡⲉϥⲥⲱⲙⲁ ϣⲁⲧⲉ ⲡⲉϥⲥⲛⲟϥ ⲥⲉⲕϧⲁϯ ϩⲓϫⲉⲛ ⲡⲓⲕⲁϩⲓ ⲙ̀ⲫ̀ⲣⲏϯ ⲛ̀ⲛⲟⲩ-

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[1] Read ϣⲁⲧⲟⲩⲓ̀.

ⲙⲱⲟⲩ ⲉϥⲥⲱⲕ ⲛⲁⲣⲉ ⲡⲓⲑⲙⲏⲓ ϧⲟⲥⲓ ⲙ̀ⲙⲁϣⲱ ⲡⲉ ϧⲉⲛ ⲧⲁⲓ ⲃⲁⲥⲁⲛⲟⲥ ⲡⲁⲗⲓⲛ ⲟⲛ ⲁϥⲑⲣⲟⲩⲧⲟⲙ ⲡⲉϥⲥⲟⲓ ⲉ̀ⲟⲩⲫⲟϫⲓ ⲛ̀ϣⲉ ⲟⲩⲟϩ ⲛ̀ⲧⲟⲩⲧⲟⲙ ⲕⲉⲟⲩⲓ̀ ⲉ̀ⲧⲉϥⲛⲉϫⲓ ⲛ̀ⲧⲟⲩⲧⲟⲥⲟⲩ ⲛⲓⲧϥ[1] ⲁϥⲑⲣⲟⲩϧⲟⲕϥ ϧⲉⲛ ⲑⲙⲏϯ ⲛ̀ⲧⲫⲟϫⲓ ⲥⲛⲟⲩϯ ⲁⲩⲓ̀ⲛⲓ ⲛ̀ⲛⲟⲩⲛⲓϣϯ ⲛ̀ⲃⲁϣⲟⲩⲣ ⲛ̀ⲃⲉⲛⲓⲡⲓ ⲟⲩⲟϩ ⲁⲩⲃⲁⲥϥ ϧⲉⲛ ⲑⲙⲏϯ ⲛ̀ϫⲱϥ ϣⲁ ⲛⲉϥϭⲁⲗⲗⲁⲩϫ ⲡⲁⲓⲣⲏϯ ⲁϥϯ ⲙ̀ⲡⲓⲡⲛ̅ⲁ̅ ⲥⲁⲧⲟⲧϥ ⲟⲩⲟϩ ⲉ̀ⲧⲁⲩⲛⲁⲩ ϫⲉ ⲁϥⲙⲟⲩ ⲁⲩⲟⲩⲁϩⲥⲁϩⲛⲓ ⲉ̀ⲑⲣⲟⲩⲓ̀ⲛⲓ ⲛ̀ⲛⲟⲩⲛⲓϣϯ ⲛ̀ⲗⲉⲃⲏⲥ ⲛ̀ϩⲟⲙⲧ ⲟⲩⲟϩ ⲁⲩϩⲓⲟⲩⲓ̀ ⲛ̀ⲡⲥⲱⲙⲁ ⲛ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲉ̀ⲡⲓⲗⲉⲃⲏⲥ ⲛⲉⲙ ⲡⲉϥⲥⲛⲟϥ ⲛⲉⲙ ⲛⲉϥⲁϥⲟⲩⲓ̀ ⲧⲏⲣⲟⲩ ⲉ̀ⲛⲉⲙ ⲛⲏ ⲉ̀ⲧⲁⲩⲥⲱⲗⲕ ⲉ̀ⲛⲓⲕⲁϣ ⲛⲉⲙ ⲛⲏ ⲉ̀ⲧⲁⲩⲥⲱⲗⲕ ⲉ̀ⲛⲉⲛⲛⲁϫϩⲓ ⲛ̀ϯⲃⲁϣⲟⲩⲣ fol. 135. ⲁϥⲑⲣⲟⲩϩⲓⲟⲩⲓ̀ ⲉ̀ϫⲱϥ ⲛ̀ⲛⲟⲩⲧⲁϩⲧⲁ ⲛⲉⲙ ⲟⲩⲁⲥⲫⲁⲗⲧⲟⲛ ⲛⲉⲙ ⲟⲩϣⲁϩⲗ ϣⲁⲧⲉ ⲡⲓϣⲁϩ ϭⲓⲥⲓ ⲥⲁⲡϣⲱⲓ ⲛ̀ⲡⲓⲗⲉⲃⲏⲥ ⲛ̀ϩⲟⲩⲟ̀ ⲓ̅ⲉ̅ ⲙ̀ⲙⲁϩⲓ ⲛⲁⲣⲉ ⲡⲓⲗⲉⲃⲏⲥ ⲅⲁⲣ ⲭⲏ ϧⲉⲛ ⲟⲩϣⲓⲕ ⲉϥϩⲏⲗ ⲉ̀ⲡⲉⲥⲏⲧ ⲛ̀ ⲗ̅ ⲙ̀ⲙⲁϩⲓ ⲁⲩⲉⲣⲕⲉⲗⲉⲩⲓ̀ⲛ ⲉⲑⲣⲟⲩϣⲟⲣ ⲓ̀ⲧⲉⲙ ⲉ̀ϫⲱϥ ⲛⲉⲙ ⲡⲓϣⲓⲕ ⲥⲁⲡϣⲱⲓ ⲛ̀ⲡⲓⲕⲁϩⲓ ⲛ̀ⲕⲉ ⲑ̅ ⲙ̀ⲙⲁϩⲓ ⲁϥⲑⲣⲟⲩⲕⲱⲧ ϩⲓϫⲉⲛ ⲡⲓϣⲓⲕ ⲛ̀ⲛⲟⲩⲙⲁⲛⲭⲁⲥⲟⲑⲛⲉϥ ⲛ̀ⲧⲉ ⲛⲓⲟⲩⲣⲱⲟⲩ ϫⲉ ϩⲓⲛⲁ ⲡⲉϫⲱⲟⲩ ϫⲉ ⲛ̀ⲛⲉ ⲛⲓⲭⲣⲏⲥⲧⲓⲁⲛⲟⲥ ϫⲉⲙ ϩⲗⲓ ⲙ̀ⲙⲉⲗⲟⲥ ⲛ̀ⲧⲁϥ ⲛ̀ⲧⲟⲩⲕⲱⲧ ⲛ̀ⲛⲟⲩⲙ̄ⲁⲣⲧⲏⲣⲓⲟⲛ ⲉ̀ϫⲱϥ ⲉⲧⲁⲩϣⲉ ⲛⲱⲟⲩ ⲛ̀ϫⲉ ⲛⲓϩⲩⲡⲉⲣⲉⲧⲏⲥ ϩⲏⲡⲡⲉ· ⲁϥϣⲱⲡⲓ ⲛ̀ϫⲉ ⲟⲩⲛⲓϣϯ ⲙ̀ⲙⲟⲛⲙⲉⲛ ϧⲉⲛ ⲡⲓⲁ̀ⲏⲣ ⲁ̀ ⲡⲓⲣⲏ ⲉⲣⲭⲁⲕⲓ ⲁ̀ ⲛⲓⲥⲓⲟⲩ ⲟⲩⲱⲛϩ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲧⲫⲁϣⲓ ⲙ̀ⲡⲓⲉ̀ϩⲟⲟⲩ ⲉ̀ⲧⲉⲙⲙⲁⲩ ⲟⲩⲟϩ ⲁ̀ ⲡ̅ⲟ̅ⲥ̅ ⲓ̀ ⲉ̀ⲡⲉⲥⲏⲧ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲧⲫⲉ ⲛⲉⲙ ϩⲁⲛⲛⲁⲛⲑⲃⲁ (sic) ⲛ̀ⲁⲅⲅⲉⲗⲟⲥ ⲛⲉⲙ ϩⲁⲛⲭⲟⲣⲟⲥ ⲛ̀ⲧⲉ ⲛⲏ ⲉⲑⲟⲩⲁⲃ ⲉ̀ⲣⲉ ⲡⲓⲓ̅ⲃ̅ ⲛ̀ⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲛⲉⲙⲱⲟⲩ ⲛⲉⲙ ⲇⲁⲩⲓⲇ ⲡⲟⲩⲣⲟ ⲛⲉⲙ

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1) Read ⲛⲓⲓ̀ϥⲧ.

ⲛⲓⲡⲣⲟⲫⲏⲧⲏⲥ ⲧⲏⲣⲟⲩ ⲟⲩⲟϩ ⲁ̀ ⲡⲓⲙⲁ ⲧⲏⲣϥ ⲙⲟϩ ⲛ̀ⲛⲟⲩⲱⲓⲛⲓ ⲙ̀ⲙⲁϣⲱ ϩⲱⲥⲇⲉ ⲛ̀ⲧⲉ ⲛⲏ ⲉⲑⲟⲩⲏⲟⲩ ⲡⲏ. ⲧⲏⲣⲟⲩ ⲉⲧϧⲉⲛ ϯⲡⲟⲗⲓⲥ ⲛⲉⲙ ⲛⲓⲕⲉⲁⲥⲉⲃⲏⲥ ⲛ̀ⲟⲩⲣⲱⲟⲩ ⲛⲁⲩ ⲉ̀ⲡⲓⲟⲩⲱⲓⲛⲓ ⲛ̀ⲧⲟⲩϩⲉⲓ ⲧⲏⲣⲟⲩ ϩⲓϫⲉⲛ ⲡⲟⲩϩⲟ ⲁ̀ ⲡ̅ⲟ̅ⲥ̅ ⲓ̀ ⲉ̀ϫⲉⲛ ⲡⲓⲙⲁ ⲉ̀ⲣⲉ ⲡⲓⲗⲉⲃⲏⲥ ⲛ̀ϧⲏⲧϥ ⲁϥⲟⲩⲁϩⲥⲁϩⲛⲓ ⲛ̀ⲅⲁⲃⲣⲓⲏⲗ ⲡⲓⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ ⲉ̀ⲑⲣⲉϥⲫⲱϧ ⲛ̀ⲡⲓⲕⲁϩⲓ ⲟⲩⲟϩ ⲛ̀ⲧⲉϥⲓ̀ⲛⲓ ⲉ̀ⲡϣⲱⲓ ⲛ̀ⲡⲓⲗⲉⲃⲏⲥ ⲁϥⲙⲟⲩϯ ⲛ̀ϫⲉ ⲡ̅ⲟ̅ⲥ̅ ϩⲓϫⲉⲛ ⲡⲓⲕⲉⲣⲙⲓ ⲛ̀ⲧⲉ ⲛⲉⲛⲕⲁⲥ ⲛ̀ⲡⲓⲑⲙⲏⲓ ⲉⲧϧⲉⲛ ⲡⲓⲗⲉⲃⲏⲥ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁⲛⲟⲕ ⲡⲉ ⲫ︦ϯ︦ ⲫⲏ ⲉ̀ⲧⲁϥⲧⲟⲩⲛⲟⲥ ⲗⲁⲍⲁⲣⲟⲥ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲛⲏ ⲉⲧⲙⲱⲟⲩⲧ ϯⲟⲩⲁϩⲥⲁϩⲛⲓ ⲛⲁⲕ ⲟ̀ⲛ ϯⲛⲟⲩ ⲉⲑⲣⲉⲕⲟ̀ϩⲓ ⲉ̀ⲣⲁⲧⲕ ⲉ̀ⲧⲉⲕⲓ̀ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲡⲓⲗⲉⲃⲏⲥ ⲥⲁⲧⲟⲧϥ ⲁϥⲧⲱⲛϥ ⲁϥⲟ̀ϩⲓ ⲉ̀ⲣⲁⲧϥ ⲛ̀ϫⲉ ⲡⲓⲑⲙⲏⲓ ⲉϥϫⲏⲕ ⲉ̀ⲃⲟⲗ ⲙ̀ⲙⲟⲛ ϩⲗⲓ ⲛ̀ⲁϭⲛⲓ ⲛ̀ϧⲏⲧϥ ⲁⲛ ⲡⲉ ⲁ̀ ⲡ̅ⲟ̅ⲥ̅ ⲉⲣⲁⲥⲡⲁⲍⲉⲥⲑⲉ ⲙ̀ⲙⲟϥ ⲁϥⲙⲁϩϥ ⲛ̀ϫⲟⲙ ⲛⲉⲙ ⲛⲟⲙϯ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲁⲙⲉⲛⲣⲓⲧ ϭⲣⲟ ⲙ̀ⲙⲟⲕ ⲟⲩⲟϩ ⲛ̀ⲧⲉⲕⲗⲙⲟⲛⲓ ⲛ̀ⲧⲟⲧⲕ ϫⲉ ⲁⲓⲥⲉⲙⲛⲓ ⲛⲁⲕ ⲛ̀ⲛⲟⲩⲑⲣⲟⲛⲟⲥ ϧⲉⲛ ⲓ̅ⲗ̅ⲏ̅ⲙ̅ ⲛ̀ⲧⲫⲉ ⲫⲁⲓ ⲉ̀ⲧⲉ ⲙ̀ⲙⲟⲛ ϩⲗⲓ ⲉϥⲟ̀ⲛⲓ ⲙ̀ⲙⲟϥ ϧⲉⲛ ⲛⲓⲙⲁⲛϩⲉⲙⲥⲓ ⲛ̀ⲧⲉ ⲛⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲧⲏⲣⲟⲩ ⲛⲁⲓ ⲉ̀ⲧⲁⲩϣⲱⲡⲓ ⲓⲥϫⲉⲛ ϣⲟⲣⲡ ⲟⲩⲟϩ ⲛ̀ⲛⲉ ⲟⲩⲟⲛ ϣⲱⲡⲓ ⲉϥⲟ̀ⲛⲓ ⲙ̀ⲙⲟⲕ ϣⲁ ⲉ̀ⲛⲉϩ ϧⲉⲛ ⲛⲓⲕⲉⲟⲩⲟⲛ ⲉⲑⲛⲁϣⲱⲡⲓ ⲱ̀ ⲡⲁⲙⲉⲛⲣⲓⲧ fol. 136. ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁ̀ ⲡⲓⲙⲏϣ ⲛ̀ⲧⲉ ⲛⲓⲡⲣⲟⲫⲏⲧⲏⲥ ⲛⲉⲙ ⲛⲓⲁ̀ⲡⲟⲥⲧⲟⲗⲟⲥ ϯ ⲛ̀ⲡⲟⲩⲟⲓ ⲁⲩⲉⲣⲁⲥⲡⲁⲍⲉⲥⲑⲉ ⲙ̀ⲙⲟϥ ⲡⲉϫⲱⲟⲩ ⲛⲁϥ ϫⲉ ⲱ̀ ⲟⲩⲛⲓⲁⲧⲕ ⲁⲗⲏⲑⲱⲥ ⲱ̀ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲓⲙⲉⲛⲣⲓⲧ ⲛ̀ⲧⲉ ⲫ︦ϯ︦ ⲛⲉⲙ ⲛⲉϥⲁⲅⲅⲉⲗⲟⲥ ⲛⲉⲙ ⲛⲓⲭⲉⲣⲟⲩⲃⲓⲙ ⲛⲉⲙ ⲛⲓⲥⲉⲣⲁⲫⲓⲙ ⲟⲩⲟϩ ⲁⲛⲟⲛ ϩⲱⲛ ⲧⲉⲛϣⲟⲩϣⲟⲩ ⲙ̀ⲙⲟⲛ ⲛ̀ϧⲏⲧⲕ ⲛⲉⲙ ⲧⲉⲕⲛⲓϣϯ ⲛ̀ϩⲩⲡⲟⲙⲟⲛⲏ ⲙⲁⲗⲓⲥⲧⲁ ⲛ̀ⲑⲟⲕ ⲙ̀ⲙⲁⲩⲁⲧⲕ ϯⲛⲟⲩ ⲉⲑⲟⲩⲱⲛϩ ⲉ̀ⲃⲟⲗ ⲛ̀ⲫⲣⲁⲛ ⲙ̀ⲫ︦ϯ︦ ϧⲉⲛ ⲟⲩⲡⲁⲣⲣⲏⲥⲓⲁ̀ ϧⲉⲛ

ϯοικουμενη τηρϲ νεμ πεϲμοϩ ἐθβε φαι πενϲωτηρ ναουονϩεκ (sic) ἐβολ ϩωκ ϧεν τφε εκϣοπ ϧεν ουὼου ὴατϲαϫι ὴμοϥ ὴπεμθο ὴπιϲωντ τηρϥ ὴτε τφὲ νεμ πκαϩὶ ουοϩ ἐταυμαϩϥ ὴραϣι ὰ πο̅ϲ̅ ϯνεμαϥ ὴϯϩηρηνη (sic) αϥϣε ἐπϣωι ἐνιφηουὶ νεμ νεϥαγγελοϲ νεμ νη εθουαβ τηρου ὴταϥ ϧεν ουνιϣϯ ὴὼου νεμ ουταιὸ πιμακαριοϲ δε αϥὶ ἐθμηϯ ὴπιθεατρον ὴτε ϯβακι ἐρε πεϥϩο μεϩ ὴνοὺωινι αϥωϣ ἐβολ εϥϫωὴμοϲ ϫε ὼου νιουρωου ζ̄: νεμ ουον νιβεν εθμοϣι νεμωου νεμ νικεματοι ετϣοπ ϧεν ται βακι νεμ ουον νιβεν ετϣοπ ὴϧητϲ ὰμωινι ἐβολ τηρου ὴτετενναυ ἐροι ειονϧ ϧεν τϫομ ὴπανουϯ ανοκ πε γεωργιοϲ πιμελιτων ὴτε νιγὰλιλεοϲ ανοκ πε ἐτα ναι αθνουϯ ὴνουρωου ϧοθβετ ουοϩ αυθομϲτ ϧεν πικαϩι ὰ πανουϯ ι̅η̅ϲ̅ π̅χ̅ϲ̅ τουνοϲτ ἐβολϧεν νη εθμωουτ ϫε ὴθοϥ πε φ̅ϯ̅ ὴτε τφε νεμ πικαϩι νιμηϣ δε ἐταυϲουωνϥ ϫε ὴθοϥ πε αυωϣ ἐβολ ευϫω ὴμοϲ ϫε ὴμον νουϯ ϧεν τφε ουδε ϩιϫεν πικαϩι ἐβηλ ἐι̅η̅ϲ̅ π̅χ̅ϲ̅ φ̅ϯ̅ ὴγεωργιοϲ πιμελιτων ουοϩ ουϲϩιμι ἐβολϧεν νιμηϣ ἐταϲναυ ἐϯϣφηρι ἐταϲϣωπι αϲναϩϯ ὲ πεϲραν πε ϲχολαϲτικη αϲουωϣτ ὴπιμαρτυροϲ εϲϫω ὴμοϲ ναϥ ϫε παο̅ϲ̅ γεωργιοϲ ὰ παϣηρι μουϩπ[1] ὴτεϥἐϩβ ϫε ὴτεϥϲχαι ϧεν τκοι αϲϩει ουοϩ αϲμου ϯνου ϫε ὼ παο̅ϲ̅ ὰριβοηθιν ἐρον

1) For νουϩπ.

fol. 157. ϫⲉ ⲁ̀ⲛⲟⲛ ϩⲁⲛϩⲏⲕⲓ ⲡⲉϫⲉ ⲡⲓⲑⲙⲏⲓ ⲛⲁⲥ ϫⲉ ϭⲓ ⲛⲉ
ⲙ̀ⲡⲁⲓ ⲕⲟⲩϫⲓ ⲛ̀ϭⲁⲣⲱⲡ ⲉ̀ⲧⲁⲓⲁ̀ⲙⲟⲛⲓ ⲙ̀ⲙⲟϥ ϯⲛⲟⲩ
ϧⲉⲛ ⲧⲁϫⲓϫ ⲟⲩⲟϩ ⲙⲁϣⲉ ⲛⲉ ⲉ̀ⲧⲕⲟⲓ ⲧⲁⲗⲟϥ ⲉ̀ϫⲉⲛ
ϯⲉ̀ϩⲉ ⲉⲣ[ⲉ]ϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲡⲉϫⲉ ⲡⲓⲃⲱⲕ ⲛ̀ⲧⲉ ⲡⲟ̅ⲥ̅
ⲫ̀ϯ ⲅⲉⲱⲣⲅⲓⲟⲥ ϫⲉ ⲧⲱⲛⲓ ⲱ̀ ϯⲉ̀ϩⲉ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲛⲏ
ⲉⲑⲙⲱⲟⲩⲧ ϯⲥϩⲓⲙⲓ ⲇⲉ ⲁⲥⲓ̀ⲣⲓ ⲕⲁⲧⲁ ⲡⲓⲣⲏϯ ⲉ̀ⲧⲁ
ⲡⲓⲁ̀ⲅⲓⲟⲥ ϫⲟⲥ ⲛⲁⲥ ⲟⲩⲟϩ ⲁⲥⲱⲛϧ ⲛ̀ϫⲉ ϯⲉϩⲉ ⲁⲥ-
ϯⲱⲟⲩ ⲙ̀ⲫ̀ϯ ⲁⲥϣⲱⲡⲓ ⲉⲥⲙⲏⲛ ⲉ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲉ̀ ⲛⲁⲣⲉ ⲟⲩⲙⲏϣ ⲕⲱϯ ⲉ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲡⲉ ⲉϥϯⲥⲃⲱ ⲛⲱⲟⲩ
ⲉ̀ⲡϫⲓⲛⲥⲟⲩⲉⲛ ⲡⲭ̅ⲥ̅ ⲛⲁⲩⲱϣ ⲉ̀ⲃⲟⲗ ϫⲉ ⲟⲩⲁⲓ ⲡⲉ
ⲫ̀ϯ ⲛ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲓⲙⲁⲧⲟⲓ ⲛ̀ϫⲱⲣⲓ ⲛ̀ⲧⲉ
ⲡⲟⲩⲣⲟ ⲡⲭ̅ⲥ̅ ⲡⲉϫⲉ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲛ̀ⲛⲓⲙⲁⲧⲟⲓ ϫⲉ ⲟⲩ
ⲛⲉ ⲛⲁⲓ ⲱϣ ⲉ̀ⲃⲟⲗ ⲉⲧⲟϣ ⲛ̀ⲡⲁⲓⲣⲏϯ ⲉ̀ⲧⲉⲛⲥⲱⲧⲉⲙ
ⲉ̀ⲣⲱⲟⲩ ⲡⲉϫⲉ ⲡⲓⲙⲁⲧⲟⲓ ⲛⲱⲟⲩ ϫⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲉ
ⲉ̀ⲧⲁϥⲧⲱⲛϥ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲛⲏ ⲉⲑⲙⲱⲟⲩⲧ ⲉ̀ⲣⲉ ⲛⲓⲙⲏϣ
ⲱϣ ⲉ̀ⲃⲟⲗ ⲉⲩⲛⲁϩϯ ⲉ̀ⲡⲉϥⲛⲟⲩϯ ϫⲉ ⲁϥⲧⲟⲩⲛⲟⲥϥ
ⲉ̀ⲃⲟⲗϧⲉⲛ ⲛⲏ ⲉⲑⲙⲱⲟⲩⲧ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲇⲉ ⲉ̀ⲧⲁⲩ-
ⲍ̅ⲃ̅. ⲥⲱⲧⲉⲙ ϫⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲉ ⲉ̀ⲧⲁϥⲱⲛϧ ⲛ̀ⲕⲉⲥⲟⲡ
ⲁⲩⲛⲟⲃϣⲡ[1] ⲉ̀ⲫⲁϩⲟⲩ ⲡⲉ ⲛⲁⲩⲉⲣϩⲟϯ ⲡⲉ ⲙ̀ⲙⲁϣⲱ
ⲡⲉϫⲱⲟⲩ ⲛ̀ⲛⲟⲩⲉ̀ⲣⲛⲟⲩ ϫⲉ ⲁⲣⲏⲟⲩ ⲛ̀ⲑⲟϥ ⲁⲛ ⲡⲉ
ⲟⲩⲟϩ ⲡⲉϫⲉ ⲛⲓⲙⲁⲧⲟⲓ ϫⲉ ϩⲏⲡⲡⲉ ⲧⲉⲛⲛⲁⲉⲛϥ
ⲛⲱⲧⲉⲛ ϯⲛⲟⲩ ϩⲓⲛⲁ ⲛ̀ⲧⲉⲧⲉⲛⲉ̀ⲙⲓ ϧⲉⲛ ⲟⲩⲧⲁϫⲣⲟ
ϫⲉ ⲛ̀ⲑⲟϥ ⲡⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛⲓⲙⲁⲧⲟⲓ ⲇⲉ ⲁⲩⲓ̀ⲛⲓ ⲙ̀ⲡⲓ-
ⲁ̀ⲅⲓⲟⲥ ϩⲓϫⲉⲛ ⲡⲓⲃⲏⲙⲁ ⲛⲁⲣⲉ ⲡⲓⲙⲏϣ ⲙⲟϣⲓ ⲛ̀ⲥⲱϥ
ⲡⲉ ⲟⲩⲟϩ ⲛⲁⲩⲱϣ ⲡⲉ ⲉ̀ⲃⲟⲗ ⲉⲩϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲁ̀ⲛⲟⲛ
ϩⲁⲛⲭⲣⲏⲥⲧⲓⲁ̀ⲛⲟⲥ ⲛ̀ⲡⲁⲣⲣⲏⲥⲓⲁ̀ ⲛⲁⲩⲱϣ ⲉ̀ⲃⲟⲗ ⲡⲉ
ⲉⲩϩⲱⲟⲩϣ ⲉ̀ⲛⲓⲟⲩⲣⲱⲟⲩ ⲟⲩⲟϩ ⲛⲁⲩϫⲟⲛⲧ ⲉ̀ⲛⲓⲟⲩ-
ⲣⲱⲟⲩ ⲡⲉ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲇⲉ ⲁⲩⲉⲣⲕⲉⲗⲉⲩⲓ̀ⲛ ⲛ̀ⲛⲓⲙⲁⲧⲟⲓ

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[1]) Sic; for ⲁⲩⲛⲟⲩϣⲡ.

ⲉ̀ⲑⲣⲟⲩϭⲟⲧϭⲉⲧ ⲛ̀ⲥⲁ ⲛⲓⲙⲏϣ ⲓⲥϫⲉⲛ ⲁϫⲡ ⲅ̄[1] ⲛ̀ⲡⲓⲉ̀ϩⲟⲟⲩ ϣⲁ ⲫⲛⲁⲩ ⲛ̀ⲛⲁϫⲡ ⲓ̄ϯ ⲙ̀ⲡⲓⲉ̀ϩⲟⲟⲩ ⲙ̀ⲙⲁϩⲃ̄ ⲉⲩϧⲱⲧⲉⲃ ⲛ̀ⲥⲱⲟⲩ ⲡⲉ ⲁⲩϣⲱⲡⲓ ⲛ̀ϫⲉ ⲧⲏⲃⲓ[2] ⲛ̀ⲧⲉ ⲛⲏ ⲉⲧⲁⲩϭⲓ ⲙ̀ⲡⲓⲭⲗⲟⲙ ϧⲉⲛ ⲡⲓⲉϩⲟⲟⲩ ⲉ̀ⲧⲉⲙⲙⲁⲩ ⲥⲉⲓ̀ⲣⲓ ⲛ̀ⲏ̄ ⲛ̀ϣⲟ ⲛⲉⲙ ⲫ̄ ⲛ̀ⲯⲩⲭⲏ ⲁⲩϩⲱⲗ ⲉ̀ⲛⲓⲫⲏⲟⲩⲓ̀ ϧⲉⲛ ⲟⲩⲱ̀ⲟⲩ ⲉ̀ⲣⲉ ⲡⲟⲩⲥⲙⲟⲩ ⲉⲑⲟⲩⲁⲃ ϣⲱⲡⲓ ⲛⲉⲙⲁⲛ ⲧⲏⲣⲟⲩ ϣⲁ ⲉ̀ⲛⲉϩ ⲁ̀ⲙⲏⲛ ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲁⲩⲕⲟⲧⲟⲩ ⲛ̀ϫⲉ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲉ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲉϫⲱⲟⲩ ⲛⲁϥ ϫⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡ̄ⲱⲥ ⲁⲕⲧⲱⲛⲕ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲛⲏ
ol. 138. ⲉⲑⲙⲱⲟⲩⲧ ⲡⲉϫⲉ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲛⲱⲟⲩ ϫⲉ ⲡⲁⲟ̅ⲥ̅ ⲓⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲡⲉ ⲉ̀ⲧⲁϥⲧⲟⲩⲛⲟⲥⲧ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲛⲏ ⲉⲑⲙⲱⲟⲩⲧ ⲉⲑⲃⲉ ⲫⲁⲓ ϯϣⲱⲡ ⲛ̀ⲛⲁⲓ ϧⲓⲥⲓ ⲧⲏⲣⲟⲩ ϩⲓϫⲉⲛ ⲡⲉϥⲣⲁⲛ ⲉⲑⲟⲩⲁⲃ ⲁϥⲉⲣⲟⲩⲱ ⲛ̀ϫⲉ ⲟⲩⲁⲓ ⲉ̀ⲃⲟⲗ ⲛ̀ϧⲏⲧⲟⲩ ⲉ̀ⲡⲉϥⲣⲁⲛ ⲡⲉ ⲣⲁⲕⲗⲓⲗⲟⲥ ⲟⲩⲟϩ ⲡⲉϫⲁϥ ⲙ̀ⲡⲓⲑⲙⲏⲓ ⲛ̀ⲡⲁⲓ ⲣⲏϯ ϫⲉ ⲱ̀ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁⲗⲗⲁ ⲁ̀ⲗⲏⲑⲱⲥ ϯⲟⲓ ⲛ̀ϣⲫⲏⲣⲓ ⲙ̀ⲙⲟⲕ ϫⲉ ⲡⲱⲥ ⲁⲕⲓ̀ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲡⲁⲓⲗⲉⲃⲏⲥ ⲉⲕⲟⲓ ⲛ̀ⲫⲁϫⲓ ⲫⲁϫⲓ ⲟⲩⲟϩ ⲉⲕⲥⲁϯ ⲉ̀ⲡⲉⲥⲏⲧ ⲉ̀ⲡⲕⲁϩⲓ ϯⲛⲟⲩ ϫⲉ ⲉⲕⲟⲩⲱϣ ⲛ̀ⲧⲁⲛⲁϩϯ ⲉ̀ⲡⲉⲕⲛⲟⲩϯ ⲉⲑⲃⲉ ⲛⲓⲑⲣⲟⲛⲟⲥ ⲗ̄ⲉ̄ ⲉ̀ⲧⲁⲩϯⲟⲩⲱ ⲉ̀ⲃⲟⲗ ⲟⲩⲟϩ ⲛ̀ⲧⲉⲛⲉ̀ⲙⲓ ϫⲉ ⲡⲉⲕⲛⲟⲩϯ ⲡⲉ ⲉ̀ⲧⲁϥⲉⲣ ⲡⲁⲓ ⲙⲏⲛⲓ ϣⲁⲛ ⲛⲉⲛⲛⲟⲩϯ ⲛⲉ ⲁⲗⲗⲁ ⲓⲥ ⲟⲩⲥⲗⲏ ⲛ̀ⲛⲱ̀ⲛⲓ ⲛ̀ⲡⲁⲓ ⲙⲁ ⲉ̀ⲣⲉ ϩⲁⲛⲣⲉϥⲙⲱⲟⲩⲧ ⲛ̀ϧⲏⲧⲥ ⲛ̀ⲧⲉ ⲛⲓⲁ̀ⲣⲭⲉⲟⲥ ⲟⲩⲟϩ ⲉ̀ϣⲱⲡ ⲛ̀ⲧⲉⲕⲧⲱⲃϩ ⲙ̀ⲡⲉⲕⲛⲟⲩϯ ⲟⲩⲟϩ ⲛ̀ⲧⲉϥⲧⲟⲩⲛⲟⲥⲟⲩ ⲉⲩⲟⲛϧ ⲟⲩⲟϩ ϯⲛⲁⲛⲁϩϯ ⲉ̀ⲣⲟϥ ϩⲱ ⲁϥⲉⲣⲟⲩⲱ ⲛ̀ϫⲉ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲉϫⲁϥ ϫⲉ ϯⲉ̀ⲙⲓ ⲁ̀ⲛⲟⲕ ϫⲉ ⲧⲉⲧⲉⲛⲛⲁϩϯ ⲁⲛ ⲁⲗⲗⲁ ⲡⲓⲭⲣⲱⲙ ⲉⲑⲛⲁⲟⲩⲉⲙⲑⲏⲛⲟⲩ ⲧⲏⲣⲟⲩ ⲡⲗⲏⲛ ⲉⲑⲃⲉ
ⲍ̄ⲁ̄. ⲫⲁⲓ ⲙⲏϣ ⲉⲧⲟ̀ϩⲓ ⲉ̀ⲣⲁⲧⲟⲩ ϯⲛⲁⲑⲣⲉ ⲡⲱⲟⲩ ⲙ̀ⲡⲁⲟ̅ⲥ̅

1) Read ⲅ̄ϯ. 2) Read ⲧⲏⲡⲓ.

ⲓⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲟⲩⲱⲛϩ ⲉ̀ⲃⲟⲗ ⲧⲱⲛⲕ ⲛ̀ⲑⲟⲕ ⲛⲉⲙ ⲫⲏ ⲉ̀ⲧⲉⲕⲟⲩⲁϣϥ ⲁ̀ⲟⲩⲱⲛ ⲛ̀ϯⲥⲗⲏ ⲁ̀ⲛⲓⲟⲩⲓ̀ⲛⲓ (sic) ⲛ̀ⲛⲏ ⲉ̀ⲧⲉ ⲛ̀ϧⲏⲧⲥ ⲙ̀ⲡⲁⲉ̄ⲙⲑⲟ (sic) ⲉ̀ⲃⲟⲗ ⲙ̀ⲡⲁⲓ ⲙⲏϣ ϩⲓⲛⲁ ⲛⲧⲉ ⲫⲣⲁⲛ ⲛ̀ⲡⲁⲟⲩⲣⲟ ⲙ̀ⲙⲏⲓ ⲟⲩⲱⲛϩ ⲉ̀ⲃⲟⲗ ⲙ̀ⲫⲟⲟⲩ ⲁϥⲧⲱⲛϥ ⲛ̀ϫⲉ ⲡⲟⲩⲣⲟ ⲣⲁⲕⲓⲗⲗⲟⲥ ⲛⲉⲙ ⲡⲟⲩⲣⲟ ⲇⲁⲇⲓⲁⲛⲟⲥ ⲛⲉⲙ ⲇⲓⲟ̀ⲛⲏⲥⲓⲟⲥ ⲡⲟⲩⲣⲟ ⲛ̀ⲭⲏⲙⲓ ⲁⲩⲟⲩⲱⲛ ⲛ̀ϯⲥⲗⲏ ⲛ̀ⲱⲛⲓ ⲁⲩⲓ̀ⲛⲓ ⲉ̀ⲡϣⲱⲓ ⲛ̀ⲛⲓⲕⲁⲥ ⲛ̀ⲧⲉ ⲛⲏ ⲉ̀ⲧⲁⲩⲙⲟⲩ ⲉ̀ⲧⲁⲩⲗⲟϥⲗⲉϥ ⲡⲉϫⲱⲟⲩ ⲛⲁϥ ϫⲉ ⲱ̀ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁⲩⲉⲣϩⲟⲗⲓ ⲛ̀ϫⲉ ⲛⲓⲕⲁⲥ ϩⲓϫⲉⲛ ⲡⲁϣⲁⲓ ⲛ̀ⲡⲓⲭⲣⲟⲙⲟⲥ ⲟⲩⲟϩ ⲁⲩⲉⲣϣⲱⲓϣ ⲛ̀ϫⲉ ⲛⲓⲕⲁⲥ ⲡⲉϫⲉ ⲡⲓⲑⲙⲏⲓ ϫⲉ ⲁⲛⲓⲟⲩⲓ̀ ⲛⲏⲓ ⲛ̀ⲛⲟⲩⲕⲉϣⲱⲓϣ ⲡⲁⲓⲣⲏϯ ⲁ̀ ⲡⲓⲅ̅ ⲛ̀ⲛⲟⲩⲣⲟ ⲑⲣⲉ ⲛⲓϩⲩⲡⲉⲣⲉⲧⲏⲥ ⲱϥⲓ ⲛ̀ⲛⲓⲕⲁⲥ ⲛⲉⲙ ⲛⲟⲩⲕⲉϣⲱⲓϣ ⲉ̀ⲧⲁⲩϫⲉⲙⲟⲩ ⲟⲩⲟϩ ⲁⲩⲉ̀ⲛⲟⲩ ⲁⲩⲭⲁⲩ ⲛ̀ⲡⲉⲛⲑⲟ (sic) ⲉ̀ⲃⲟⲗ ⲛ̀ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛ̀ⲑⲟϥ ⲇⲉ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲁϥⲕⲱⲗϫ ⲛ̀ⲛⲉϥⲕⲉⲗⲓ ⲁϥϯ ⲛ̀ⲛⲟⲩⲉⲩⲭⲏ ⲙ̀ⲫϯ ϧⲉⲛ ϯⲟⲩⲛⲟⲩ ⲁ̀ ⲟⲩⲛⲓϣϯ ⲙ̀ⲙⲟⲛⲙⲉⲛ ϣⲱⲡⲓ ⲛⲉⲙ ϩⲁⲛⲭⲁⲣⲁⲃⲁⲓ ⲛⲉⲙ ϩⲁⲛⲥⲉⲧⲉⲃⲣⲏϫ ⲁ̀ ⲟⲩⲡⲛ̅ⲁ̅ ⲛ̀ⲧⲉ ⲡⲟ̅ⲥ̅ ϣⲱⲡⲓ ϩⲓϫⲉⲛ ⲡⲕⲁϩⲓ
fol. 139. ⲛⲉⲙ ⲛⲓⲕⲁⲥ ⲛⲉⲙ ⲛⲓϣⲱⲓϣ ⲟⲩⲟϩ ⲁⲩⲓ̀ ⲉⲃⲟⲗ ⲛ̀ϫⲉ ⲉ̅ ⲛ̀ⲣⲱⲙⲓ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲛⲓϣⲱⲓϣ ⲛⲉⲙ ϭ̅ ⲛ̀ⲥϩⲓⲙⲓ ⲛⲉⲙ ⲟⲩⲕⲟⲩϫⲓ ⲙ̀ⲁ̀ⲗⲗⲟⲩ ⲁ̀ ⲟⲩⲛⲓϣϯ ⲛ̀ϩⲟϯ ϣⲱⲡⲓ ⲛ̀ⲛⲓⲟⲩⲣⲱⲟⲩ ⲛⲉⲙ ⲛⲓⲙⲏϣ ⲉⲑⲛⲉⲙⲱⲟⲩ ⲉⲑⲃⲉ ϯϣⲫⲏⲣⲓ ⲉ̀ⲧⲁⲥϣⲱⲡⲓ ⲛⲁⲩⲥⲑⲉⲣⲧⲉⲣ ⲡⲉ ϩⲓⲥⲟⲡ ⲡⲉ ⲁⲩⲙⲟⲩϯ ⲛ̀ϫⲉ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲙ̀ⲛⲟⲩⲁⲓ ⲉ̀ⲧⲁϥⲧⲱⲛϥ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲛⲏⲉⲑⲙⲱⲟⲩⲧ ⲡⲉϫⲱⲟⲩ ⲛⲁϥ ϫⲉ ⲛⲓⲙ ⲡⲉ ⲡⲉⲕⲣⲁⲛ ⲡⲉϫⲁϥ ⲛⲱⲟⲩ ϫⲉ ⲃⲱⲏⲥ ⲡⲉ ⲡⲓⲣⲁⲛ ⲉ̀ⲧⲧⲟⲓ ⲉ̀ⲣⲟⲓ ⲟⲩⲟϩ ⲡⲉϫⲁϥ ⲛⲁϥ ⲛ̀ϫⲉ ⲡⲟⲩⲣⲟ ϫⲉ ⲓⲥ ⲟⲩⲏⲣ ⲛ̀ⲣⲟⲙⲡⲓ ⲓⲥϫⲉⲛ ⲉ̀ⲧⲁⲕⲙⲟⲩ ⲁϥⲉⲣⲟⲩⲱ ϫⲉ ⲓⲥ ⲩⲗ ⲛ̀ⲣⲟⲙⲡⲓ ⲡⲉϫⲱⲟⲩ ⲛⲁϥ ϫⲉ ϧⲉⲛ ⲡⲉⲕⲥⲏⲟⲩ ⲁ̀ ⲡⲭ̅ⲥ̅ ⲕⲏⲛ ⲓ̀ ⲉ̀ⲡⲓⲕⲟⲥⲙⲟⲥ ⲡⲉ ⲡⲉϫⲁϥ ⲛⲓⲙⲟⲩ ϫⲉ ⲙ̀ⲫⲏ

ⲡⲉϫⲱⲟⲩ ⲛⲁϥ ⲉⲕϣⲉⲙϣⲓ ⲛ̀ⲛⲓⲙ ⲛ̀ⲛⲟⲩϯ ⲡⲉϫⲁϥ ⲛⲱⲟⲩ ϫⲉ ⲛⲁⲓϣⲉⲙϣⲓ ⲛ̀ⲛⲟⲩϯ ϫⲉ ⲡⲓ̀ⲁ̀ⲡⲟⲗⲗⲱⲛ ⲡⲉ ⲡⲓⲑⲟⲩⲱⲧ ⲛ̀ⲕⲟⲩⲣ ⲛ̀ⲃⲉⲗⲗⲉ ⲟⲩⲟϩ ⲛ̀ⲁⲧⲯⲩⲭⲏ ⲁⲥϣⲱⲡⲓ ⲇⲉ ⲉ̀ⲧⲁⲓⲙⲟⲩ ⲁⲩⲥⲁⲧ ⲉ̀ⲟⲩⲓ̀ⲁ̀ⲣⲟ ⲛ̀ⲭⲣⲱⲙ ⲉϥⲟⲓ . . . . . . ⲉϥⲥⲁⲡⲉⲥⲏⲧ ⲛ̀ⲫⲛⲟⲩⲛ ⲉϥⲟⲩⲱⲙ ϧⲉⲛ ⲟⲩⲙⲉⲧⲁⲑⲛⲁⲓ ⲟⲩⲟϩ ⲁⲩϩⲓⲧⲧ ⲉ̀ⲡⲉⲥⲏⲧ ⲉ̀ⲣⲟϥ ⲓⲥ . . . . ⲛ̀ⲣⲟⲙⲡⲓ ⲛ̀ⲫⲟⲟⲩ ϯⲭⲏ ϧⲉⲛ ⲛⲉϥϫⲟⲗ ⲉⲧϧⲟⲥⲓ ⲛⲁⲣⲉ ⲡⲓⲁⲡⲟⲗⲗⲱⲛ ⲡⲓⲑⲟⲩⲱⲧ ⲭⲏ ⲛⲉⲙⲏⲓ ⲛ̀ϧⲏⲧϥ ⲡⲉ ⲟⲩⲟϩ ⲛⲁϥϯ ϧⲓⲥⲓ ⲛⲏⲓ ⲉ̀ⲡⲓϩⲟⲩⲟ̀ ⲡⲉ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ⲛⲏⲓ ϫⲉ ⲥⲟⲩⲱⲛⲧ ⲱ̀ ⲡⲓⲧⲁⲗⲉⲡⲱⲣⲟⲥ ϫⲉ ⲁⲛⲟⲕ ⲁⲛ ⲡⲉ ⲫ︦ϯ︦ ⲁⲗⲗⲁ ⲁ̀ⲛⲟⲕ ⲟⲩⲓ̀ⲇⲱⲗⲟⲛ ⲛ̀ⲁⲧⲯⲩⲭⲏ ⲉⲑⲃⲉ ⲟⲩ ⲁⲕⲭⲁ ⲫ︦ϯ︦ ⲡⲉⲕⲟⲩⲣⲟ ⲛ̀ⲥⲱⲕ ⲟⲩⲟϩ ⲁⲕⲟⲩⲱϣⲧ ⲙ̀ⲡⲥⲁⲇⲁⲛⲁⲥ ⲉⲑⲃⲉ ⲫⲁⲓ ϯⲛⲟⲩ ϭⲓ ⲛⲁⲕ ⲛⲉⲙⲏⲓ ⲉⲩⲥⲟⲡ ⲛ̀ⲛⲟⲩⲕⲟⲗⲁⲥⲓⲥ ⲛ̀ⲉ̀ⲛⲉϩ ⲗⲟⲓⲡⲟⲛ ⲙⲉⲛⲉⲛⲥⲁ ⲟⲩⲥⲏⲟⲩ ⲁϥⲓ̀ ⲉ̀ⲡⲉⲥⲏⲧ [ⲉ]ⲁ̀ⲙⲉⲛϯ ⲛ̀ϫⲉ ⲓⲏ︦ⲥ︦ ⲡϣⲏⲣⲓ ⲙ̀ⲫ︦ϯ︦ ⲉⲧⲟⲛϧ ⲟⲩⲟϩ ⲛⲁⲣⲉ ⲟⲩⲥⲧⲁⲩⲣⲟⲥ ⲛ̀ⲛⲟⲩⲱⲓⲛⲓ ⲥⲱⲕ ϧⲁϫⲱϥ ⲡⲉ ⲁⲙⲉⲛϯ ⲧⲏⲣϥ ⲉⲣⲟⲩⲱⲓⲛⲓ ⲁϥⲉⲛ ϯⲉⲭⲙⲁⲗⲱⲥⲓⲁ̀ ⲧⲏⲣⲥ ⲉ̀ⲡϣⲱⲓ ⲛⲉⲙⲁϥ ⲟⲩⲟϩ ⲡⲓⲥⲱϫⲡ ⲇⲉ ⲛ̀ⲧⲉ ⲛⲓⲕⲟⲗⲁⲥⲓⲥ ⲁⲣⲉϣⲁⲛ ⲡⲓⲉ̀ϩⲟⲟⲩ ⲛ̀ⲧⲉ ϯⲕⲩⲣⲓⲁⲕⲏ ϣⲱⲡⲓ ⲁⲡⲗⲱⲥ ϣⲁⲣⲉ ⲫ︦ϯ︦ ϫⲟⲩϣⲧ ϩⲓϫⲉⲛ ⲛⲓⲕⲟⲗⲁⲥⲓⲥ ⲟⲩⲟϩ ϣⲁϥϯⲙ̀ⲧⲟⲛ ⲛⲱⲟⲩ ⲡⲉ ⲁⲗⲗⲁ ⲁⲛⲟⲛ ϧⲁ ⲛⲓϣⲁⲙϣⲉ ⲓ̀ⲇⲱⲗⲟⲛ ⲙ̀ⲡⲁⲩϯⲉⲙⲧⲟⲛ ⲛⲁⲛ ⲡⲉ ⲉ̀ⲡⲧⲏⲣϥ ϧⲉⲛ ϩⲗⲓ ⲛ̀ⲛⲁⲩ ⲛⲁⲓ ⲇⲉ ⲉ̀ⲧⲁⲩⲥⲱⲧⲉⲙ ⲉ̀ⲣⲱⲟⲩ ⲛ̀ϫⲉ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲛⲉⲙ ⲡⲓⲙⲏϣ ⲁⲩⲧⲱⲙⲧ ⲡⲉϫⲉ ⲇⲁⲇⲓⲁ̀ⲛⲟⲥ ⲡⲟⲩⲣⲟ ⲛⲁϥ ϫⲉ ϣⲉ
fol. 140. ⲡⲓⲁ̀ⲡⲟⲗⲗⲱⲛ ⲡⲓⲛⲓϣϯ ⲛ̀ⲛⲟⲩϯ ⲁ̀ ⲡⲉⲕϩⲏⲧ ⲭⲱ ϩⲓⲧⲉⲛ ⲡⲁϣⲁⲓ ⲛ̀ⲡⲓⲭⲣⲟⲛⲟⲥ ⲉⲧⲟⲥⲕ ⲁ̀ⲙⲟⲩ ϯⲛⲟⲩ ⲛⲉⲙ ⲛⲉⲕⲥⲛⲏⲟⲩ ⲉ̀ⲧⲁⲩⲧⲱⲟⲩⲛⲟⲩ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲛⲏⲉⲑⲙⲱⲟⲩⲧ ⲛ̀ⲧⲉⲧⲉⲛⲟⲩⲱϣⲧ ⲛ̀ⲡⲓⲁⲡⲟⲗⲗⲱⲛ ⲡⲓⲛⲓϣϯ ⲛ̀ⲛⲟⲩϯ ⲁϥⲉⲣⲟⲩⲱ̀ ⲛ̀ϫⲉ ⲓⲱⲃⲓⲛⲟⲥ ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ⲁⲛⲁⲑⲉⲙⲁ

ⲉ̀ⲣⲟⲕ ⲱ̀ ⲡⲓϩⲟⲩⲟⲣ ⲉⲧⲥⲟϥ ⲛⲉⲙ ⲡⲓⲁⲡⲟⲗⲗⲱⲛ ⲉⲧⲥⲟϥ
ⲛⲉⲙⲁⲕ ⲟⲩⲟϩ ⲁϥϩⲓⲧϥ ⲉ̀ϧⲣⲏⲓ ϧⲁ ⲛⲉⲛϭⲁⲗⲗⲁⲩϫ
ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ϫⲉ ϯϯϩⲟ ⲉ̀ⲣⲟⲕ ⲡⲁⲟ̅ⲥ̅ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲓⲙⲁⲣ-
ⲧⲩⲣⲟⲥ ⲛ̀ⲧⲉ ⲓⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲫⲁⲓ ⲉ̀ⲣⲉ ⲛⲓⲥⲧⲣⲁⲧⲓⲁ̀ ⲛ̀ⲧⲉ
ⲧⲫϯ (sic) ϫⲟⲩϣⲧ ⲉ̀ⲃⲟⲗ ϧⲁϫⲱϥ ϧⲉⲛ ⲟⲩϭⲓϣϣⲱⲟⲩ
ⲉϥⲟϣ ⲉⲑⲣⲉϥⲓ̀ ϣⲁⲣⲱⲟⲩ ϧⲉⲛ ϯⲃⲁⲕⲓ ⲛ̀ⲧⲉ ⲡⲭ̅ⲥ̅
ⲓⲗ̅ⲏ̅ⲙ̅ ϯϯϩⲟ ⲉ̀ⲣⲟⲕ ⲡⲁⲟ̅ⲥ̅ ⲙⲟⲓ ⲛⲁ̀ⲛ ϩⲱⲛ ⲧⲏⲣⲟⲩ
ϩⲓⲟⲩⲥⲟⲡ ⲛ̀ⲧⲥⲫⲣⲁⲅⲓⲥ ⲛ̀ⲧⲉ ⲓⲏ̅ⲥ̅ ⲛⲉⲙ ⲡⲓⲱⲙⲥ ⲛ̀ⲧⲉ
ⲡⲭ̅ⲥ̅ ⲟⲩⲟϩ ⲧⲱⲃϩ ⲙ̀ⲡⲟ̅ⲥ̅ ⲉ̀ϩⲣⲏⲓ ⲉ̀ϫⲱⲛ ϩⲓⲛⲁ ⲛ̀ⲧⲉϥ-
ϣⲧⲉⲙⲉⲛⲧⲉⲛ ⲉ̀ⲡⲓⲙⲱⲓⲧ ⲉ̀ⲧⲁⲛⲓ̀ ⲉ̀ⲃⲟⲗ ⲛ̀ϧⲏⲧϥ ⲛ̀ⲕⲉ
ⲥⲟⲡ ⲡⲓⲑⲙⲏⲓ ⲇⲉ ⲉ̀ⲧⲁϥⲛⲁⲩ ⲉ̀ⲡⲟⲩⲛⲁϩϯ ⲁϥϯ
ⲛ̀ⲛⲟⲩϣⲉⲛϥⲁⲧ ϧⲉⲛ ⲡⲓⲕⲁϩⲓ ⲁⲥⲟⲩⲱⲛϩ ⲉ̀ⲃⲟⲗ ⲛ̀ϫⲉ
ⲟⲩⲙⲟⲩⲙⲓ ⲙ̀ⲙⲱⲟⲩ ⲉⲥⲟⲩⲟⲃϣ ⲙ̀ⲙⲁϣⲱ ⲟⲩⲟϩ ⲁⲩϭⲓ
ⲙ̀ⲡⲓⲱ̀ⲙⲥ ⲧⲏⲣⲟⲩ ⲛ̀ϧⲏⲧⲥ ⲉ̀ⲃⲟⲗ ϩⲓⲧⲉⲛ ⲓⲁⲕⲟⲩⲃⲟⲥ
ⲝ̅ⲏ̅. ⲡⲓⲁ̀ⲡⲟⲥⲧⲟⲗⲟⲥ ⲉⲑⲟⲩⲁⲃ ⲡⲥⲟⲛ ⲛ̀ⲓⲱⲁⲛⲛⲏⲥ ϧⲉⲛ
ⲫⲣⲁⲛ ⲙ̀ⲫⲓⲱⲧ ⲛⲉⲙ ⲡϣⲏⲣⲓ ⲛⲉⲙ ⲡⲓⲡ̅ⲛ̅ⲁ̅ ⲉⲑⲟⲩⲁⲃ
ⲁ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲑⲣⲟⲩϩⲱⲗ ⲉ̀ⲡⲉⲥⲏⲧ ⲉ̀ϯⲥⲗⲏ
ⲛ̀ⲧⲟⲩⲉⲛⲕⲟⲧ ⲁⲩⲭⲱⲕ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲟⲩϩⲓⲣⲏⲛⲏ ⲁⲩ-
ⲟ̀ⲗⲟⲩ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲓⲡⲁⲣⲁⲇⲓⲥⲟⲥ ⲛ̀ⲧⲉ ⲡⲟⲩⲛⲟϥ ϩⲓⲧⲉⲛ
ⲛⲉⲛⲧⲱⲃϩ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ
ⲇⲉ ⲡⲉϫⲉ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲛ̀ⲛⲟⲩⲉ̀ⲣⲏⲟⲩ ϫⲉ ⲟⲩ ⲡⲉ
ⲉⲧⲉⲛⲛⲁⲁⲓϥ ⲙ̀ⲡⲁⲓ ⲙⲁⲅⲟⲥ ⲫⲁⲓ ⲟⲩⲟϩ ⲁⲩⲉⲣⲕⲉ-
ⲗⲉⲩⲓ̀ⲛ ⲉ̀ⲑⲣⲟⲩⲓ̀ⲛⲓ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ϩⲓϫⲉⲛ ⲡⲓⲃⲏⲙⲁ ⲡⲉ-
ϫⲱⲟⲩ ⲛⲁϥ ϫⲉ ϩⲓⲧⲉⲛ ⲧⲉⲕⲙⲉⲧⲣⲉϥⲉⲣϩⲓⲕ ⲁⲕⲧⲁⲙⲟⲛ
ϩⲁⲛⲇⲉⲙⲱⲛ ⲉ̀ⲣⲁⲧⲟⲩ ϩⲱⲥ ⲣⲱⲙⲓ ⲟⲩⲟϩ ⲡⲁⲓ ⲣⲏϯ
ⲁϥⲑⲣⲟⲩϭⲟⲗⲕϥ ⲉ̀ⲃⲟⲗ ⲁϥⲑⲣⲟⲩϩⲓⲟⲩⲓ̀ ⲉ̀ⲣⲟϥ ϧⲉⲛ
ϩⲁⲛϣⲃⲱⲧ ⲉⲩⲙⲉϩ ⲛ̀ⲥⲟⲩⲣⲓ ϣⲁⲧⲉ ⲡⲉϥⲥⲛⲟϥ ⲥⲱⲕ
ϩⲓϫⲉⲛ ⲡⲓⲕⲁϩⲓ ⲡⲉ ⲟⲩⲟϩ ⲁϥⲟⲩⲁϩⲥⲁϩⲛⲓ ⲉ̀ⲕⲱϯ ϧⲉⲛ
ϯⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ ϣⲁⲧⲟⲩϫⲓⲙⲓ ⲛ̀ⲛⲟⲩⲭⲏⲣⲁ ⲛ̀ϩⲏⲕⲓ
ⲑⲁⲓ ⲉ̀ⲧⲉ ⲙ̀ⲙⲟⲛ ϩⲗⲓ ⲛ̀ϩⲏⲕⲓ ⲛ̀ⲡⲉⲥⲣⲏϯ ϧⲉⲛ ϯⲡⲟⲗⲓⲥ

ⲧⲏⲣⲥ ⲁϥⲑⲣⲟⲩϩⲓⲟⲩⲓ̀ ⲙ̀ⲡⲓⲑⲙⲏⲓ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲉⲥⲏⲓ ⲛⲁϥϫⲱ ⲙ̀ⲙⲟⲥ ⲡⲉ ϫⲉ ϯⲛⲁϯϣⲱϣ ⲛ̀ⲡⲓϣⲗⲟⲗ ⲛ̀ⲧⲉ ⲛⲓⲅⲁⲗⲓⲗⲉⲟⲥ ⲉⲧⲁⲓ ⲧⲟⲟⲩⲓ̀ ⲇⲉ ϣⲱⲡⲓ ⲁϥⲧⲱⲛϥ ⲛ̀ϫⲉ fol. 141. ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁϥϫⲓⲙⲓ ⲛ̀ⲡⲉϥⲥⲱⲙⲁ ⲁϥⲟⲩϫⲁⲓ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲛⲓⲉⲣϧⲟⲧ ⲟⲩⲟϩ ⲁ̀ ⲡⲏⲓ ⲧⲏⲣϥ ⲉⲣⲟⲩⲱⲓⲛⲓ ⲛⲓⲙⲁⲧⲟⲓ ⲇⲉ ⲉⲑⲛⲉⲙⲁϥ ϧⲉⲛ ⲡⲏⲓ ⲉ̀ⲧⲁⲩⲛⲁⲩ ⲉ̀ⲡⲓⲟⲩⲱⲓⲛⲓ ⲉⲧϭⲟⲥⲓ ⲁⲩϩⲉⲓ ⲉ̀ⲡⲉⲥⲏⲧ ⲧⲏⲣⲟⲩ ϩⲓϫⲉⲛ ⲡⲟⲩϩⲟ ⲟⲩⲟϩ ⲁ̀ ⲡⲟ̅ⲥ̅ ϫⲱ ⲙ̀ⲡⲉϥϩⲁⲣⲙⲁ ⲥⲁⲡϣⲱⲓ ⲛ̀ⲡⲓⲙⲁ ⲉ̀ⲣⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲙ̀ⲙⲟϥ ⲁϥⲟⲩⲁϩⲥⲁϩⲛⲓ ⲛ̀ⲡⲓⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ ⲥⲁⲣⲁⲑⲓⲏⲗ ⲉ̀ⲑⲣⲉϥϣⲱⲡⲓ ⲉϥⲉⲣⲇⲓⲁⲕⲟⲛⲓⲛ ⲉ̀ⲡⲓⲑⲙⲏⲓ ⲟⲩⲟϩ ⲡⲁⲓ ⲣⲏϯ ⲁ̀ ⲡⲟ̅ⲥ̅ ⲙⲁϩϥ ⲛ̀ϫⲟⲙ ⲁϥϩⲱⲗ ⲉ̀ⲡϣⲱⲓ ⲉ̀ⲛⲓⲫⲏⲟⲩⲓ̀ ϧⲉⲛ ⲟⲩⲱ̀ⲟⲩ ⲁ̀ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁ̀ⲙⲟⲛⲓ ⲛ̀ⲛⲓⲙⲁⲧⲟⲓ ⲁϥⲧⲟⲩⲛⲟⲥⲟⲩ ⲁϥϯⲛⲟⲙϯ ⲛⲱ̀ⲟⲩ (sic) ⲟⲩⲟϩ ⲡⲁⲓⲣⲏϯ ⲁϥⲟⲩⲟⲣⲡⲟⲩ ⲛ̀ⲛⲏ ⲉ̀ⲧⲉ ⲛⲟⲩⲟⲩ ϧⲉⲛ ⲟⲩϩⲓⲣⲏⲛⲏ ⲛⲑⲟϥ ⲇⲉ ⲁϥⲟϩⲓ ϧⲉⲛ ⲡⲏⲓ ⲛ̀ⲧⲉ ϯⲭⲏⲣⲁ ⲛ̀ϩⲏⲕⲓ [ⲡⲉϫⲁϥ ⲛⲁⲥ] ϫⲉ ⲙⲁ ⲟⲩⲱⲓⲕ ⲛⲏⲓ ⲛ̀ⲧⲁⲟⲩⲟⲙϥ ϫⲉ ⲟⲩⲟⲛ ⲓⲥ ⲅ̅ ⲛ̀ⲉ̀ϩⲟⲟⲩ ⲛ̀ⲡⲓⲟⲩⲉⲙ ϩⲗⲓ ⲟⲩⲟϩ ⲁⲥⲉⲣⲟⲩⲱ̀ ⲛ̀ϫⲉ ϯⲭⲏⲣⲁ ⲛ̀ϩⲏⲕⲓ ϫⲉ ϫⲱ ⲛⲏⲓ ⲉ̀ⲃⲟⲗ ⲡⲁⲟ̅ⲥ̅ ϫⲉ ⲙ̀ⲙⲟⲛ ⲱⲓⲕ ϧⲉⲛ ⲡⲁⲏⲓ ⲁⲛ ⲡⲉϫⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛⲁⲥ ϫⲉ ⲉⲣⲛⲁϩϯ[1] ⲉ̀ⲛⲓⲙ ⲛ̀ⲛⲟⲩϯ ⲁⲥⲉⲣⲟⲩⲱ ⲛ̀ϫⲉ ϯⲭⲏⲣⲁ ⲛ̀ⲥϩⲓⲙⲓ ϫⲉ ⲉⲓⲛⲁϩϯ ⲉ̀ⲡⲓⲁ̀ⲡⲟⲗⲗⲱⲛ ⲡⲉϫⲉ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲛⲁⲥ ϫⲉ ⲉⲑⲃⲉ ⲫⲁⲓ ⲁ̀ⲗⲏⲑⲱⲥ ⲙ̀ⲙⲟⲛ ⲱⲓⲕ ϧⲉⲛ ⲡⲉⲏⲓ ⲟⲩⲟϩ ⲉ̀ⲧⲁϥⲛⲁⲩ[2] ⲉ̀ⲡⲉϥϩⲟ ⲛ̀ϫⲉ ϯⲥϩⲓⲙⲓ ⲉϥⲟⲩⲟⲃϣ ⲟⲩⲟϩ ⲉϥⲟⲓ ⲛ̀ⲛⲟⲩⲱⲓⲛⲓ ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲛⲟⲩⲁⲅⲅⲉⲗⲟⲥ ⲛ̀ⲧⲉ ⲡⲟ̅ⲥ̅ ⲡⲉϫⲁⲥ ϫⲉ ϯⲛⲁϣⲉ ⲛⲏⲓ ⲛ̀ⲧⲁⲕⲱϯ ⲛ̀ⲥⲁ ⲟⲩⲱⲓⲕ ⲛ̀ⲡⲁⲓ ⲁ̀ⲅⲓⲟⲥ ⲛ̀ⲣⲱⲙⲓ ⲛ̀ⲧⲉ ⲫ̅ϯ̅ ⲁⲣⲏⲟⲩ ⲉⲑⲃⲏⲧϥ ϯⲛⲁϫⲓⲙⲓ ⲛ̀ⲛⲟⲩϩⲙⲟⲧ ⲛⲁϩⲣⲉⲛ

1) Read ⲉ̀ⲧⲁⲥⲛⲁⲩ. 2) Read ⲉⲣⲉⲛⲁϩϯ.

ⲛⲁϭⲓⲥⲉⲩ ⲉ̀ⲧⲁⲥϩⲱⲗ ⲉ̀ⲃⲟⲗ ⲛ̀ϫⲉ ϯⲥϩⲓⲙⲓ ⲛⲁⲣⲉ ⲡⲓⲑⲙⲏⲓ ϩⲉⲙⲥⲓ ⲡⲉ ⲉ̀ⲣⲉ ⲡⲉϥϩⲟ ⲉⲣⲟⲩⲱⲓⲛⲓ ⲙ̀ⲙⲁϣⲱ ⲟⲩⲟϩ ⲛⲁⲣⲉ ⲡⲉϥⲥⲟⲓ ⲧⲟⲙ ⲉ̀ⲟⲩⲥⲧⲩⲗⲟⲥ ⲡⲉ ⲛ̀ϣⲉ ⲫⲁⲓ ⲛⲁϥⲧⲁϩⲛⲟⲩⲧ ⲉ̀ⲣⲁⲧϥ ⲡⲉ ⲉϥⲧⲱⲟⲩⲛⲟⲩ ϧⲁ ⲕⲉⲟⲩⲁⲓ ⲛ̀ϣⲉ ⲉ̀ⲧⲁϥⲕⲱϣ ϧⲉⲛ ϯⲟⲩⲁϩⲥⲟⲓ ⲛ̀ⲧⲉ ⲡⲓⲏⲓ ⲛ̀ⲧⲉ ϯⲭⲏⲣⲁ ⲛ̀ϩⲏⲕⲓ ϧⲉⲛ ϯⲟⲩⲛⲟⲩ ⲉ̀ⲧⲁ ⲡⲓⲥⲟⲓ ⲛ̀ⲡⲓⲑⲙⲏⲓ ⲧⲁϩ...... ⲛ̀ⲧⲉ ⲡⲓϣⲉ ⲁϥϭⲉⲡⲛⲟⲩⲛⲓ ⲁϥⲫⲓⲣⲓ ⲉ̀ⲃⲟⲗ ⲟⲩⲟϩ ⲁϥϩⲱⲗ ⲉ̀ⲡϣⲱⲓ ϧⲉⲛ ⲡⲓϫⲉⲛⲉⲫⲱⲣ ⲛ̀ⲧⲉ ϯⲥϩⲓⲙⲓ ⲁϥⲉⲣⲥⲁⲡϣⲱⲓ ⲛ̀ⲛⲓⲛⲓϣϯ ⲛ̀ⲕⲱⲧ ⲉⲧϭⲟⲥⲓ ⲛ̀ⲧⲉ ϯⲡⲟⲗⲓⲥ ⲛ̀ⲓⲉ̅ ⲙ̀ⲙⲁϩⲓ ⲁ ⲙⲓⲭⲁⲏⲗ ⲡⲓⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ ⲓ̀ⲛⲓ ⲛⲁϥ ⲛ̀ⲟⲩⲧⲣⲁⲡⲉⲍⲁ ⲁϥⲟⲩⲱⲙ ⲛ̀ϫⲉ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲁϥⲭⲁ ⲟⲩⲱⲓⲕ ⲛ̀ⲧⲉ ⲧⲫⲉ ϩⲓϫⲉⲛ ϯⲧⲣⲁⲡⲉⲍⲁ ⲛ̀ⲧⲉ ϯⲭⲏⲣⲁ ⲁⲥⲙⲟϩ ⲛ̀ⲛⲱⲓⲕ ⲉⲧⲥⲟⲧⲡ fol. 142. ⲙ̀ⲙⲁϣⲱ ⲁϥⲥⲙⲟⲩ ⲉ̀ⲡⲉⲥⲏⲓ ⲁϥⲙⲟϩ ⲛ̀ⲁ̀ⲅⲁⲑⲟⲛ ⲛⲓⲃⲉⲛ ⲙ̀ⲫⲣⲏϯ ⲙ̀ⲡⲓⲏⲓ ⲛ̀ⲛⲓⲟⲩⲣⲱⲟⲩ ⲟⲩⲟϩ ⲉⲧⲁⲥⲓ̀ ⲉ̀ϧⲟⲩⲛ ⲛ̀ϫⲉ ϯⲥϩⲓⲙⲓ ⲁⲥⲛⲁⲩ ⲉ̀ⲡϩⲟ ⲛ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉϥⲉⲣⲟⲩⲱⲓⲛⲓ ⲙ̀ⲫⲣⲏϯ ⲙ̀ⲫⲣⲏ ⲁⲥⲛⲁⲩ ⲉ̀ϯⲧⲣⲁⲡⲉⲍⲁ ⲉⲥⲙⲉϩ ⲛ̀ⲛⲱⲓⲕ ⲛⲉⲙ ⲁ̀ⲅⲁⲑⲟⲛ ⲛⲓⲃⲉⲛ ⲛⲉⲙ ⲡⲓϣⲉ ⲉ̀ⲧⲁϥⲫⲓⲣⲓ ⲉ̀ⲃⲟⲗ ⲡⲉϫⲁⲥ ϧⲉⲛ ⲡⲉⲥϩⲏⲧ ϫⲉ ⲁ̀ ⲫ̅ϯ̅ ⲛ̀ⲛⲓⲅⲁⲗⲓⲗⲉⲟⲥ ⲓ̀ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲁⲏⲓ ⲁⲛⲟⲕ ϧⲁ ϯⲧⲁⲗⲉⲡⲱⲣⲟⲥ ⲁϥⲉⲣⲃⲟⲏⲑⲓⲛ ⲉ̀ⲧⲁⲙⲉⲧϩⲏⲕⲓ ⲟⲩⲟϩ ⲁⲥⲧⲁⲭⲏ ⲁⲥϩⲓⲧⲥ ⲉ̀ϧⲣⲏⲓ ϧⲁ ⲛⲉⲛϭⲁⲗⲁⲩϫ ⲙ̀ⲡⲓⲑⲙⲏⲓ ⲁⲥⲟⲩⲱϣⲧ ⲙ̀ⲙⲟϥ ⲉⲥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲛⲁⲓ ϧⲁⲣⲟⲓ ⲡⲁⲟ̅ⲥ̅ ⲁϥⲉⲣⲟⲩⲱ̀ ⲛ̀ϫⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲡⲉϫⲁϥ ⲛⲁϥ (sic) ϫⲉ ⲧⲱⲛⲓ ⲉ̀ϩⲣⲏⲓ ⲁⲛⲟⲕ ⲁⲛ ⲡⲉ ⲫ̅ϯ̅ ⲛ̀ⲛⲓⲅⲁⲗⲓⲗⲉⲟⲥ ⲁⲗⲗⲁ ⲁ̀ⲛⲟⲕ ⲟⲩⲃⲱⲕ ⲛ̀ⲧⲁϥ ⲡⲉϫⲉ ϯⲭⲏⲣⲁ ⲛⲁϥ ⲓⲥϫⲉ ⲛ̀ⲑⲟⲕ ⲟⲩⲃⲱⲕ ⲛ̀ⲧⲁϥ ⲟⲩⲟϩ ⲓⲥϫⲉⲛ ⲛⲁⲓϫⲓⲙⲓ ϩⲙⲟⲧ ⲛ̀ⲡⲉⲕⲙ̀ⲑⲟ ⲉ̀ⲃⲟⲗ ⲱ̀ ⲡⲁⲟ̅ⲥ̅ ⲙⲟⲓ ⲛⲏⲓ ⲛ̀ⲡⲓⲣⲏϯ ⲉ̀ⲑⲣⲓⲥⲁϫⲓ ⲙ̀ⲡⲉⲕⲙ̀ⲑⲟ ⲉ̀ⲃⲟⲗ ⲡⲉϫⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲛⲁⲥ ⲥⲁϫⲓ ⲡⲉϫⲉ ϫⲉ ⲟⲩⲟⲛ ⲛ̀ⲧⲏⲓ ⲛ̀ⲛⲟⲩⲁ̀ⲗⲟⲩ ⲉϥⲭⲏ ϧⲉⲛ ⲑ̅ ⲛ̀ⲁ̀ⲃⲟⲧ

ⲫⲁⲓ ⲇⲉ ⲟⲩⲃⲉⲗⲗⲉ ⲡⲉ ⲛ̀ⲕⲟⲩⲣ ⲟⲩⲟϩ ⲛ̀ϭⲁⲗⲉ ϯϣⲓⲡⲓ
ⲡ̅ⲃ̅. ⲉ̀ⲧⲁⲙⲟϥ ⲉ̀ⲛⲁⲑⲉϣⲉⲩ ⲟⲩⲟⲩ ⲁ̀ ⲡⲉϥⲓ̀ⲱⲧ ⲙⲟⲩ ⲁϥⲭⲁϥ
ⲉⲓⲛ̀ⲃⲟⲕⲓ ⲙ̀ⲙⲟϥ ⲉⲓⲭⲏ ϧⲉⲛ ⲋ̅ ⲛ̀ⲛⲁⲃⲟⲧ ⲟⲩⲟϩ ⲓⲥϫⲉⲛ
ⲉ̀ⲧⲁⲓⲙⲁⲥϥ ⲙ̀ⲡⲓⲭⲁϥ ⲉ̀ⲑⲣⲟⲩⲛⲁⲩ ⲉ̀ⲣⲟϥ ⲉ̀ϣⲱⲡ
ⲡⲁⲟ̅ⲥ̅ ⲛ̀ⲧⲉ ⲡⲉⲕⲛⲁⲓ ⲧⲁϩⲟⲓ ϯⲛⲁⲛⲁϩϯ ϩⲱ ⲉ̀ⲡⲉⲕ-
ⲛⲟⲩϯ ⲡⲉϫⲉ ⲡⲓⲑⲙⲏⲓ ⲛⲁⲥ ϫⲉ ⲡⲓⲛⲁⲓ ⲛ̀ⲧⲉ ⲡⲟ̅ⲥ̅
ⲛⲁϣⲱⲡⲓ ⲛⲉ ⲙ̀ⲫⲟⲟⲩ ⲧⲟⲧⲉ ⲁⲛⲓⲟⲩⲓ̀ ⲛⲏⲓ ⲉⲙⲛⲁⲓ
ⲙ̀ⲡⲁⲓ ⲁ̀ⲗⲟⲩ ⲁⲥⲓ̀ⲛⲓ ⲛⲁϥ ⲛ̀ⲡⲓⲁ̀ⲗⲟⲩ ⲉ̀ⲃⲟⲗϧⲉⲛ ϯⲙⲁϩ
ⲅ̅ ⲛ̀ⲛⲟⲩⲁϩⲙⲓ ⲛ̀ⲧⲉ ⲡⲉⲥⲏⲓ ⲟⲩⲟϩ ⲁⲥⲭⲁϥ ϧⲉⲛ
ⲕⲉⲛϥ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛ̀ⲑⲟϥ ⲇⲉ ⲛⲁϥϣⲗⲏⲗ
ⲉϫⲱϥ ⲡⲉ ⲟⲩⲟϩ ⲁϥⲉⲣⲥⲫⲣⲁⲅⲓⲍⲓⲛ ⲙ̀ⲙⲟϥ ⲛⲉⲙ
ⲛⲉϥⲃⲁⲗ ⲟⲩⲟϩ ⲁϥⲛⲓϥⲓ ⲉ̀ϧⲟⲩⲛ ϧⲉⲛ ⲡⲉϥϩⲟ ⲁⲩϩⲉⲓ
ⲉ̀ⲃⲟⲗϧⲉⲛ ⲛⲉϥⲃⲁⲗ ⲛ̀ϫⲉ ϩⲁⲛⲕⲏⲕⲥ ⲟⲩⲟϩ ⲁϥⲛⲁⲩ
ⲙ̀ⲃⲟⲗ ⲥⲁⲧⲟⲧϥ ⲡⲉϫⲉ ⲧⲉϥⲙⲁⲩ ⲛⲁϥ ϫⲉ ⲡⲁⲟ̅ⲥ̅
ⲙⲁⲣⲟⲩⲥⲱⲧⲉⲙ ⲛ̀ϫⲉ ⲛⲉϥⲙⲁϣϫ ⲟⲩⲟϩ ⲛ̀ⲧⲉϥⲙⲟϣⲓ
ⲡⲉϫⲉ ⲡⲓⲑⲙⲏⲓ ⲛⲁⲥ ϫⲉ ⲱ̀ ϯⲥϩⲓⲙⲓ ϫⲉ ⲫⲁⲓ ⲣⲱϣⲓ
ⲉ̀ⲣⲟϥ ϯⲛⲟⲩ ⲇⲉⲟⲥ ⲟⲩⲟϩ ⲁⲓϣⲁⲛⲙⲟⲩϯ ⲉ̀ⲣⲟϥ
ⲛ̀ⲧⲉϥⲥⲱⲧⲉⲙ ⲉ̀ⲧⲁⲥⲙⲏ ⲛ̀ⲧⲉϥⲙⲟϣⲓ ⲛ̀ⲧⲉϥϫⲱⲕ ⲉ̀ⲃⲟⲗ
ⲙ̀ⲡⲁⲥⲁϫⲓ ⲟⲩⲟϩ ⲙ̀ⲡⲉⲥϣϫⲉⲙϫⲟⲙ ⲛ̀ⲛⲟⲩⲱ̀ϩⲉⲙ ⲛⲁϥ
ⲛ̀ⲛⲟⲩⲥⲁϫⲓ ⲉⲥⲛⲁⲩ ⲉ̀ⲡⲉϥϩⲟ ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲛⲟⲩⲁⲅⲅⲉⲗⲟⲥ
ⲛ̀ⲧⲉ ⲫϯ ⲧⲟⲧⲉ ⲡⲓⲟ̅ⲩ̅ ⲛ̀ⲛⲟⲩⲣⲟ ⲛ̀ⲁⲛⲟⲙⲟⲥ ⲉ̀ⲧⲁⲩⲓ̀
fol. 143. ⲉⲩⲥⲓⲛⲓ ϧⲉⲛ ⲛⲓⲡⲗⲁⲧⲓⲁ̀ ⲛ̀ⲧⲉ ϯⲡⲟⲗⲓⲥ ⲟⲩⲟϩ ⲉ̀ⲧⲁⲩ-
ⲛⲁⲩ ⲉ̀ⲡⲓϣⲏⲛ ⲉ̀ⲧⲁϥⲣⲱⲧ ⲉ̀ⲃⲟⲗ ϩⲓⲧⲉⲛ ⲫ̅ϯ̅ ⲛⲉⲙ
ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉϥⲥⲁⲡϣⲱⲓ ⲛ̀ϯⲡⲟⲗⲓⲥ ⲛ̀ⲓⲉ̅
ⲙ̀ⲙⲁϩⲓ ⲛ̀ϭⲓⲥⲓ ⲁⲩⲧⲱⲙⲧ ⲧⲏⲣⲟⲩ ϩⲓⲟⲩⲥⲟⲡ ⲡⲉϫⲉ
ⲇⲁⲇⲓⲁ̀ⲛⲟⲥ ⲡⲟⲩⲣⲟ ϫⲉ ⲟⲩ ⲡⲉ ⲡⲁⲓ ϫⲓⲛⲛⲁⲩ ⲉ̀ⲧⲁϥ-
ϣⲱⲡⲓ ϧⲉⲛ ⲡⲟⲗⲓⲥ[1] ⲛ̀ⲫⲟⲟⲩ ⲉⲑⲃⲉ ⲡⲁⲓ ⲛⲓϣϯ ⲛ̀ϣⲏⲛ
ⲉⲧϭⲟⲥⲓ ⲉ̀ⲧⲁϥⲫⲓⲣⲓ ⲉ̀ⲃⲟⲗ ⲙ̀ⲡⲁⲓ ⲙⲁ ⲡⲉϫⲱⲟⲩ ⲛⲁϥ

1) Read ϯⲡⲟⲗⲓⲥ.

ϫⲉ ⲉ̀ⲧⲁ ⲧⲁⲓ ϫⲟⲙ ϣⲱⲡⲓ ⲉ̀ⲃⲟⲗϩⲓⲧⲉⲛ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲓⲅⲁⲗⲓⲗⲉⲟⲥ ⲟⲩⲟϩ ⲁϥⲟⲩⲁϩⲥⲁϩⲛⲓ ⲉ̀ⲑⲣⲟⲩⲙⲟⲩϯ ⲉ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛⲁϥ ⲁϥⲑⲣⲟⲩϩⲓⲟⲩⲓ̀ ⲉ̀ⲣⲟϥ ⲛ̀ϫⲉ ⲏ̅ ⲛ̀ⲕⲉⲥⲧⲱⲛⲁⲣⲓⲟⲥ ϧⲉⲛ ϩⲁⲛⲙⲟⲩⲧ ⲙ̀ⲙⲁⲥⲓ ⲍ̅ ⲉⲩϣⲓⲃϯ ⲛ̀ⲍ̅ ϣⲁⲧⲉ ⲛⲉϥⲥⲁⲣⲝ ϩⲉⲓ ϩⲓϫⲉⲛ ⲡⲓⲕⲁϩⲓ ⲛ̀ⲕⲟⲩϫⲓ ⲕⲟⲩϫⲓ ⲟⲩⲟϩ ⲛ̀ⲧⲉ ⲡⲉϥⲥⲛⲟϥ ϣⲟⲩⲟ̀ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲡⲉϥϣⲁⲓ ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲛⲟⲩⲙⲱⲟⲩ ⲟⲩⲟϩ ⲁϥⲑⲣⲟⲩⲓ̀ⲛⲓ ⲛ̀ϩⲁⲛⲗⲁⲙⲡⲁⲥ ⲛ̀ⲭⲣⲱⲙ ⲛ̀ⲧⲟⲩϩⲓⲧⲟⲩ ⲉ̀ϧⲟⲩⲛ ϧⲁ ⲛⲉϥⲥⲫⲓⲣⲱⲟⲩⲓ̀ ⲁϥⲑⲣⲟⲩⲓ̀ⲛⲓ ⲛ̀ⲛⲟⲩⲫⲟϫⲓ ⲛ̀ϣⲉ ⲁϥⲑⲣⲟⲩϣⲧⲟϥ ⲉ̀ϫⲱⲥ ⲟⲩⲟϩ ⲛ̀ⲧⲟⲩⲧⲱⲧⲥ ⲛ̀ϩⲁⲛ ϩⲓⲧϥ (sic) ⲉ̀ⲡⲉϥⲥⲱⲙⲁ ⲉ̀ϧⲟⲩⲛ ⲉ̀ϯⲫⲟϫⲓ ⲛ̀ϣⲉ ⲉⲩⲓ̀ⲣⲓ
ⲟ̅ⲁ̅ ⲛ̀ⲩ̅ ⲟⲩⲟϩ ⲁϥⲑⲣⲟⲩⲫⲱⲛ ⲉ̀ϫⲱϥ ⲛ̀ⲟⲩⲑⲏⲛ ⲛⲉⲙ ⲟⲩⲗⲁⲙϫⲁⲡⲧ ⲁϥⲑⲣⲟⲩϭⲉⲣⲟ ⲛ̀ⲛⲟⲩⲭⲣⲱⲙ ⲉϥⲙⲟϩ ⲙ̀ⲙⲁϣⲱ ⲡⲁⲓ ⲣⲏϯ ⲁϥϯ ⲙ̀ⲡⲓⲡⲛ̅ⲁ̅ ⲛ̀ϫⲉ ⲡⲓⲑⲙⲏⲓ ⲟⲩⲟϩ ⲁ̀ ⲛⲉϥⲕⲁⲥ ⲛⲉⲙ ⲛⲉϥⲥⲁⲣⲝ ⲣⲱⲕϩ ⲁⲩⲉⲣⲕⲉⲣⲙⲓ ⲉⲩⲥⲟⲡ ⲁϥⲑⲣⲟⲩⲱ̀ⲗⲓ ⲛ̀ⲧⲉϥⲕⲉⲣⲙⲓ ϩⲓϫⲉⲛ ⲟⲩⲧⲱⲟⲩ ⲉϥϭⲟⲥⲓ ⲉⲩⲙⲟⲩϯ ⲉ̀ⲣⲟϥ ϫⲉ ⲁⲥⲟⲩⲣⲓⲟⲛ ⲁⲩⲥⲟⲣϥ[1] ⲉ̀ⲃⲟⲗϩⲓϫⲉⲛ ⲡⲓⲧⲱⲟⲩ ⲛⲉⲙ ⲡⲓⲑⲏⲟⲩ ⲟⲩⲟϩ ⲁⲩⲧⲁⲥⲑⲱⲟⲩ ⲛ̀ϫⲉ ⲛⲓϩⲩⲡⲉⲣⲉⲧⲏⲥ ⲉⲩⲛⲏⲟⲩ ⲉ̀ϯⲃⲁⲕⲓ ⲥⲁⲧⲟⲧⲟⲩ ϧⲉⲛ ⲟⲩⲓ̀ⲱⲥ ⲓⲥ ϩⲁⲛⲭⲁⲣⲁⲃⲁⲓ ⲁⲩϣⲱⲡⲓ ⲛⲉⲙ ϩⲁⲛⲥⲉⲧⲉⲃⲣⲏϫ ⲛⲉⲙ ⲟⲩⲛⲓϣϯ ⲙ̀ⲙⲟⲛⲙⲉⲛ ϩⲱⲥ ⲇⲉ ⲛ̀ⲧⲉ ⲡⲕⲁϩⲓ ⲕⲓⲙ ϣⲁ ⲛⲉϥⲥⲉⲛϯ ϩⲏⲡⲡⲉ ⲓⲥ ⲡⲉⲛⲟ̅ⲥ̅ ⲓⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲁϥⲓ̀ ⲉ̀ϫⲉⲛ ⲟⲩϭⲏⲡⲓ ⲛ̀ⲛⲟⲩⲱⲓⲛⲓ ⲛⲉⲙ ⲛⲉϥⲁⲅⲅⲉⲗⲟⲥ ⲉⲑⲟⲩⲁⲃ ⲛⲁⲩϩⲱⲥ ϧⲁϫⲱϥ ⲡⲉ ⲁϥⲟⲩⲁϩⲥⲁϩⲛⲓ ⲛ̀ϫⲉ ⲡⲟ̅ⲥ̅ ⲙ̀ⲡⲓⲇ̅ ⲛ̀ⲑⲏⲟⲩ ⲛ̀ⲧⲉ ⲡⲓⲕⲁϩⲓ ⲉ̀ⲑⲣⲟⲩⲑⲱⲟⲩϯ ⲛⲁϥ ⲉ̀ϧⲟⲩⲛ ⲙ̀ⲡⲓϣⲱⲓϣ ⲛ̀ⲧⲉ ⲡⲥⲱⲙⲁ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲟⲩⲟϩ ⲁϥⲙⲟⲩϯ ⲛ̀ϫⲉ ⲡⲟ̅ⲥ̅ ϧⲉⲛ ⲧⲉϥⲥⲙⲏ ⲛ̀ⲛⲟⲩϯ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ

[1] Read ⲁⲩⲥⲟⲣⲥ.

ⲡⲁⲗ̀ⲗⲟⲩ ⲧⲱⲛⲕ ⲱ̀ ⲡⲁⲙⲉⲛⲣⲓⲧ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲡⲓⲉⲛⲕⲟⲧ ϫⲉ ⲁ̀ⲛⲟⲕ ⲡⲉⲧⲟⲩⲁϩⲥⲁϩⲛⲓ ⲛⲁⲕ ϧⲉⲛ ϯⲟⲩⲛⲟⲩ
fol. 144. ⲁϥⲧⲱⲛϥ ⲛ̀ϫⲉ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲛⲟⲩⲡⲁⲧϣⲉⲗⲉⲧ ⲉϥⲛⲏⲟⲩ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲡⲉϥⲙⲁⲛϣⲉⲗⲉⲧ ⲁ̀ ⲡⲟ̅ⲥ̅ ⲉⲣⲁⲥⲡⲁⲍⲉⲥⲑⲉ ⲙ̀ⲙⲟϥ ⲁϥϯ ⲛⲁϥ ⲛ̀ϯϩⲓⲣⲏⲛⲏ (sic) ⲁϥϩⲱⲗ ⲉ̀ⲡϣⲱⲓ ⲉ̀ⲛⲓⲫⲏⲟⲩⲓ̀ ϧⲉⲛ ⲟⲩⲱ̀ⲟⲩ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲇⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁϥϭⲟϫⲓ ϩⲓⲫⲁϩⲟⲩ ⲛ̀ⲛⲓⲙⲁⲧⲟⲓ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ϭⲓⲁ̀ⲟⲩⲱ ⲛⲏⲓ ⲱ̀ ⲛⲁⲥⲛⲏⲟⲩ ⲉⲑⲣⲓ[ⲓ̀] ⲛⲉⲙⲱⲧⲉⲛ ϣⲁ ⲛⲁⲓ ⲁⲑⲛⲟⲩϯ ⲛ̀ⲛⲟⲩⲣⲱⲟⲩ ⲛⲓⲙⲁⲧⲟⲓ ⲇⲉ ⲉ̀ⲧⲁⲩⲛⲁⲩ ⲉ̀ⲣⲟϥ ⲁⲩⲉⲣϩⲟϯ ⲟⲩⲟϩ ⲁⲩⲉⲣϣⲫⲏⲣⲓ ⲉⲩϫⲱ ⲙ̀ⲙⲟⲥ ϧⲉⲛ ⲟⲩⲥⲙⲏ ⲛ̀ⲛⲟⲩⲱⲧ ϫⲉ ⲛ̀ⲑⲟⲕ ⲟⲩⲛⲓϣϯ ⲛ̀ⲛⲟⲩϯ ⲓⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲡⲉⲛⲟ̅ⲥ̅ ϫⲉ ⲛⲓⲣⲱⲙⲓ ⲉ̀ⲧⲁⲩⲉⲣⲕⲉⲣⲙⲓ ⲟⲩⲟϩ ⲁⲩϣⲁϣⲟⲩ ⲛⲉⲙ ⲡⲑⲏⲛⲟⲩ ⲟⲩⲟϩ ⲉⲑⲃⲉ ⲡⲉⲕⲣⲁⲛ ⲉⲑⲟⲩⲁⲃ ⲡⲟ̅ⲥ̅ ⲁⲕⲧⲟⲩⲛⲟⲥⲟⲩ ⲉⲩⲟⲛϧ ⲛ̀ⲕⲉⲥⲟⲡ ⲁⲩϩⲓⲧⲟⲩ ⲉ̀ⲡⲉⲥⲏⲧ ⲁⲩⲟⲩⲱϣⲧ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉⲩϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲡⲉⲛⲟ̅ⲥ̅ ⲙⲟⲓ ⲛⲁⲛ ϩⲱⲛ ⲛ̀ϯⲥⲫⲣⲁⲅⲓⲥ ⲛ̀ⲧⲉ ⲡⲭ̅ⲥ̅ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲇⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁϥϫⲟⲥ[1] ⲁⲥϣⲱⲡⲓ ⲛ̀ϫⲉ ⲟⲩⲙⲟⲩⲙⲓ ⲙ̀ⲙⲱⲟⲩ ⲉⲥϩⲟⲗϫ ⲙ̀ⲙⲁϣⲱ ⲁϥⲧⲱⲃϩ ⲇⲉ ⲟⲛ ⲁϥⲓ̀ ⲛ̀ϫⲉ ⲓ̀ⲱⲁⲛⲛⲏⲥ ⲡⲓⲉⲩⲁⲅⲅⲉⲗⲓⲥⲧⲏⲥ ⲟⲩⲟϩ ⲁϥϯⲱⲙⲥ ⲛ̀ⲛⲓⲙⲁⲧⲟⲓ ⲉⲩⲓ̀ⲣⲓ ⲛ̀ⲓ̅ (ⲛ̀ⲕ̅) ⲟⲩⲟϩ ⲁϥⲥⲙⲟⲩ ⲛ̀ϫⲉ ⲡⲓⲉⲩⲁⲅⲅⲉⲗⲓⲥⲧⲏⲥ ⲉ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛⲉⲙ ⲛⲓⲕⲉⲙⲁⲧⲟⲓ ⲟⲩⲟϩ ⲁϥ-
ⲟ̅ⲋ̅. ϩⲟⲡϥ ⲉ̀ⲃⲟⲗϩⲁⲣⲱⲟⲩ ⲛⲓⲙⲁⲧⲟⲓ ⲇⲉ ⲛⲉⲙ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁⲩⲓ̀ ⲉⲩⲥⲟⲡ ϣⲁ ⲛⲓⲟⲩⲣⲱⲟⲩ[2] ϫⲉ ϭⲓϣⲓⲡⲓ ⲛⲱⲧⲉⲛ ⲱ̀ ⲛⲓⲁ̀ⲛⲟⲙⲟⲥ ⲛ̀ⲁⲑⲛⲟⲩϯ ⲟⲩⲟϩ ⲓⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲫⲏ ⲉ̀ⲧⲁⲣⲉⲧⲉⲛϣⲁϣ ⲧⲉϥⲕⲉⲣⲙⲓ ⲛⲉⲙ ⲡⲓⲑⲏⲛⲟⲩ

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1) The scribe has left out some words here.

2) We must add here some few words like ⲟⲩⲟϩ ⲁⲩⲱϣ ⲉⲩϫⲱ ⲙ̀ⲙⲟⲥ.

ⲓⲥ ⲡⲭ︦ⲥ︦ ⲓⲏ︦ⲥ︦ ⲡⲉⲛⲟ︦ⲥ︦ ⲟⲩⲟϩ ⲡⲉⲛⲛⲟⲩϯ ⲁϥⲧⲟⲩⲛⲟⲥϥ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲛⲏ ⲉⲑⲙⲱⲟⲩⲧ ⲉⲑⲃⲉ ⲫⲁⲓ ⲅⲁⲣ ⲁ̀ⲛⲟⲛ ⲧⲏⲣⲟⲩ ⲉⲩⲥⲟⲡ ⲧⲉⲛⲛⲁϩϯ ⲉ̀ⲣⲟϥ ⲓⲥϫⲉⲛ ϯⲛⲟⲩ ⲁ̀ⲛⲟⲛ ⲅⲁⲣ ⲁ̀ⲛⲟⲛ ϩⲁⲛⲙⲁⲧⲟⲓ ⲛ̀ⲧⲁϥ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲇⲉ ⲉ̀ⲧⲁⲩⲛⲁⲩ ⲉ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉϥⲟ̀ϩⲓ ⲉ̀ⲣⲁⲧϥ ⲁⲩⲉⲣϣⲫⲏⲣⲓ ⲙ̀ⲙⲁϣⲱ ⲁⲩⲉⲣⲕⲉⲗⲉⲩⲓ̀ⲛ ⲉ̀ⲑⲣⲟⲩⲟ̀ⲗϥ ⲉ̀ⲡⲓϣⲧⲉⲕⲟ ϣⲁⲧⲟⲩⲥⲟϭⲛⲓ ϫⲉ ⲉⲩⲛⲁⲉⲣⲟⲩ ⲛⲁϥ ⲛⲓⲙⲁⲧⲟⲓ ⲇⲉ ϩⲁⲛⲟⲩⲟⲛ ⲉ̀ⲃⲟⲗ ⲛ̀ϧⲏⲧⲟⲩ ⲉ̀ⲧⲉ ⲕⲗⲏⲕⲱⲛ ⲡⲉ ⲛⲉⲙ ⲡⲓⲕⲉⲅ̅ ⲛ̀ⲥⲟⲛ ⲗⲁⲥⲓⲣⲓ ⲛⲉⲙ ⲇⲓⲟ̀ⲛⲏⲥⲓⲟⲥ ⲛⲉⲙ ⲓ̀ⲱⲥⲏⲫ ⲁⲩⲧⲏⲓⲧⲟⲩ ⲛ̀ⲛⲓⲑⲏⲣⲓⲟⲛ ⲁⲩϫⲱⲕ ⲉ̀ⲃⲟⲗ ⲟⲩⲟϩ ⲁⲩⲱ̀ⲗⲓ ⲛ̀ⲧⲟⲩⲁ̀ⲫⲉ ϧⲉⲛⲣⲱⲥ ⲛ̀ⲧⲥⲏϥⲓ ⲟⲩⲟϩ ⲡⲁⲓ ⲣⲏϯ ⲁⲩϫⲱⲕ ⲉ̀ⲃⲟⲗ ⲁⲩϭⲓ ⲛ̀ⲡⲓⲭⲗⲟⲙ ⲛ̀ⲁⲧⲗⲱⲙ ⲛ̀ⲥⲟⲩⲃ̅ ⲛ̀ⲡⲓⲁ̀ⲃⲟⲧ ⲡⲁϣⲟⲛⲥ ⲉ̀ⲣⲉ ⲡⲟⲩⲥⲙⲟⲩ ⲉⲑⲟⲩⲁⲃ ϣⲱⲡⲓ ⲛⲉⲙⲁⲛ ⲧⲏⲣⲟⲩ ϣⲁ ⲉ̀ⲛⲉϩ ⲁ̀ⲙⲏⲛ ⲙⲉⲛⲉⲛⲥⲁ

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ⲉⲧⲟϣ ⲛⲉⲙ ⲛⲁⲉ̀ⲥⲛⲟⲩ ⲛⲉⲙ ⲛⲁⲙⲁⲛⲁⲗⲟⲗⲓ ⲉⲧⲟⲓ
ⲛ̀ⲛⲓϣϯ ⲛⲉⲙ ⲛⲁⲟ̀ϩⲓ ⲛ̀ϫⲱⲓⲧ ⲛⲉⲙ ⲛⲁⲡⲁⲗⲗⲁⲧⲓⲟⲛ
ⲟ̅ⲏ̅. ⲉⲧⲥⲉⲗⲥⲱⲗ ⲉ̀ⲃⲟⲗ ⲕⲁⲧⲁ ⲡⲁⲓ ⲕⲟⲥⲙⲟⲥ ⲛ̀ⲉⲫⲗⲏⲟⲩ
ⲁⲓⲭⲁ ⲛⲁⲓ ⲧⲏⲣⲟⲩ ⲛ̀ⲥⲱⲓ ⲛⲉⲙ ⲧⲁⲕⲉⲙⲁⲩ ⲛⲉⲙ
ⲛⲁⲕⲉⲥⲛⲏⲟⲩ ⲉⲑⲃⲉ ⲫⲣⲁⲛ ⲙ̀ⲡⲁⲟ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲁⲓϣⲉⲡ
[ⲛⲁⲓ]ϧⲓⲥⲓ ⲧⲏⲣⲟⲩ ⲉ̀ⲃⲟⲗϩⲓⲧⲉⲛ ⲑⲏⲛⲟⲩ ⲉⲑⲃⲉ ⲧⲉϥⲁ̀-
ⲅⲁⲡⲏ ϫⲉ ⲛ̀ⲛⲁⲭⲁⲥ ⲛ̀ⲥⲱⲓ ϣⲁ ⲉ̀ⲛⲉϩ ϯⲛⲟⲩ ϫⲉ ϩⲱⲧⲉⲛ
ⲧⲉⲧⲉⲛϯⲥⲟϭⲛⲓ ⲛⲏⲓ ϫⲉ ϩⲓⲛⲁ ⲛ̀ⲧⲁϭⲓ ⲛ̀ⲓ̅ ⲛ̀ⲕⲩⲛ-
ⲇⲓⲛⲁⲣⲓⲟⲛ ⲛ̀ⲛⲟⲩⲃ ϩⲓⲧⲉⲛ ⲑⲏⲛⲟⲩ [ⲉⲓⲛⲁ]ϫⲱⲗ ⲉ̀ⲃⲟⲗ
ⲙ̀ⲫϯ ⲛ̀ⲛⲓⲭⲣⲏⲥⲧⲓⲁ̀ⲛⲟⲥ ⲛ̀ⲧⲁϩⲱⲗ ⲉ̀ⲡϣⲱⲓ ⲛ̀ⲁⲙⲉⲛϯ
ϣⲁ ⲉ̀ⲛⲉϩ ⲙ̀ⲡⲉⲧⲉⲛⲣⲏϯ ⲱ̀ ⲛⲏ ⲉⲧⲥ[ϩ]ⲟⲩⲟⲣⲧ ⲉ̀ⲡⲓ-
ⲭⲣⲱⲙ ⲛ̀ⲉ̀ⲛⲉϩ ⲛⲉⲙ ⲡⲉⲧⲉⲛⲓⲱⲧ ⲡⲓⲇⲓⲁ̀ⲃⲟⲗⲟⲥ ⲛⲉⲙ
ⲛⲉϥⲇⲉⲙⲱⲛ ⲉ̀ⲧⲁⲩⲥⲱⲧⲉⲙ ⲇⲉ ⲉ̀ⲛⲁⲓ ⲛ̀ϫⲉ ⲛⲓⲁ̀ⲛⲟⲙⲟⲥ
ⲁⲩϫⲱⲛⲧ ⲙ̀ⲙⲁϣⲱ ⲁⲩⲉⲣⲕⲉⲗⲉⲩⲓⲛ ⲉ̀ⲑⲣⲟⲩⲓ̀ⲛⲓ ⲛ̀ⲛⲟⲩ-
ϩⲟⲙ ⲛⲉⲙ ⲟⲩⲥⲙⲓⲗⲗⲁ ⲁⲩϩⲱⲕⲓ ⲙ̀ⲡⲓϣⲁⲣ ⲛ̀ⲧⲉ
ⲧⲉϥⲁ̀ⲫⲉ ⲟⲩⲟϩ ⲁⲩⲓ̀ⲛⲓ ⲓϥⲧ ⲛ̀ⲃ̅ ⲉⲩⲗⲟⲃϣ ⲛ̀[ⲭ]ⲣⲱⲙ
ⲟⲩⲟϩ ⲁⲩϩⲓⲧⲟⲩ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲛⲉϥⲃⲁⲗ ⲟⲩⲟϩ ⲡⲁⲓⲣⲏϯ
ⲁⲩϥⲱϫⲓ ⲉ̀ⲃⲟⲗ ⲛ̀ϫⲉ ⲧⲉϥⲁ̀ⲗⲗⲟⲩ ⲃ̅ϯ ⲁⲩⲑⲣⲟⲩϫⲱϫⲓ
ⲉ̀ⲃⲟⲗ ⲙ̀ⲡⲉϥⲗⲁⲥ ⲁⲩⲧⲁⲗⲟ ⲛ̀ⲛⲉϥϭⲁⲗⲗⲁⲩϫ ⲉ̀ⲟⲩϣⲉ
ⲁⲩⲕⲱϣ ⲛ̀ⲛⲓⲥⲏϥⲓ ⲛ̀ⲧⲉⲣⲁⲧϥ ϧⲉⲛ ϩⲁⲛⲕⲉⲗⲉⲃⲓⲛ
ⲁⲩϥⲁⲓ ⲙ̀ⲙⲟϥ ⲁⲩⲭⲁϥ ϧⲉⲛ ⲡⲓϣⲧⲉⲕⲟ ⲉ̀ⲣⲉ ⲟⲩⲟⲛ
ⲟⲩⲕⲟⲩϫⲓ ⲛ̀ⲛⲓϥⲓ ⲥⲟϫⲡ ⲛ̀ϧⲏⲧϥ ⲁⲩϣⲉ ⲛⲱⲟⲩ ⲉ̀ⲡⲟⲩ-
fol. 146. ⲙⲁ ϧⲉⲛ ⲟⲩⲓ̀ⲱⲥ ⲉⲩⲥⲟⲡ ϧⲉⲛ ⲧⲫⲁ̀ϣⲓ ⲙ̀ⲡⲉ̀ϫⲱⲣϩ
ⲁϥⲓ̀ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲓϣⲧⲉⲕⲟ ⲛ̀ϫⲉ ⲡ̅ⲟ̅ⲥ̅ ⲛⲉⲙ ⲛⲉϥⲁⲅⲅⲉⲗⲟⲥ
ⲉⲑⲟⲩⲁⲃ ⲟⲩⲟϩ ⲁϥϩⲓⲟⲩⲓ̀ ⲛ̀ⲧⲉϥϫⲓϫ ϩⲓϫⲉⲛ ⲡⲉϥ-
ⲥⲱⲙⲁ ⲧⲏⲣϥ ⲁϥⲧⲁⲗϭⲟϥ ⲁϥⲧⲁϩⲟϥ ⲉ̀ⲣⲁⲧϥ ⲡⲉϫⲁϥ
ⲛⲁϥ ϫⲉ ϫⲉⲙⲛⲟⲙϯ ⲛⲁⲕ ⲱ̀ ⲡⲁⲙⲉⲛⲣⲓⲧ ⲡⲁⲇⲓⲛⲁⲧⲟⲥ
ⲉⲑⲟⲩⲁⲃ ϯϣⲟⲡ ⲛⲉⲙⲁⲕ ⲛⲉⲙ ⲡⲁⲓ̀ⲱⲧ ⲛ̀ⲁ̀ⲅⲁⲑⲟⲥ
ⲛⲉⲙ ⲡⲓⲡ̅ⲛ̅ⲁ̅ ⲉⲑⲟⲩⲁⲃ ⲁϥϧⲱⲛⲧ ⲅⲁⲣ ⲉ̀ⲣⲟⲕ ⲛ̀ϫⲉ
ⲡⲓⲉ̀ϩⲟⲟⲩ ⲛ̀ⲧⲉⲕⲛⲁϭⲓ ⲛ̀ϯϭⲣⲏⲡⲓ ⲛ̀ⲧⲉ ϯⲙⲉⲧⲟⲩⲣⲟ

ⲛ̀ϧⲏⲧϥ ⲛⲉⲙ ⲡⲓⲍ ⲛ̀ⲭⲗⲟⲙ ⲛ̀ⲁⲧⲗⲱⲙ ϣⲁ ⲉ̀ⲛⲉϩ ⲛ̀ⲧⲉ ⲛⲓⲉ̀ⲛⲉϩ ⲛⲁⲓ ⲇⲉ ⲉ̀ⲧⲁ ⲡⲟ̅ⲥ̅ ϫⲟⲧⲟⲩ ⲛⲁϥ ⲁϥⲉⲣⲁⲥⲡⲁⲍⲉⲥⲑⲉ ⲙ̀ⲙⲟϥ ⲟⲩⲟϩ ⲁϥⲙⲁϩϥ ⲧⲏⲣϥ ⲛ̀ϫⲟⲙ ⲁϥϩⲱⲗ ⲉ̀ⲡϣⲱⲓ ϧⲉⲛ ⲟⲩⲱ̀ⲟⲩ ⲛⲉⲙ ⲟⲩⲧⲁⲓⲟ ⲉ̀ⲛⲓⲫⲏⲟⲩⲓ̀ ⲉ̀ⲧⲁϥⲧⲱⲛϥ ⲇⲉ ⲛ̀ϩⲁⲛⲛⲁⲧⲟⲟⲩⲓ̀ ⲛ̀ϫⲉ ⲡⲟⲩⲣⲟ ⲇⲁⲇⲓⲁ̀ⲛⲟⲥ ⲡⲉϫⲁϥ ⲛ̀ⲛⲓⲙⲁⲧⲟⲓ ϫⲉ ⲙⲁϣⲉ ⲛⲱⲧⲉⲛ ⲉ̀ⲡⲓϣⲧⲉⲕⲟ ⲁ̀ⲛⲁⲩ ϫⲉ ⲟⲩ ⲡⲉ ⲉ̀ⲧⲁϥϣⲱⲡⲓ ⲛ̀ⲡⲁⲓ ⲁ̀ⲭⲱ ⲛ̀ⲭⲣⲏⲥⲧⲏⲁ̀ⲛⲟⲥ ⲉ̀ⲧⲁⲩϩⲱⲗ ⲉ̀ⲡⲓϣⲧⲉⲕⲟ ⲁⲩϫⲓⲙⲓ ⲙ̀ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲉϥⲟⲓ ⲙ̀ⲫⲣⲏϯ ⲓⲥϫⲉⲕ ⲙ̀ⲡⲟⲩ-
π. ⲉⲣⲃⲁⲥⲁⲛⲓⲍⲓⲛ ⲙ̀ⲙⲟϥ ⲉ̀ⲡⲧⲏⲣϥ ⲡⲉ ⲟⲩⲟϩ ⲁⲩϩⲓⲧⲟⲩ ⲉ̀ⲡⲉⲥⲏⲧ ⲁⲩⲟⲩⲱϣⲧ ⲙ̀ⲙⲟϥ ⲉⲩϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲧⲉⲛϯϩⲟ ⲉ̀ⲣⲟⲕ ⲡⲉⲛⲟ̅ⲥ̅ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁ̀ⲣⲓⲧⲧⲉⲛ ϩⲱⲛ ⲛ̀ⲃⲱⲕ ⲛ̀ⲡⲉⲕⲛⲟⲩϯ ⲡⲓⲅⲉⲛⲛⲉⲟⲥ ⲁϥⲧⲥⲁⲃⲱⲟⲩ ⲉ̀ⲡⲭ̅ⲥ̅ ⲁⲩⲉⲣⲡⲉⲙⲡϣⲁ ⲛ̀ϯⲇⲱⲣⲉⲁ̀ ⲛ̀ⲧⲉ ⲡⲓⲱⲙⲥ ⲉⲑⲟⲩⲁⲃ ⲉ̀ⲃⲟⲗϩⲓⲧⲟⲧϥ ⲁⲩⲓ̀ ⲛⲉⲙⲁϥ ⲉⲩⲥⲟⲡ ϣⲁ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲉⲩϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲁ̀ⲛⲟⲛ ϩⲁⲛⲭⲣⲏⲥⲧⲏⲁⲛⲟⲥ ⲛ̀ⲃⲱⲕ ⲛ̀ⲧⲉ ⲡⲭ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲟⲩⲟϩ ⲡⲟ̅ⲥ̅ ⲛⲓⲙⲏϣ ⲇⲉ ⲉ̀ⲧⲁⲩⲛⲁⲩ ⲉ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉϥⲟ̀ϩⲓ ⲉ̀ⲣⲁⲧϥ ⲙ̀ⲙⲟⲛ ϩⲗⲓ ⲛ̀ⲡⲉⲧϩⲱⲟⲩ ϣⲟⲡ ⲙ̀ⲙⲟϥ ⲉ̀ⲣⲉ ⲡⲉϥϩⲟ ⲉⲣⲟⲩⲱⲓⲛⲓ ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲫⲣⲏ ⲁⲩⲱϣ ⲉ̀ⲃⲟⲗ ⲉⲩϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲁ̀ⲗⲏⲑⲱⲥ ⲙ̀ⲙⲟⲛ ⲛⲟⲩϯ ϧⲉⲛ ⲧⲫⲉ ⲟⲩⲇⲉ ϩⲓϫⲉⲛ ⲡⲕⲁϩⲓ ⲉ̀ⲃⲏⲗ ⲉ̀ⲫ̅ϯ̅ ⲛ̀ⲅⲉⲱⲣⲅⲓⲟⲥ ⲓ̅ⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲡⲉⲛⲟ̅ⲥ̅ ⲟⲩⲟⲩⲟϩ (sic) ⲡⲉⲛⲛⲟⲩϯ ⲟⲩⲟϩ ⲁ̀ⲛⲟⲛ ⲧⲏⲣⲉⲛ ⲉⲛⲏⲡ ⲉ̀ⲣⲟϥ ⲓⲥϫⲉⲛ ⲡⲁⲓ ⲛⲁⲩ ⲧⲟⲧⲉ ⲛⲓⲁ̀ⲛⲟⲙⲟⲥ ⲁⲩϣⲓⲡⲓ ⲙ̀ⲙⲁϣⲱ ⲡⲉ ⲁⲩϫⲱⲛⲧ ϧⲉⲛ ⲟⲩⲉⲛⲃⲟⲛ ⲁⲩⲟⲩⲁϩⲥⲁϩⲛⲓ ⲛ̀ⲡⲓⲥⲧⲣⲁⲧⲉⲩⲙⲁ ⲉ̀ⲑⲣⲟⲩⲟ̀ⲗⲟⲩ ⲛ̀ⲥⲁⲃⲟⲗ ⲛ̀ϯⲡⲟⲗⲓⲥ ⲟⲩⲟϩ ⲛ̀ⲥⲉⲱ̀ⲗⲓ ⲛ̀ⲧⲟⲩⲁ̀ⲫⲉ ϧⲉⲛ ⲣⲱⲥ ⲛ̀ⲧⲥⲏϥⲓ ⲟⲩⲟϩ ⲡⲁⲓⲣⲏϯ ⲁⲩϫⲱⲕ ⲉ̀ⲃⲟⲗ ⲛ̀ⲧⲟⲩⲙⲁⲣⲧⲩⲣⲓⲁ̀ ⲁⲩϭⲓ ⲛ̀ⲡⲓⲭⲗⲟⲙ ⲛ̀ⲁⲧⲗⲱⲙ ϣⲁ ⲉ̀ⲛⲉϩ ⲛ̀ⲧⲉ ⲛⲓⲉ̀ⲛⲉϩ ⲧⲏⲣⲟⲩ ⲁ̀ⲙⲏⲛ ⲛ̀ⲥⲟⲩ ⲕ̅ⲉ̅ ⲙ̀ⲡⲓⲁ̀ⲃⲟⲧ ⲉ̀ⲡⲏⲡ

ⲟⲩⲥⲟⲡ ⲙ̀ⲙⲟⲩⲥⲟⲡ ⲙ̀ⲙⲟⲩⲱⲧ ⲉⲑⲃⲉ ϯⲙⲉⲑⲙⲏⲓ ⲁϥⲉⲛⲕⲟⲧ ⲙ̀ⲙⲟⲩⲥⲟⲡ ⲙ̀ⲙⲟⲩⲱⲧ ⲛⲉⲙ ⲛⲏ ⲉⲑⲟⲩⲁⲃ ⲧⲏⲣⲟⲩ ⲛ̀ⲑⲟⲕ ⲇⲉ ϩⲱⲕ ⲱ̀ ⲡⲁⲟ̅ⲥ̅ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁⲩⲧⲁⲥⲕ ϧⲉⲛ ⲛⲓⲃⲁϣⲟⲩⲣ ⲛ̀ⲣⲟ ⲃ̅ ⲛⲉⲙ ⲛⲓⲧⲣⲟⲭⲟⲥ ⲛⲉⲙ ⲛⲓⲥⲏϥⲓ ⲛ̀ⲣⲟⲃ̅ ⲛⲉⲙ ⲛⲓⲕⲉⲗⲉⲃⲓⲛ ⲟⲩⲟϩ ⲟⲛ ⲁⲕⲙⲟⲩ ⲉⲑⲃⲉ

fol. 148. ϯⲙⲉⲑⲙⲏⲓ...... ⲙ̀ⲥⲟⲡ ⲙⲱⲩⲥⲏⲥ ⲇⲉ ⲟⲛ ⲡⲓⲛⲟⲙⲟⲑⲉⲧⲏⲥ ⲁϥⲛⲁⲩ ⲉ̀ⲟⲩⲭⲟⲩϫⲓ ϧⲉⲛ ⲡⲓⲱⲟⲩ ⲛ̀ⲧⲉ ⲡⲟ̅ⲥ̅ ⲛ̀ⲑⲟⲕ ϩⲱⲕ ⲡⲁⲟ̅ⲥ̅ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁ̀ ⲡⲟ̅ⲥ̅ ⲙ̀ⲡⲓⲱⲟⲩ ⲛⲉⲙ ⲡⲓⲧⲁⲓⲟ̀ ⲥⲁϫⲓ ⲛ̀ⲣⲟ ⲛⲉⲙ ⲣⲟ ⲛⲉⲙⲁⲕ ⲛⲓⲁ̀ⲡⲟⲥⲧⲟⲗⲟⲥ ⲙⲉⲛ ⲛⲁⲩϩⲓⲱⲓϣ ⲡⲉ ϧⲉⲛ ϯⲟⲓⲕⲟⲩⲙⲉⲛⲏ ⲧⲏⲣⲥ ⲉⲩⲓ̀ⲣⲓ ⲛ̀ⲓⲃ̅ ⲛⲉⲙ ⲡⲓⲕⲉⲟ̅ ⲙ̀ⲙⲁⲑⲏⲧⲏⲥ ⲁⲩⲥⲟϩⲓ ⲛ̀ⲛⲓϣⲁⲙϣⲉⲓ̀ⲇⲱⲗⲟⲛ ⲁⲩⲧⲁⲥⲑⲱⲟⲩ ⲉ̀ⲡⲭ̅ⲥ̅ ⲡⲓⲟⲩⲁⲓ ⲡⲓⲟⲩⲁⲓ ϧⲉⲛ ⲧⲉϥⲭⲱⲣⲁ ⲛⲉⲙ ⲡⲉⲥⲟⲩⲣⲟ ⲛ̀ⲑⲟⲕ ϩⲱⲕ ⲱ̀ ⲡⲓⲥⲓⲟⲩ ⲉ̀ⲧⲉⲣⲟⲩⲱⲓⲛⲓ ⲁⲕⲥⲟϩⲓ ⲙ̀ⲙⲁⲩⲁⲧⲕ ⲛ̀ⲛⲓϣⲁⲙϣⲉⲓ̀ⲇⲱⲗⲟⲛ ⲛⲉⲙ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲛⲉⲙ ⲛⲓⲥⲧⲣⲁⲧⲉⲩⲙⲁ ⲛⲉⲙ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲁⲕϣⲁⲓⲣⲓ ⲉ̀ⲣⲱⲟⲩ ⲧⲏⲣⲟⲩ ϧⲉⲛ ⲡⲓⲭⲣⲱⲙ ⲛ̀ⲧⲉ ⲧⲫⲉ ⲟⲩⲟϩ ⲁⲕⲑⲣⲉ ⲫⲣⲁⲛ ⲙ̀ⲡⲭ̅ⲥ̅ ⲉⲣⲟⲩⲱⲓⲛⲓ ϧⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲛⲓⲕⲉⲙⲁⲣⲧⲩⲣⲟⲥ ⲟⲛ ⲡⲓϩⲱⲃ ⲟⲩⲱⲛϩ ⲉ̀ⲃⲟⲗ ϫⲉ ⲁⲕϭⲓⲥⲓ ⲉ̀ⲣⲱⲟⲩ ⲧⲏⲣⲟⲩ ⲉⲩⲥⲟⲡ ⲉⲑⲃⲉ ϫⲉ ⲁ̀ⲛⲟⲕ ⲁⲛ ⲡⲉⲧϫⲱ ⲛⲁⲕ ⲛ̀ⲫⲁⲓ ⲁⲗⲗⲁ ⲡⲟⲩⲣⲟ ⲛ̀ⲧⲉ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲓⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲡⲉⲛⲟ̅ⲥ̅ ⲉⲧⲉⲣⲙⲉⲑⲣⲉ ϧⲁⲣⲟⲕ ⲱ̀ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ϫⲉ ⲙ̀ⲙⲟⲛ ⲟⲩⲟⲛ ⲉϥⲟ̀ⲛⲓ ⲛ̀ⲓⲱⲁⲛⲛⲏⲥ ϧⲉⲛ ⲛⲓⲙⲓⲥⲓ ⲛ̀ⲧⲉ ⲛⲓϩⲓⲟ̀ⲙⲓ ⲙ̀ⲙⲟⲛ ⲟⲩⲟⲛ ⲉϥⲟ̀ⲛⲓ ⲙ̀ⲙⲟⲕ

ⲡⲇ̅. ϧⲉⲛ ⲛⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲧⲏⲣⲟⲩ ⲉ̀ⲧⲁⲩϣⲱⲡⲓ ⲟⲩⲟϩ ⲙ̀ⲙⲉⲟⲩⲟⲛ ϣⲱⲡⲓ ⲉϥⲟ̀ⲛⲓ ⲙ̀ⲙⲟⲕ ϣⲁ ⲉ̀ⲛⲉϩ ⲛⲓⲇⲓⲕⲉⲟⲥ ⲁⲕϭⲓⲥⲓ ⲡⲁⲣⲁⲣⲱⲟⲩ ϩⲓⲧⲉⲛ ⲧⲉⲕϩⲩⲡⲟⲙⲟⲛⲏ ϧⲁ ⲡⲓⲉϩⲕⲟ ⲛⲉⲙ ⲡⲓⲓ̈ⲃⲓ ⲛⲉⲙ ⲛⲓϣⲧⲉⲕⲱⲟⲩ ⲛⲉⲙ ⲛⲓⲡⲗⲏⲅⲏ ⲛ̀ⲧⲉ ⲛⲓⲃⲁⲥⲁⲛⲟⲥ ⲛⲁⲓ ⲉⲧϧⲉⲛ ⲡⲉⲕⲥⲱⲙⲁ ⲙ̀ⲡⲓⲉ̀ϩⲟⲟⲩ ⲛⲉⲙ ⲡⲓⲉ̀ϫⲱⲣϩ ⲛ̀ⲍ̅ ⲛ̀ⲣⲟⲙⲡⲓ ⲛ̀ⲉ̀ϩⲟⲟⲩ

ⲥⲱⲧⲉ̈ⲙ ⲛ̀ⲥⲱⲓ ϩⲱⲥ ⲓ̀ⲱⲧ ⲛ̀ⲧⲉⲕⲟⲩⲱϣⲧ ⲙ̀ⲡⲓⲁ-
ⲡⲟⲗⲗⲱⲛ ⲙ̀ⲙⲟⲩⲥⲟⲡ ⲙ̀ⲙⲟⲩⲱⲧ ⲛ̀ⲧⲉⲕⲉⲣ ⲙⲁϩⲃ̄ ϧⲉⲛ
ⲧⲁⲙⲉⲧⲟⲩⲣⲟ ⲟⲩⲟϩ ⲁϥⲉⲣⲟⲩⲱ̀ ⲛ̀ϫⲉ ⲡⲓⲑⲙⲏⲓ ⲟⲩⲟϩ
ⲡⲉϫⲁϥ ϫⲉ ⲉ̀ⲣⲉ ⲡⲁⲓ ⲥⲁϫⲓ ⲛ̀ⲑⲱⲛ ⲛ̀ⲧⲟⲧⲕ ⲡⲉ ⲁϣ
πϛ. ⲫⲟⲟⲩ ⲡⲉ ⲓⲥ ⲍ̄ ⲙ̀ⲣⲟⲙⲡⲓ ⲉⲕⲉⲣⲃⲁⲥⲁⲛⲓⲍⲓⲛ ⲙ̀ⲙⲟⲓ
ⲙ̀ⲙⲏⲛⲓ ⲡⲉ ⲓⲥ ⲅ̄ ⲛ̀ⲥⲟⲡ ⲁⲓϫⲉⲙⲧⲓⲡⲓ ⲙ̀ⲫⲙⲟⲩ ⲉ̀ⲃⲟⲗ-
ϩⲓⲧⲟⲧⲕ ⲁ̀ ⲡⲁⲟ̅ⲥ̅ ⲓⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲧⲟⲩⲛⲟⲥⲧ ⲟⲩⲟϩ ⲁⲓ-
ⲙⲟⲩⲛⲕ ⲉ̀ⲃⲟⲗϩⲓⲧⲉⲛ ⲛⲓⲃⲁⲥⲁⲛⲟⲥ ⲉ̀ⲧⲁⲕⲧⲏⲓⲧⲟⲩ ⲛⲏⲓ
ⲟⲩⲟϩ ⲉ̀ⲃⲏⲗ ϫⲉ ⲉ̀ⲣⲉ ⲡⲁⲥⲱⲧⲏⲣ ⲁ̀ⲙⲟⲛⲓ ⲛ̀ⲧⲁⲯⲩⲭⲏ
ⲛ̀ϧⲏⲧ ⲡⲉ [ⲙ̀]ⲙⲟⲛ ⲛⲁⲓⲛⲁⲙⲟⲩ ⲙ̀ⲙⲟⲩⲥ̣ⲟⲡ ⲙ̀ⲙⲟⲩⲱⲧ
ⲁⲛ ⲁⲗⲗⲁ ⲟⲩⲑⲃ̄ⲁ ⲛ̀ⲥⲟⲡ ⲡⲉ ⲡⲗⲏⲛ ⲙ̀ⲡⲓⲥⲱⲧⲉⲙ ⲉ̀ⲛⲉϩ
ⲛ̀ϩⲁⲛⲥⲁϫⲓ ⲙ̀ⲡⲁⲓⲣⲏϯ ⲟⲩⲟϩ ⲕⲉ̀ⲙⲓ ⲁⲛ ⲱ̀ ⲡⲟⲩⲣⲟ
ϫⲉ ⲡⲓϣⲗⲟⲗ ⲧⲏⲣϥ ⲛ̀ⲧⲉ ⲛⲓⲅⲁⲗⲓⲗⲉⲟⲥ ϩⲁⲛⲫⲩⲗⲟ-
ⲛⲓⲕⲟⲥ ⲛⲉ ⲟⲩⲟϩ ⲥⲉϯ ⲉ̀ϧⲟⲩⲛ ⲉ̀ϩⲣⲉⲛ ⲉ̀ⲛⲏ ⲉ̀ϯ
ⲛⲉⲙⲱⲟⲩ ⲗⲟⲓⲡⲟⲛ ⲓⲥ ϩⲏⲡⲡⲉ ⲁ̀ ⲛⲉⲕⲥⲁϫⲓ ϯⲉⲣⲟⲩⲱⲧ
ⲛⲏⲓ ⲙ̀ⲫⲟⲟⲩ ⲟⲩⲟϩ ⲛⲉⲕⲥⲁϫⲓ ⲥⲉⲑⲱⲧ ⲙ̀ⲡⲁϩⲏⲧ
ⲙ̀ⲙⲁϣⲱ ⲡⲟⲩⲣⲟ ⲇⲉ ⲇⲁⲇⲓⲁⲛⲟⲥ ⲉ̀ⲧⲁϥⲥⲱⲧⲉⲙ ⲉ̀ⲛⲁⲓ
ⲁϥⲣⲁϣⲓ ⲙ̀ⲙⲁϣⲱ ⲡⲉ ⲁϥϯⲫⲓ ⲉ̀ϫⲉⲛ ⲧⲁⲫⲉ ⲙ̀ⲡⲓ-
ⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲇⲉ ⲡⲉϫⲁϥ ⲙ̀ⲡⲟⲩⲣⲟ
ϫⲉ ϩⲉⲛⲕ ⲉ̀ⲃⲟⲗϩⲁⲣⲟⲓ ⲱ̀ ⲡⲟⲩⲣⲟ ⲙ̀ⲡⲉⲣϯⲫⲓ ⲉ̀ⲣⲟⲓ
ⲁⲛ ϯⲛⲟⲩ ⲟⲩⲇⲉ ⲧⲁ̀ⲫⲉ ϣⲁϯϣⲱⲧ ⲙ̀ⲡⲓⲁ̀ⲡⲟⲗⲗⲱⲛ
ⲛ̀ϣⲟⲣⲡ ⲙⲉⲛⲉⲛⲥⲱⲥ ⲁ̀ⲣⲓⲟⲩⲓ̀ ⲛ̀ⲫⲏ ⲉⲑⲣⲁⲛⲁ ⲙ̀ⲙⲟⲕ
fol. 150. ⲉⲩⲥⲟⲡ ⲁⲗⲗⲁ ⲁ̀ⲣⲓⲕⲉⲗⲉⲩⲓⲛ ⲉ̀ⲑⲣⲟⲩⲟⲗⲧ ⲉ̀ⲡⲓϣⲧⲉⲕⲟ
ϣⲁ ⲡⲉϥⲣⲁⲥϯ ϫⲉ ⲁ̀ ⲡⲓⲉ̀ϩⲟⲟⲩ ⲥⲓⲛⲓ ⲟⲩⲟϩ ⲉ̀ϣⲱⲡ
ⲛ̀ⲧⲉ ⲧⲟⲟⲩⲓ̀ ϣⲱⲡⲓ ⲟⲩⲟϩ ⲙⲁⲣⲉ ⲡⲓⲕⲩⲣⲓⲝ ⲱϣ ⲉ̀ⲃⲟⲗ
ⲛ̀ⲧⲟⲩⲓ̀ ⲧⲏⲣⲟⲩ ⲛ̀ⲥⲉⲛⲁⲩ ⲉ̀ⲣⲟⲓ ⲉⲓϣⲱⲧ ⲙ̀ⲛⲓⲛⲟⲩϯ
ⲧⲟⲧⲉ ⲁϥⲉⲣⲟⲩⲱ ⲛ̀ϫⲉ ⲡⲟⲩⲣⲟ ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ
ⲙ̀ⲛⲉⲥϣⲱⲡⲓ ⲙ̀ⲙⲟⲓ ⲛ̀ⲕⲉⲥⲟⲡ ⲉ̀ⲑⲣⲓϩⲓⲧⲕ ⲉ̀ⲡⲓϣⲧⲉⲕⲟ
ⲱ̀ ⲡⲁⲙⲉⲛⲣⲓⲧ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁⲗⲗⲁ ⲛⲓϧⲓⲥⲓ ⲉ̀ⲧⲁⲓⲧⲏⲓ-
ⲧⲟⲩ ⲛⲁⲕ ⲭⲁⲩ ⲛⲏⲓ ⲉ̀ⲃⲟⲗ ϩⲱⲥ ϯⲉ̀ⲙⲓ ⲁⲛ ⲁⲗⲗⲁ

ϣⲟⲡⲧ ⲉ̀ⲣⲟⲕ ϩⲱⲥ ⲓⲱⲧ ⲟⲩⲟϩ ⲁ̀ⲙⲟⲩ ⲛⲉⲙⲏⲓ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲓⲡⲁⲗⲗⲁⲧⲓⲟⲛ ⲡⲓⲙⲁ ⲉ̀ⲣⲉ ϯⲟⲩⲣⲱ ⲁⲗⲉⲝⲁⲛⲇⲣⲓⲁ̀ ϫⲏ ⲙ̀ⲙⲟϥ ϧⲉⲛ ⲡⲓⲕⲟⲓⲧⲱⲛ ⲉⲧⲥⲁϧⲟⲩⲛ ⲡⲁⲓⲣⲏϯ ⲁϥⲟⲗϥ ⲉ̀ϧⲟⲩⲛ ⲛ̀ϫⲉ ⲡⲟⲩⲣⲟ ⲁϥϩⲓⲧϥ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲓⲕⲟⲓⲧⲱⲛ ⲛ̀ⲧⲉ ⲡⲓⲙⲁ ⲉ̀ⲣⲉ ϯⲟⲩⲣⲱ ϫⲏ ⲙ̀ⲙⲟϥ ⲟⲩⲟϩ ⲁϥⲓ̀ ⲉ̀ⲃⲟⲗ ϣⲁ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲁϥⲉⲣⲁ̀ⲣⲓⲥⲧⲟⲛ ⲛⲉⲙⲱⲟⲩ ⲉ̀ⲧⲁ ⲣⲟⲩϩⲓ ϫⲉ ϣⲱⲡⲓ ⲁ̀ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲕⲱⲗϫ ⲛ̀ⲛⲉϥⲕⲉⲗⲓ ⲁϥⲧⲱⲃϩ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ⲙ̀ⲡⲁⲓⲣⲏϯ ⲡⲉ ϫⲉ ⲡⲟ̅ⲥ̅ ⲡⲁⲛⲟⲩϯ ⲙ̀ⲙⲟⲛ ⲫⲏ ⲉ̀ⲧⲟ̀ⲛⲓ ⲙ̀ⲙⲟⲕ ϧⲉⲛ ⲛⲓⲛⲟⲩϯ ⲧⲏⲣⲟⲩ ⲛ̀ⲑⲟⲕ ⲡⲉ ⲡⲟ̅ⲥ̅ ⲫ̅ϯ̅ ⲙ̀ⲙⲟⲛ ⲡⲉⲧⲛⲁϣⲓ̀ⲛⲓ ⲙ̀ⲙⲟⲕ ⲟⲩⲟϩ ⲉⲑⲃⲉ ⲟⲩ ⲁ̀ ϩⲁⲛⲉⲑⲛⲟⲥ ⲁⲩⲱϣ ⲉ̀ⲃⲟⲗ ϩⲁⲛⲗⲁⲟⲥ ⲁⲩⲉⲣⲙⲉⲗⲉⲧⲁⲛ ⲛ̀ϩⲁⲛⲉⲧ-
ⲡⲏ̄. ϣⲟⲩⲓⲧ ⲟⲩⲟϩ ⲁⲩⲑⲱⲟⲩϯ ⲉⲩⲙⲁ ⲛ̀ϫⲉ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲧⲏⲣⲟⲩ ⲛ̀ⲧⲉ ⲡⲕⲁϩⲓ ⲛⲟⲩⲕⲉⲁⲣⲭⲱⲛ ⲁⲩⲓ̀ ⲉ̀ⲟⲩⲙⲁ ⲁⲩⲥⲁϫⲓ ⲛ̀ⲥⲁ ⲡⲟ̅ⲥ̅ ⲛⲉⲙ ⲉ̀ϯⲟⲩⲃⲉ ⲡⲉϥⲭ̅ⲣ̅ⲥ̅ ⲉⲩⲥⲟⲡ ⲁⲥⲉⲣⲟⲩⲱ ⲛ̀ϫⲉ ϯⲟⲩⲣⲱ ⲡⲉϫⲁⲥ ϫⲉ ⲡⲁⲟ̅ⲥ̅ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛⲓⲙ ⲛⲉ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲉ̀ⲧⲁⲩⲑⲱⲟⲩϯ ⲛⲉⲙ ⲛⲟⲩⲁⲣⲭⲱⲛ ⲓ̀ⲉ̀ ⲛⲓⲙ ⲡⲉ ⲡⲓⲟ̅ⲥ̅ ⲉ̀ⲧⲁⲩϯⲟⲩⲃⲏϥ ⲛⲉⲙ ⲡⲉϥⲭ̅ⲣ̅ⲥ̅ ⲙⲓⲛ (sic) ⲡⲉ ⲙⲁⲧⲥⲁⲃⲟⲓ ⲉ̀ⲣⲟϥ ⲱ ⲡⲁⲟ̅ⲥ̅ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁϥⲟⲩⲱⲛ ⲛ̀ⲣⲱϥ ⲛ̀ϫⲉ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲁϥⲃⲱⲗ ⲉ̀ⲣⲟⲥ ⲛ̀ⲛⲓⲍⲏⲧⲏⲙⲁ ⲉⲧϣⲏⲕ ⲛ̀ⲧⲉ ⲛⲓⲅⲣⲁⲫⲏ ⲉ̀ⲛⲁ̀ⲡⲁⲥ ⲛⲉⲙ ϯⲃⲉⲣⲓ ⲟⲩⲟϩ ⲁϥⲧⲁⲙⲟⲥ ⲙ̀ⲡⲓⲣⲏϯ ⲛ̀ⲥⲟⲩⲉⲛⲫⲓⲱⲧ ⲛⲉⲙ ⲡϣⲏⲣⲓ ⲛⲉⲙ ⲡⲓⲡ̅ⲛ̅ⲁ̅ ⲉⲑⲟⲩⲁⲃ ⲟⲩⲟϩ ⲁϥⲧⲁⲙⲟⲥ ⲙ̀ⲡⲓⲣⲏϯ ⲉ̀ⲧⲁ ⲡⲟ̅ⲥ̅ ⲑⲁⲙⲓⲟ̀ ⲛ̀ⲧⲫⲉ ⲛⲉⲙ ⲡⲕⲁϩⲓ ⲛⲉⲙ ⲡⲓⲣⲏ ⲛⲉⲙ ⲡⲓⲓⲟϩ ⲛⲉⲙ ⲛⲓⲥⲓⲟⲩ ⲛⲉⲙ ⲡⲓⲑⲁⲙⲓⲟ̀ ⲧⲏⲣϥ ⲟⲩⲟϩ ⲁϥⲧⲁⲙⲟⲥ ⲟⲛ ϫⲉ ⲉ̀ⲧⲁϥⲑⲁⲙⲓⲟ̀ ⲙ̀ⲡⲓⲣⲱⲙⲓ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲟⲩⲕⲁϩⲓ ⲱ̀ ϯⲟⲩⲣⲱ ⲙⲏ ⲉ̀ⲧⲁϥⲥⲱⲛⲧ ⲙ̀ⲙⲟϥ ⲁⲛ ⲉ̀ⲃⲟⲗ ⲛ̀ϧⲏⲧϥ ⲟⲩⲟϩ ⲉ̀ⲧⲁϥϫⲓⲙⲓ ⲛ̀ⲑⲱⲛ ⲛ̀ⲛⲁⲓ ⲕⲁⲥ ⲛⲉⲙ ⲛⲁⲓ ⲙⲟϯ ⲛⲉⲙ ⲡⲁⲓ ϣⲁⲣ ⲛⲉⲙ ⲛⲁⲓ ⲃⲁⲗ ⲛⲉⲙ ⲡⲁⲓ ⲗⲁⲥ ⲛⲉⲙ ⲧⲁⲓ

ϣⲃⲱⲃⲓ ⲛⲉⲙ ⲡⲁⲓ ⲥⲱⲧⲉⲙ ⲛⲉⲙ ⲡⲁⲓ ϣⲱⲗⲉⲙ ⲛⲉⲙ fol. 151. ⲡⲁⲓ ϫⲓⲛⲑⲁⲙⲓⲟ̀ ⲛ̀ⲧⲉ ⲛⲁⲓ ϩⲃⲏⲟⲩⲓ ⲧⲏⲣⲟⲩ ⲙⲏ ⲫ̄ϯ ⲡⲉ ⲉ̀ⲧⲁϥⲑⲁ[ⲙ]ⲓⲟ̀ ⲛ̀ⲛⲁⲓ ⲧⲏⲣⲟⲩ ⲟⲩⲟϩ ⲡⲓⲣⲱⲙⲓ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲡⲁⲓⲟ̀ⲙⲓ ⲛ̀ⲛⲟⲩⲱⲧ ⲁϥⲙⲁϩϥ ⲛ̀ⲕⲁϯ ⲛⲉⲙ ⲥⲟⲫⲓⲁ̀ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲡⲓⲉ̀ⲙⲓ ⲙ̀ⲙⲏⲓ ⲛ̀ⲧⲉ ⲫ̄ϯ ⲁϥⲭⲁϥ ϧⲉⲛ ⲡⲓⲡⲁⲣⲁⲇⲓⲥⲟⲥ ⲛ̀ⲧⲉ ⲡⲟⲩⲛⲟϥ ⲟⲩⲟ̄ϩ ⲁϥϯ ⲛⲁϥ ⲛ̀ⲧⲉϥⲉⲛⲧⲟⲗⲏ ⲉ̀ⲡϫⲓⲛⲧⲉϥⲁ̀ⲣⲉϩ ⲉ̀ⲡⲉϥⲥⲁϫⲓ[1] ϩⲱⲥ ⲟ̄ⲥ̄ ⲛ̀ⲑⲟϥ ϫⲉ ⲡⲓⲣⲱⲙⲓ ⲁϥⲉⲣⲁⲧⲥⲱⲧⲉⲙ ⲛ̀ⲥⲁ ⲡⲉϥⲟ̄ⲥ̄ ⲁϥⲑⲱⲧ ⲛ̀ⲡϩⲏⲧ ⲛ̀ⲡⲉϥⲭⲁϫⲓ ⲁϥⲙⲟⲩ ⲛⲉⲙⲁϥ ϧⲉⲛ ⲫⲛⲟⲃⲓ ⲁϥϩⲱⲗ ⲉ̀ⲡⲉⲥⲏⲧ ⲉ̀ⲁ̀ⲙⲉⲛϯ ⲛⲉⲙⲁϥ ϣⲁ ⲉ̀ⲛⲉϩ ⲁⲛ ⲉⲧⲁϥ[ⲛⲁⲩ] ⲇⲉ ⲛ̀ϫⲉ ⲫ̄ϯ ⲉ̀ⲡⲉϥⲑⲁⲙⲓⲟ̀ ϧⲉⲛ ⲛⲓϣⲛⲏⲟⲩ ⲛ̀ⲧⲉ ⲡⲉϥϫⲁϫⲓ̀ ⲙ̀ⲡⲉϥⲱⲟⲩⲛ̀ϩⲏⲧ ⲉⲑⲃⲉ ⲧⲉϥⲙⲉⲧⲁ̀ⲅⲁⲑⲟⲥ ⲁⲗⲗⲁ ⲁϥⲟⲩⲱⲣⲡ ⲛ̀ⲡⲉϥⲙⲉⲛⲣⲓⲧ ⲛ̀ϣⲏⲣⲓ ⲉ̀ⲡⲓⲕⲟⲥⲙⲟⲥ ⲁϥϭⲓⲥⲁⲣⲝ ϧⲉⲛ ⲟⲩⲡ̄ⲛ̄ⲁ̄ ⲉⲑⲟⲩⲁⲃ ⲛⲉⲙ ϯⲁⲑⲱⲗⲉⲃ ⲛ̀ⲡⲁⲣⲑⲉⲛⲟⲥ ϯⲑⲉⲟⲇⲟⲕⲟⲥ ⲙⲁⲣⲓⲁ̀ ⲟⲩⲟϩ ⲁⲥⲙⲁⲥϥ ϩⲱⲥ ⲣⲱⲙⲓ ⲫ̄ϯ ⲡⲉⲧϫⲏⲕ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲟⲩⲙⲉⲑⲙⲏⲓ ⲟⲩⲟϩ ⲫⲣⲱⲙⲓ ⲡⲉ ⲭⲱⲣⲓⲥ ⲡⲛⲟⲃⲓ ⲡⲉ ⲙ̀ⲙⲁⲩⲁⲧϥ ⲟⲩⲟϩ ⲉ̀ⲧⲁⲩⲧⲁⲗⲟϥ ⲉ̀ⲡⲓⲥⲧⲁⲩⲣⲟⲥ ϧⲉⲛ ⲡⲉϥⲟⲩⲱϣ ⲙ̀ⲙⲓⲛ ⲙ̀ⲙⲟϥ ⲛⲉⲙ ϥ. ⲡⲓϯⲙⲁϯ ⲛ̀ⲧⲉ ⲫⲓ̀ⲱⲧ ⲛⲉⲙ ⲡⲓ[ⲡ̄ⲛ̄ⲁ̄] ⲉⲑⲟⲩⲁⲃ ⲟⲩⲟϩ ⲁϥⲙⲟⲩ ϧⲁⲣⲟⲛ ϧⲉⲛ ⲧⲥⲁⲣⲝ ϣⲁⲧⲉϥⲥⲱϯ ⲙ̀ⲙⲟⲛ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲛⲉⲛϫⲓϫ ⲛ̀ⲧⲉ ⲛⲉⲛϫⲁϫⲓ ⲟⲩⲟϩ ⲁϥⲧⲁⲥⲑⲟϥ ⲉ̀ⲡⲉϥⲏⲓ ⲛ̀ⲕⲉⲥⲟⲡ ⲉ̀ⲧⲉ ⲡⲓⲡⲁⲣⲁⲇⲓⲥⲟⲥ ⲡⲉ ⲛ̀ⲧⲉ ⲡⲟⲩⲛⲟϥ ⲉ̀ⲧⲁϥⲛⲁⲩ ⲟⲛ ⲛ̀ϫⲉ ⲡⲓϫⲁϫⲓ ⲛ̀ⲇⲓⲁⲃⲟⲗⲟⲥ ⲉ̀ϯⲙⲉⲧⲣⲱⲙⲓ ϫⲉ ⲁⲥⲥⲟⲩⲉⲛ ⲡⲓⲇⲩⲙⲓⲟⲩⲣⲅⲟⲥ ⲙ̀ⲙⲏⲓ ⲫ̄ϯ ⲁϥϩⲱⲗ ⲉ̀ϧⲟⲩⲛ ⲛ̀ⲛⲓⲟⲩⲣⲱⲟⲩ ⲛⲉⲙ ⲛⲓⲁⲣⲭⲱⲛ ⲛ̀ⲧⲉ ⲡⲕⲁϩⲓ ⲟⲩⲟϩ ⲁⲩⲑⲁⲙⲓⲟ̀ ⲉ̀ϩⲁⲛⲓ̀ⲇⲱⲗⲟⲛ ϧⲉⲛ ⲫⲣⲁⲛ ⲛ̀[ⲛ]ⲓⲓⲇⲱⲗⲟⲛ ⲛ̀ⲇⲉⲙⲱⲛ ⲟⲩⲟϩ ⲁⲩⲟⲩⲱϣⲧ

1) Ms. ⲁ̀ ⲡⲉϥⲥⲁϫⲓ.

ⲙ̀ⲙⲱⲟⲩ[1] ⲟⲩⲟϩ ⲁⲩⲭⲁ ⲡⲟⲩⲣⲉϥⲑⲁⲙⲓⲟ̀ ⲛ̀ⲥⲱⲟⲩ ⲫϯ ⲉⲧϭⲟⲥⲓ ⲡⲉϫⲉ ϯⲟⲩⲣⲱ ⲟⲩⲛ ⲛⲁϥ ϫⲉ ⲟⲩⲕ ⲟⲩⲛ ⲡⲁⲟ̅ⲥ̅ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲁⲟ̅ⲥ̅ ⲙⲉⲛⲉⲛⲥⲁ ⲫϯ ⲛⲁⲓ ⲓ̀ⲇⲱⲗⲟⲛ ϩⲁⲛⲇⲉⲙⲱⲛ ⲛⲉ ⲡⲉϫⲉ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲛⲁⲥ ϫⲉ ⲁ̀ϩⲁ[2] ϩⲁⲛⲇⲉⲙⲱⲛ ⲉⲧϩⲱⲟⲩ ⲛⲉ ⲟⲩⲟϩ ⲡⲉϫⲉ ϯⲟⲩⲣⲱ ⲛⲁϥ ϫⲉ ⲡⲁⲟ̅ⲥ̅ ⲅⲉⲱⲣⲅⲓⲟⲥ ϥⲥⲱⲟⲩⲛⲟⲩ ⲛ̀ⲫϯ ⲁⲛ ⲛ̀ϫⲉ ⲡⲟⲩⲣⲟ ⲉ̀ⲃⲏⲗ ⲉ̀ⲡⲓⲁⲡⲟⲗⲗⲱⲛ ϯⲛⲟⲩ ⲟⲩⲛ ⲙⲁⲧⲁⲙⲟⲓ ϫⲉ ⲉ̀ⲧⲁ ⲡϣⲏⲣⲓ ⲙ̀ⲫϯ ⲓ̀ ⲉ̀ⲡⲓⲕⲟⲥⲙⲟⲥ ⲛ̀ⲁϣ ⲛ̀ⲣⲏϯ ⲟⲩⲟϩ ⲡⲉϫⲉ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ϫⲉ ⲥⲱⲧⲉⲙ ⲉ̀ⲣⲟⲓ ⲱ̀ ⲁⲗⲉⲝⲁⲛⲇⲣⲁ ϯⲟⲩⲣⲱ ⲥⲱⲧⲉⲙ ⲉ̀ⲇⲁⲩⲓⲇ
fol. 152. ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲫⲏ ⲉⲧϩⲉⲙⲥⲓ ϩⲓϫⲉⲛ ⲛⲓⲭⲉⲣⲟⲩⲃⲓⲙ ⲟⲩⲟⲛϩⲕ ⲉ̀ⲃⲟⲗ ⲟⲩⲟϩ ϥⲁⲓ ⲛ̀ⲧⲉⲕⲙⲉⲧϫⲱⲣⲓ ⲁⲙⲟⲩ ϣⲁⲣⲟⲛ ⲉ̀ⲫⲛⲁϩⲙⲉⲛ ⲟⲩⲟϩ ⲡⲉϫⲉ ⲇⲁⲩⲓⲇ ⲟⲛ ϫⲉ ⲉϥⲉ̀ⲓ̀ ⲉ̀ⲡⲉⲥⲏⲧ ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲛⲟⲩⲙⲟⲩⲛ̀ϩⲱⲟⲩ ϩⲓϫⲉⲛ ⲟⲩⲥⲟⲣⲧ ⲉ̀ⲧⲉ ϯⲡⲁⲣⲑⲉⲛⲟⲥ ⲧⲉ ⲥⲱⲧⲉⲙ ⲱ̀ ϯⲟⲩⲣⲱ [ⲉ]ⲁⲃⲃⲁⲕⲟⲩⲙ ⲡⲓⲡⲣⲟⲫⲏⲧⲏⲥ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲡⲟ̅ⲥ̅ ⲁⲓⲥⲱⲧⲉⲙ ⲉ̀ⲡⲉⲕϧⲣⲱⲟⲩ ⲁⲓⲉⲣϩⲟϯ ⲟⲩⲟϩ ⲁⲓϯ ⲛ̀ⲓⲁⲓⲧ[3] ⲛ̀ⲛⲉⲕⲉ̀ϩⲃⲏⲟⲩⲓ̀ ⲁⲓⲧⲱⲙⲧ ⲕⲉⲅⲁⲣ ⲡⲓⲡⲛ̅ⲁ̅ ⲉⲑⲟⲩⲁⲃ ⲁⲧϫⲉ[4] ⲛⲁⲓ ⲧⲏⲣⲟⲩ ⲟⲩⲟϩ ⲡⲉϫⲉ ϯⲟⲩⲣⲱ ⲛⲁϥ ⲟⲛ ϫⲉ ⲡⲁⲟ̅ⲥ̅ ⲉ̀ⲧⲁ ⲡⲓⲡⲣⲟⲫⲏⲧⲏⲥ ⲥⲱⲧⲉⲙ ⲉ̀ⲡⲥⲁϫⲓ ⲙ̀ⲡⲟ̅ⲥ̅ ⲟⲩⲟϩ ⲁϥⲉⲣϩⲟϯ ⲉⲑⲃⲉ ⲟⲩ ⲓ̀ⲉ̀ ⲉ̀ⲧⲁϥϯⲛⲓⲁⲧϥ ⲛ̀ⲛⲟⲩ ϧⲉⲛ ⲛⲉϥϩⲃⲏⲟⲩⲓ̀ ⲁϥⲧⲱⲙⲧ ⲡⲉϫⲉ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲛⲁⲥ ϫⲉ ⲥⲱⲧⲉⲙ ⲱ̀ ϯⲟⲩⲣⲱ ⲉ̀ⲧⲁ ⲡⲓⲡⲣⲟⲫⲏⲧⲏⲥ ⲉ̀ⲙⲓ ϫⲉ ⲡⲟ̅ⲥ̅ ⲛⲛⲟⲩ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲧⲫⲉ ⲁϥⲉⲣϩⲟϯ ⲁϥⲉ̀ⲙⲓ ⲟⲛ ϫⲉ ⲫⲛⲁϣⲱⲡⲓ ⲛⲉⲙ ⲛⲓⲣⲱⲙⲓ ⲟⲩⲟϩ ⲁϥⲧⲱⲙⲧ ⲟⲩⲟϩ ⲁⲥⲉⲣⲟⲩⲱ̀ ⲛ̀ϫⲉ ϯⲟⲩⲣⲱ ϫⲉ ⲁ̀ⲗⲏⲑⲱⲥ ⲕⲁⲗⲱⲥ ⲁⲕⲥⲁϫⲓ ⲱ̀ ⲡⲓⲣⲉϥⲉⲣⲟⲩⲱⲓⲛⲓ ⲉⲧϫⲏⲕ ⲉ̀ⲃⲟⲗ ϯϯϩⲟ

1) Read ⲙ̀ⲙⲟϥ.
2) Ms. ⲁϩⲁⲁ.
3) Sic; read ⲛⲓⲁⲧ.
4) Sic; read ⲁϥϫⲉ.

ϥⲃ. ⲉ̀ⲣⲟⲕ ⲧⲱⲃϩ ⲙ̀ⲡⲟ̅ⲥ̅ ⲉ̀ϫⲱⲓ ⲉ̀ⲑⲣⲉⲥⲫⲱⲧ ⲥⲁⲃⲟⲗ ⲙ̀ⲙⲟⲓ
ⲛ̀ϫⲉ ϯⲡⲗⲁⲛⲏ ⲛ̀ⲧⲉ ⲛⲓⲓⲇⲱⲗⲟⲛ ⲉⲧⲥⲟϥ ⲡⲉϫⲉ ⲡⲓⲁ̀-
ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛⲁⲥ ϫⲉ ⲛⲁϩϯ ⲛⲉ ⲛ̀ⲑⲟ ⲛ̀ϯⲑⲣⲓⲁⲥ
ⲉⲑⲟⲩⲁⲃ ⲛ̀ⲛⲟⲙⲟⲟⲩⲥⲓⲟⲥ ⲟⲩⲟϩ ⲙ̀ⲙⲟⲛ ϩⲗⲓ ⲛ̀ⲁϭⲛⲓ
ⲛ̀ⲧⲉ ⲛⲓⲓ̈ⲇⲱⲗⲟⲛ ⲛⲁϣϧⲱⲛⲧ ⲉ̀ⲣⲟ ⲁⲛ ⲉ̀ⲡⲧⲏⲣϥ ⲟⲩⲟϩ
ⲡⲉϫⲁⲥ ϫⲉ ϯⲛⲁϩϯ ⲡⲁⲟ̅ⲥ̅ ⲁⲗⲗⲁ ϯⲉⲣϩⲟϯ ⲉⲑⲃⲉ
ⲡⲁⲓ ⲑⲏⲣⲓⲟⲛ ⲉⲧϩⲱⲟⲩ ⲟⲩⲟϩ ⲛ̀ⲛⲟⲩⲣⲟ ⲙ̀ⲡⲁⲣⲁ-
ⲃⲁⲧⲏⲥ ϫⲉ ⲟⲩⲏⲓ ⲱ̀ ⲡⲁⲟ̅ⲥ̅ ⲟⲩⲣⲉϥⲟⲩⲉⲙⲥⲁⲣⲝ ⲛ̀ⲣⲱⲙⲓ
ⲡⲉ ϧⲉⲛ ⲟⲩⲙⲉⲑⲙⲏⲓ ⲟⲩⲟϩ ⲟⲩⲁ̀ⲛⲟⲙⲟⲥ ⲡⲉ ⲉ̀ϩⲟⲧⲉ
ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲧϣⲟⲡ ϩⲓϫⲉⲛ ⲡⲕⲁϩⲓ ⲡⲗⲏⲛ ⲱ̀ ⲡⲁⲟ̅ⲥ̅
ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁ̀ⲣⲉϩ ⲉ̀ⲡⲁⲓ ⲙⲩⲥⲧⲏⲣⲓⲟⲛ ϣⲁϯ ⲉ̀ⲣⲁⲧⲕ
ⲉ̀ϯⲁⲩⲗⲏ ⲛ̀ⲧⲉ ⲡⲭ̅ⲥ̅ ⲡⲓⲛⲓϣϯ ⲛ̀ⲛⲟⲩⲣⲟ ϫⲁⲧ ⲇⲉⲟⲥ
ⲛ̀ⲧⲁⲉⲙⲧⲟⲛ ⲙ̀ⲙⲟⲓ ⲛ̀ⲛⲟⲩⲕⲟⲩϫⲓ ⲱ̀ ⲡⲁⲟ̅ⲥ̅ ⲛ̀ⲓⲱⲧ
ⲉⲑⲟⲩⲁⲃ ⲟⲩⲟϩ ⲡⲟ̅ⲥ̅ ⲥⲱⲟⲩⲛⲟⲩ ϫⲉ ⲁⲓϯϩⲛⲟⲩ ⲉ̀ⲣⲟⲕ
ⲙ̀ⲙⲁϣⲱ ⲟⲩⲟϩ ⲉ̀ⲧⲁ ⲧⲟⲟⲩⲓ̀ ⲇⲉ ϣⲱⲡⲓ ⲁϥⲉⲣ-
ⲕⲉⲗⲉⲩⲓ̀ⲛ ⲛ̀ϫⲉ ⲡⲓⲁ̀ⲛⲟⲙⲟⲥ ⲛ̀ⲛⲟⲩⲣⲟ ⲉⲧϩⲱⲟⲩ ϩⲓⲛⲁ
ⲛ̀ⲥⲉⲓ̀ⲛⲓ ⲙ̀ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲛⲁϥ ⲉⲃⲟⲗϧⲉⲛ ⲡⲓⲡⲁⲗⲗⲁ-
ⲧⲓⲟⲛ ⲉ̀ⲡⲓⲉⲣⲫⲏⲓ ⲛ̀ⲧⲉ ϯⲡⲟⲗⲓⲥ ⲟⲩⲟϩ ⲁϥⲟⲩⲱⲣⲡ ⲛⲁϥ
fol. 153. ⲛ̀ϫⲉ ⲡⲟⲩⲣⲟ ϫⲉ ⲓ̀ⲱⲥ ⲙ̀ⲙⲟⲕ ⲁ̀ⲙⲟⲩ ϣⲁⲣⲟⲓ ⲟⲩⲟϩ
ⲛ̀ⲧⲉⲕⲟⲩⲱϣⲧ ⲛ̀ⲛⲓⲛⲟⲩϯ ⲟⲩⲟϩ ⲛ̀ⲧⲉⲕϭⲓ ⲛ̀ⲛⲟⲩⲛⲓϣϯ
ⲛ̀ⲧⲁⲓⲟ ⲛ̀ⲧⲟⲧⲟⲩ ⲛ̀ⲛⲓⲟⲩⲣⲱⲟⲩ ⲧⲏⲣⲟⲩ ⲟⲩⲟϩ ⲛ̀ⲧⲟⲩϯ
ⲉ̀ϫⲱⲕ ⲛ̀ⲛⲟⲩϭⲣⲏⲡⲓ ⲛ̀ⲛⲟⲩⲣⲟ ⲟⲩⲟϩ ⲛ̀ⲧⲉ ⲡⲉⲕϩⲏⲧ
ⲟⲩⲛⲟϥ ⲉ̀ⲣⲟⲕ ⲱ̀ ⲡⲓⲙⲉⲛⲣⲓⲧ ⲟⲩⲟϩ ⲉⲧϩⲟⲗϫ ⲙ̀ⲙⲁϣⲱ
ⲟⲩⲟϩ ⲛ̀ⲧⲉ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲛⲁⲩ ⲉ̀ⲣⲟⲕ ⲛ̀ⲡⲁⲧⲉⲛϩⲱⲗ
ⲉ̀ⲡⲓⲁ̀ⲣⲓⲥⲧⲟⲛ ⲟⲩⲟϩ ⲡⲉϫⲉ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲛⲁϥ ϫⲉ
ϩⲉⲙⲥⲓ ⲛⲁⲕ ⲛ̀ⲑⲟⲕ ⲛⲉⲙ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲙ̀ⲡⲁⲓⲙⲁ ϣⲁ-
ϯⲟⲩⲱϣⲧ ⲛ̀ⲛⲓⲛⲟⲩϯ ⲛ̀ⲧⲁⲧⲁⲥⲑⲟⲓ ⲉ̀ⲣⲟⲕ ⲟⲩⲟϩ
ⲡⲁⲓⲣⲏϯ ⲁ̀ ⲡⲓⲕⲉⲣⲓⲝ ⲱϣ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲟⲩⲛⲓϣϯ ⲛ̀ϫⲟⲙ
ϫⲉ ⲱ̀ ⲛⲓⲗⲁⲟⲥ ⲧⲏⲣⲟⲩ ⲑⲱⲟⲩϯ ⲧⲏⲣⲟⲩ ⲙ̀ⲫⲟⲟⲩ
ⲉⲩⲥⲟⲡ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲓⲉⲣⲫⲉⲓ ϩⲓⲛⲁ ⲛ̀ⲧⲉⲧⲉⲛⲛⲁⲩ ⲉ̀ ⲅⲉ-

ⲱⲣⲅⲓⲟⲥ ⲡⲓⲛⲓϣϯ ⲛ̀ⲧⲉ ⲛⲓⲅⲁⲗⲓⲗⲉⲟⲥ ⲉϥⲛⲁⲟⲩⲱϣⲧ
ⲛ̀ⲡⲓⲁ̀ⲡⲟⲗⲗⲱⲛ ⲡⲓⲛⲓϣϯ ⲛ̀ⲛⲟⲩϯ ⲟⲩⲟϩ ⲡⲁⲓⲣⲏϯ ϧⲉⲛ
ϯⲟⲩⲛⲟⲩ ⲁⲩⲑⲱⲟⲩϯ ⲧⲏⲣⲟⲩ ⲛ̀ϫⲉ ⲛⲁϯⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ
ⲛⲓⲣⲱⲙⲓ ⲛⲉⲙ ⲛⲓϩⲓⲟ̀ⲙⲓ ⲉⲩⲥⲟⲡ ⲛⲁⲩⲟⲓ ⲛ̀ϣⲫⲏⲣⲓ
ⲡⲉ ⲉ̀ⲙⲁϣⲱ ⲉⲑⲃⲉ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲓⲛⲓϣϯ
ϥⲁ̅. ⲛ̀ⲣⲉϥⲉⲣⲟⲩⲱⲓⲛⲓ ⲟⲩⲟϩ ⲛⲁⲩϫⲱ ⲙ̀ⲙⲟⲥ ⲡⲉ ⲛ̀ⲛⲟⲩⲉ-
ⲣⲏϯ[1] ϫⲉ ⲡⲱⲥ ⲫⲁⲓ ⲛⲁϣⲱⲡⲓ ⲙ̀ⲡⲓⲑⲙⲏⲓ ϯⲭⲏⲣⲁ ⲇⲉ
ⲛ̀ⲥϩⲓⲙⲓ ϩⲱⲥ ⲉ̀ⲧⲁⲥⲥⲱⲧⲉⲙ ⲉ̀ⲛⲁⲓ ⲉⲑⲃⲉ ⲡⲓⲙⲁⲕⲁ-
ⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ϧⲉⲛ ⲑⲙⲏϯ ⲛ̀ⲡⲓⲙⲏϣ ⲧⲏⲣϥ ⲉⲥϫⲱ
ⲙ̀ⲙⲟⲥ ϫⲉ ⲱ̀ ⲡⲁⲟ̅ⲥ̅ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲓⲙⲁⲧⲟⲓ ⲛ̀ϫⲱⲣⲓ
ⲛ̀ⲧⲉ ⲡⲟⲩⲣⲟ ⲡⲭ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡⲁⲟ̅ⲥ̅ ⲱ̀ ⲫⲏ ⲉ̀ⲧⲁϥⲉⲣ ⲟⲩⲑⲃⲁ
ⲙ̀ⲙⲏⲓⲛⲓ ⲛⲉⲙ ϫⲟⲙ ϧⲉⲛ ⲧⲁⲓ ⲡⲟⲗⲓⲥ ⲟⲩⲟϩ ⲁⲕ-
ⲧⲟⲩⲛⲟⲥ ⲛⲓⲣⲉϥⲙⲱⲟⲩⲧ ⲟⲩⲟϩ ⲁⲕϯ ⲛ̀ⲫⲟⲩⲱⲓⲛⲓ
ⲛ̀ⲛⲓⲃⲉⲗⲗⲉⲩ ⲁⲕⲑⲣⲉ ⲛⲓϭⲁⲗⲉⲩ ⲙⲟϣⲓ ⲛⲓⲉ̀ⲃⲟ ⲇⲉ ⲟⲛ
ⲁⲕⲑⲣⲟⲩⲥⲁϫⲓ ⲟⲩⲟϩ ⲛⲓⲕⲟⲩⲣ ⲁⲕⲑⲣⲟⲩ ⲥⲱⲧⲉⲙ ⲛⲓ-
ⲕⲁⲕⲥⲉϩⲧ ⲁⲕⲧⲟⲩⲃⲱⲟⲩ ⲛⲓϫⲉⲙⲱⲛ ⲁⲕϩⲓⲧⲟⲩ ⲉ̀ⲃⲟⲗ
ⲟⲩⲟϩ ⲟⲛ. ⲁⲕϣⲱⲡⲓ ⲛ̀ⲛⲟⲩⲣⲉϥⲉⲣⲟⲩⲱⲓⲛⲓ ϧⲉⲛ ⲡⲓ-
ⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲱ̀ ⲡⲁⲟ̅ⲥ̅ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛⲓϣⲏⲛ ⲉ̀ⲧⲁⲩⲉⲣ-
ϩⲟⲗⲓ ⲁⲕⲑⲣⲟⲩϣⲱⲡⲓ ⲙ̀ⲙⲁⲥⲟⲩⲧⲁϩ ⲛ̀ⲕⲉⲥⲟⲡ ⲱ̀ ⲫⲏ
ⲉ̀ⲧⲁϥⲓ̀ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲁⲏⲓ ⲉⲓⲟⲓ ⲛ̀ϩⲏⲕⲓ ⲁⲓϣⲱⲡⲓ ⲉⲓⲟⲓ
ⲛ̀ⲣⲁⲙⲁⲟ̀ ⲙ̀ⲙⲁϣⲱ ⲟⲩⲟϩ ⲉⲓⲥⲟⲣⲉⲙ ⲁϥⲧⲁⲥⲑⲟⲓ ϩⲁ
fol. 154. ⲫϯ ⲡⲓⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ ⲙ̀ⲙⲏⲓ ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲧⲏⲣⲟⲩ
ⲉ̀ⲧⲁⲕⲁⲓⲧⲟⲩ ϧⲉⲛ ⲫⲣⲁⲛ ⲙ̀ⲡⲭ̅ⲥ̅ ⲁⲕⲛⲁⲟⲩⲱϣⲧ ⲙ̀ⲡⲓ-
ⲁ̀ⲡⲟⲗⲗⲱⲛ ⲉⲧϭⲁϧⲉⲙ ⲟⲩⲟϩ ⲛ̀ⲧⲉⲕϯϣⲓⲡⲓ ⲙ̀ⲡⲗⲁⲟⲥ
ⲧⲏⲣϥ ⲛ̀ⲛⲓⲭⲣⲏⲥⲧⲓⲁ̀ⲛⲟⲥ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲇⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲉ̀ⲧⲁϥⲥⲱⲧⲉⲙ ⲉ̀ⲣⲟⲥ ⲉⲥϫⲱ ⲛ̀ⲛⲁⲓ ⲥⲁϫⲓ ⲛⲁⲓ ⲟⲩⲟϩ
ⲁϥⲣⲁϣⲓ ⲉ̀ϫⲉⲛ ⲡⲧⲁϫⲣⲟ ⲛ̀ⲧⲉ ⲡⲉⲥⲛⲁϩϯ ⲟⲩⲟϩ
ⲁϥⲛⲉⲧϥ ⲣⲱϥ ⲛ̀ⲥⲱⲃⲓ ⲉⲑⲟⲩⲁⲃ ⲉ̀ϧⲟⲩⲛ ⲉ̀ϫⲱⲥ ⲉϥϫⲱ

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1) Sic; read ⲛ̀ⲛⲟⲩⲉⲣⲏⲟⲩ.

ⲙ̀ⲙⲟⲥ ⲙ̀ⲡⲁⲓⲣⲏϯ ϫⲉ ϫⲱ ⲙ̀ⲡⲉϣⲏⲣⲓ ⲉ̀ϩⲣⲏⲓ ⲉ̀ϫⲉⲛ
ⲡⲕⲁϩⲓ ⲟⲩⲟϩ ⲁⲥϫⲁϥ ⲉ̀ⲡⲉⲥⲏⲧ ⲟⲩⲟϩ ⲁϥⲉⲣⲟⲩⲱ̀
ⲟⲛ ⲛ̀ϫⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲟⲩⲟϩ ⲡⲉϫⲁϥ ⲙ̀ⲡⲓⲁ̀ⲗⲗⲟⲩ ϫⲉ ⲡⲭ̅ⲥ̅
ⲡⲁⲛⲟⲩϯ ⲡⲉⲧϫⲱ ⲙ̀ⲙⲟⲥ ⲛⲁⲕ ϫⲉ ⲧⲱⲛⲕ ⲁ̀ⲙⲟⲩ
ϣⲁⲣⲟⲓ ⲛ̀ⲧⲉⲕϫⲱⲕ ⲉ̀ⲃⲟⲗ ⲙ̀ⲡⲁⲥⲁϫⲓ ⲟⲩⲟϩ ϧⲉⲛ
ϯⲟⲩⲛⲟⲩ ⲁⲩⲥⲱⲧⲉⲙ ⲛ̀ϫⲉ ⲛⲉϥⲙⲁϣϫ ⲟⲩⲟϩ ⲁⲩ-
ⲧⲁϫⲣⲟ ⲛ̀ϫⲉ ⲛⲉϥϭⲁⲗⲗⲁⲩϫ ⲟⲩⲟϩ ⲁϥⲓ̀ ϩⲁ ⲡⲓⲁ̀ⲅⲓⲟⲥ
ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲉϫⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲙ̀ⲡⲉⲙⲑⲟ
ⲙ̀ⲡⲓⲙⲏϣ ⲧⲏⲣϥ ϫⲉ ⲙⲁϣⲉ ⲛⲁⲕ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲓⲉⲣ-
ⲫⲉⲓ ⲛ̀ⲧⲉ ⲡⲓⲁⲡⲟⲗⲗⲱⲛ ⲟⲩⲟϩ ⲛ̀ⲧⲉⲕϫⲟⲥ ⲙ̀ⲡⲓⲁ-
ⲡⲟⲗⲗⲱⲛ ⲡⲓⲑⲟⲩⲱⲧ ϫⲉ ⲉⲓϭⲉⲣⲟⲕ ⲛ̀ⲑⲟⲕ ⲡⲓⲃⲉⲗⲗⲉ
ϥϛ. ⲛ̀ⲕⲟⲩⲣ ⲟⲩⲟϩ ⲛ̀ⲁⲧⲕⲁϯ ⲟⲩⲟϩ ⲛ̀ⲁⲧⲉ̀ⲙⲓ ⲁ̀ⲙⲟⲩ
ⲉ̀ⲃⲟⲗ ϫⲉ ϥⲙⲟⲩ[ϯ] ⲉ̀ⲣⲟⲕ ⲛ̀ϫⲉ ⲡⲓⲃⲱⲕ ⲛ̀ⲧⲉ ⲫ̅ϯ̅
ⲅⲉⲱⲣⲅⲓⲟⲥ ⲟⲩⲟϩ ⲁϥϩⲱⲗ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲓⲉⲣⲫⲉⲓ ⲛ̀ϫⲉ
ⲡⲓⲕⲟⲩϫⲓ ⲛ̀ⲛⲁ̀ⲗⲗⲟⲩ ⲟⲩⲟϩ ⲁϥϫⲟⲥ ⲙ̀ⲡⲁⲓⲣⲏϯ ⲡⲓⲡ̅ⲛ̅ⲁ̅
ϫⲉ ⲉⲧϭⲁⲗⲏⲟⲩⲧ ⲉ̀ⲡⲓⲑⲟⲩⲱⲧ ⲁϥⲱϣ ⲉ̀ⲃⲟⲗ ϫⲉ ⲱ̀
ⲓⲏ̅ⲥ̅ ⲡⲓⲛⲁⲍⲱⲣⲉⲟⲥ ⲁⲕⲥⲉⲕ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉ̀ⲣⲟⲕ ⲡⲁⲓ
ⲕⲟⲩϫⲓ ⲇⲉ ⲛ̀ⲛⲁ̀ⲗⲗⲟⲩ ⲟⲛ ⲁⲕⲧⲟⲩⲛⲟⲥϥ ⲉ̀ϩⲣⲏⲓ ⲉ̀ϫⲱⲓ
ⲟⲛ ⲉ̀ⲃⲟⲗ ⲛ̀ⲑⲱⲛ ϯⲛⲟⲩ ⲟⲩⲟϩ ⲥⲁⲧⲟⲧϥ ⲁϥϥⲟϫϥ
ⲉ̀ⲃⲟⲗ ϩⲓϫⲉⲛ ⲧⲉϥⲃⲁⲥⲓⲥ ⲟⲩⲟϩ ⲁϥⲓ̀ ϩⲁ ⲡⲓⲑⲙⲏⲓ
ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲉϫⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲙ̀ⲡⲓⲑⲟⲩⲱⲧ ϫⲉ ⲁ̀ⲛⲟⲕ
ⲁⲛ ⲡⲉ ⲫ̅ϯ̅ ⲛ̀ⲛⲓⲭⲣⲏⲥⲧⲓⲁⲛⲟⲥ ⲟⲩⲟϩ ⲡⲉϫⲉ ⲡⲓⲇⲉⲙⲱⲛ
ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ϫⲉ ⲱ̀ⲟⲩⲛ̀ϩⲏⲧ ⲛⲉⲙⲏⲓ ⲛ̀ⲟⲩⲕⲟⲩϫⲓ ⲱ̀
ⲡⲁⲟ̅ⲥ̅ ϯⲛⲁⲧⲁⲙⲟⲕ ⲉ̀ϩⲱⲃ ⲛⲓⲃⲉⲛ ⲟⲩⲟϩ ⲡⲉϫⲉ ⲡⲓ-
ⲁ̀ⲅⲓⲟⲥ ⲛⲁϥ ϫⲉ ⲥⲁϫⲓ ⲡⲉϫⲉ ⲡⲓⲡ̅ⲛ̅ⲁ̅ ⲛⲁϥ ϫⲉ ⲁ̀ⲛⲟⲕ
ⲅⲁⲣ ⲡⲉ ⲫ̅ϯ̅ ⲛ̀ⲛⲓϩⲉⲗⲗⲏⲛⲟⲥ ⲟⲩⲟϩ ⲁⲛⲟⲕ ⲟⲩⲇⲉⲙⲱⲛ
ⲛ̀ϫⲁⲕⲓ ⲉ̀ⲡⲓⲇⲏ ⲱ̀ ⲡⲁⲟ̅ⲥ̅ ⲁ̀ⲛⲟⲕ ⲟⲩⲁⲅⲅⲉⲗⲟⲥ ⲛ̀ⲧⲉ
ⲫ̅ϯ̅ ϩⲱ ⲛ̀ϣⲟⲣⲡ ⲗⲟⲓⲡⲟⲛ ϧⲉⲛ ⲡϫⲓⲛⲟⲣⲓⲉⲣⲁⲧⲥⲱⲧⲉⲙ
ⲛ̀ⲥⲁ ⲫ̅ϯ̅ ⲟⲩⲟϩ ⲁϥⲟⲩⲁϩⲥⲁϩⲛⲓ ⲟⲩⲟϩ ⲁⲩϣⲑⲁⲙ
fol. 155. ⲛ̀ⲧⲫⲉ ⲛⲁϩⲣⲁⲛ ⲟⲩⲟϩ ⲁⲩϩⲓⲧⲧⲉⲛ ⲉ̀ⲃⲟⲗ ⲛ̀ϧⲏⲧⲥ ⲟⲩⲟϩ

ⲁⲛϣⲱⲡⲓ [illegible] [illegible] ⲡⲉ ⲉ̀ⲛϣⲟⲣⲡ ⲉ̀ⲧⲁ-
[illegible] ⲉⲧ ⲉ̀ⲛϣⲟⲣⲡ ⲡⲉ ⲁ ⲡⲛⲁ̅ [illegible] ⲉ̀ⲛϣⲁⲛ ⲉ̀ⲧⲫⲉ
[illegible] ϩⲱⲙ [illegible] ⲉ̀ⲡⲉⲥⲏⲧ ⲉ̀ⲡⲓⲛⲓϣϯ ⲉ̀ⲡⲓⲕⲁϩⲓ
[illegible] [illegible] ⲫⲁⲓ ⲁⲛϣⲱⲡⲓ [illegible] [illegible] ⲉⲧⲁϥ
[illegible] ⲫϯ ⲛ̀ⲥⲱⲟⲩ ⲛ̀ⲧⲉⲧⲉⲛⲧⲟⲩⲃⲟⲓ [illegible]
ϧⲁ [illegible] ϫⲉ ϩⲓⲛⲁ ⲛ̀ⲧⲉ ⲫϯ ϩⲓⲧⲟⲧ ⲉ̀ⲃⲟⲗ
ⲛ̀ⲫⲛⲟⲩⲧⲉ [illegible] ⲡⲉϫⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛⲁϥ
ϫⲉ ⲱ̀ [illegible] ⲟⲩⲟϩ [illegible][1] ⲉⲧϩⲱⲟⲩ ϫⲁⲥ
ϫⲉ ⲁⲕⲟⲩⲱⲛ [illegible] ⲛ̀ⲛⲓⲥⲁϫⲓ ϧⲉⲛ [illegible] ⲉⲑⲃⲉ
[illegible] [illegible] ⲉⲛⲁⲓ ⲛ̀ⲥⲁϫⲓ ⲛ̀ϯϩⲩⲡⲟ[illegible] ⲛ̀ⲧⲉ ⲫϯ ⲡⲉϫⲉ
[illegible] ϫⲉ ⲛⲁϥ ϫⲉ ϣⲉ ⲛⲁⲕ ⲛ̀ⲥⲧⲉⲣⲉⲱⲙⲁ ⲛ̀ⲧⲫⲉ
ⲛⲉⲙ ⲡⲓⲕⲩⲕⲗⲟⲥ ⲛ̀ⲧⲉ ⲫⲣⲏ ⲛⲉⲙ ⲡⲓⲟϩ ⲛⲉⲙ ⲛⲓ-
ⲁ̀ⲗⲟⲩ ⲛ̀ⲧⲉ ⲫⲙⲟⲩⲓ ϫⲉ ⲙⲉ ⲁⲩϯ ⲉ̀ⲝⲟⲩⲥⲓⲁ̀ [illegible]
ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲣⲟⲕ [illegible] ϩⲱⲕ ⲡⲉ ⲉⲑⲃⲉ ϫⲉ
ⲁ̀ⲛⲟⲕ ⲡⲉⲧϩⲓⲗ ⲉ̀ⲃⲟϩⲉⲙ ϣⲁ ⲛⲓⲫⲏⲟⲩⲓ ⲛ̀ⲧⲉ ⲧⲫⲉ
ⲟⲩⲟϩ ϯϭⲓⲥⲓ ⲉ̀ϯⲁⲡⲟⲫⲁⲥⲓⲥ ⲉⲑⲙⲟⲩ ⲉ̀ⲃⲟⲗϧⲉⲛ
ⲣⲱϥ ⲙ̀ⲫϯ ⲟⲩⲟϩ ϯⲛⲁ ⲛ̀ⲛⲟⲩⲙⲏϣ [illegible] ⲉ̀ϫⲉⲛ
ϥⲁ ⲯⲩⲭⲏ ⲛ̀ⲛⲉⲛ ⲛ̀ⲧⲉ ⲛⲓⲣⲱⲙⲓ ϯⲛⲁ ⲟⲩⲛ ⲙ̀ⲡⲉϩⲙⲟⲧ
ϩⲓϫⲉⲛ ⲛⲓⲣⲱⲙⲓ ⲛⲉⲙ ⲛⲓϩⲓⲟ̀ⲙⲓ ϧⲉⲛ ϯⲉⲕⲕⲗⲏⲥⲓⲁ̀ ϫⲉ
ⲙ̀ⲡⲟⲩⲥⲱⲧⲉⲙ ⲉ̀ⲡⲥⲁϫⲓ ⲛ̀ⲧⲉ ⲫϯ ⲟⲩⲟϩ ⲛ̀ⲧⲟⲩⲛⲟϩⲉⲙ
ⲉ̀ⲃⲟⲗϧⲉⲛ ⲛⲓⲕⲟⲗⲁⲥⲓⲥ ⲡⲉϫⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲛⲁϥ ϫⲉ ⲱ̀ ⲡⲓⲧⲁⲗⲉⲡⲱⲣⲟⲥ ⲁⲕϩⲓⲧⲟⲧⲕ ⲉ̀ⲣⲟⲓ ⲙ̀ⲙⲟⲩ-
ⲙⲏϣ ⲛ̀ⲥⲟⲡ ⲁⲗⲗⲁ ⲙ̀ⲡⲉⲕϫⲉⲙ ϩⲗⲓ ⲛ̀ⲧⲁⲕ ⲛ̀ϧⲏⲧ
ⲉ̀ⲡⲧⲏⲣϥ ϩⲓⲧⲉⲛ ϯϫⲟⲙ ⲛ̀ⲧⲉ ⲡⲁⲟ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ϯⲛⲟⲩ
ϫⲉ ϣⲱⲡ ⲉ̀ⲣⲟⲕ ⲉ̀ⲛⲓⲧⲓⲙⲱⲣⲓⲁ ⲉ̀ⲣⲉ ⲡⲟ̅ⲥ̅ ⲛⲁⲉⲛⲟⲩ
ⲉ̀ϩⲣⲏⲓ ⲉ̀ϫⲱⲕ ϣⲁ ⲉ̀ⲛⲉϩ ⲛ̀ⲧⲉ ⲛⲓⲉ̀ⲛⲉϩ ⲱ̀ ⲫⲏ ⲉⲧ-
ϭⲁϧⲉⲙ ⲡⲓⲁ̀ⲅⲓⲟⲥ ϫⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁϥϯ ⲛ̀ⲟⲩϣⲉⲛ-
ⲫⲁⲧ ϧⲉⲛ ⲡⲕⲁϩⲓ ⲁϥⲟⲩⲱⲛ ϣⲁ ⲫⲙⲟⲩⲛ[2] ⲟⲩⲟϩ

1) Read ⲛ̀ϫⲉⲣⲏϫ. 2) Read ϣⲁ ⲫⲛⲟⲩⲛ.

ⲡⲉϫⲁϥ ⲙ̀ⲡⲓⲡ̅ⲛ̅ⲁ̅ ⲇⲉ ⲛ̀ⲑⲟⲕ ϧⲁ ⲡⲓⲑⲟⲩⲱⲧ ⲛⲉⲙ ⲫⲏ ⲉⲧϭⲁⲗⲏⲟⲩⲧ ⲉ̀ⲣⲟⲕ ⲙⲁϣⲉ ⲛⲁⲕ ⲉ̀ⲡⲉⲥⲏⲧ ⲉ̀ⲫⲛⲟⲩⲛ ⲛ̀ⲧⲉⲕϯⲗⲟⲅⲟⲥ ϧⲁ ⲛⲓⲯⲩⲭⲏ ⲧⲏⲣⲟⲩ ⲉ̀ⲧⲁⲕⲥⲟⲣⲙⲟⲩ ⲥⲁⲃⲟⲗ ⲙ̀Ⲫ̅ϯ̅ ⲟⲩⲟϩ ϧⲉⲛ ϯⲟⲩⲛⲟⲩ ⲁϥϩⲱⲗ ⲉ̀ⲡⲉⲥⲏⲧ ⲉ̀ⲫⲙⲟⲩⲛ[1] ⲙ̀ⲡⲉⲙⲑⲟ ⲛ̀ⲛⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲟⲩⲟϩ ⲁ̀ ⲡⲕⲁϩⲓ ϩⲱⲃⲥ ⲉ̀ⲃⲟⲗ ϩⲓϫⲱϥ ⲟⲩⲟϩ ⲁϥϯⲟⲩⲱ ⲙ̀ⲡⲉϥϧⲱⲕ ⲛ̀ϫⲉ ⲡⲓⲑⲙⲏⲓ ⲁϥϩⲱⲗ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲓⲉⲣⲫⲉⲓ ⲁϥⲧⲏⲓϥ ⲉ̀ⲫⲙⲟⲩϯ ⲛ̀ⲡⲓⲁ̀ⲣⲁⲕⲗⲏⲥ ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ fol. 156. ⲱ̀ ⲡⲓⲡ̅ⲛ̅ⲁ̅ ⲛ̀ⲡⲟⲛⲏⲣⲟⲛ ⲉⲧϭⲁⲗⲏⲟⲩⲧ ⲉ̀ⲡⲁⲓ ⲉⲣⲫⲉⲓ ⲁ̀ⲙⲱⲓⲛⲓ ⲉ̀ⲃⲟⲗ ⲛ̀ϧⲏⲧϥ ϫⲉ ⲁ̀ⲛⲟⲕ ⲡⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁⲓ̈ ϩⲁⲣⲱⲧⲉⲛ ϧⲉⲛ ⲟⲩϫⲱⲛⲧ ⲟⲩⲟϩ ϧⲉⲛ ϯⲟⲩⲛⲟⲩ ⲁ̀ ⲛⲓⲇⲉⲙⲱⲛ ⲧⲏⲣⲟⲩ ⲉⲧϭⲁⲗⲏⲟⲩⲧ ⲉ̀ⲛⲓⲓ̈ⲇⲱⲗⲟⲛ ⲉⲣⲁⲧⲟⲩⲱⲛϩ ⲉ̀ⲃⲟⲗ ⲁ ⲡⲓⲁ̀ⲅⲓⲟⲥ ϫⲱ ⲛ̀ⲡⲉϥϧⲱⲕ ϩⲓϫⲉⲛ ⲛⲓⲑⲟⲩⲱⲧ ⲛⲉⲙ ⲛⲟⲩⲃⲁⲥⲓⲥ ⲁⲩϩⲉⲓ ⲉ̀ⲡⲉⲥⲏⲧ ⲟⲩⲟϩ ⲁⲩⲉⲣ ⲙ̀ⲫⲣⲏϯ ⲙ̀ⲙⲟⲩϣⲱⲓϣ ⲛ̀ⲑⲟϥ ⲇⲉ ⲁϥϩⲱⲙⲓ ⲉ̀ϫⲱⲟⲩ ⲛ̀ⲛⲉϥϭⲁⲗⲗⲁⲩϫ ⲉⲩⲥⲟⲡ ⲛⲓⲟⲩⲏⲃ ⲇⲉ ⲉ̀ⲧⲁⲩⲛⲁⲩ ⲉ̀ⲡⲓⲧⲁⲕⲟ ⲛ̀ⲧⲉ ⲡⲓⲉⲣⲫⲉⲓ ⲟⲩⲟϩ ⲁⲩⲫⲱϧ ⲛ̀ⲛⲟⲩϩⲃⲱⲥ ⲟⲩⲟϩ ⲁⲩϩⲱⲗ ϣⲁ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲁⲩⲧⲁⲙⲱⲟⲩ ⲉ̀ϩⲱⲃ ⲛⲓⲃⲉⲛ ⲉ̀ⲧⲁⲩϣⲱⲡⲓ ⲛ̀ⲑⲱⲟⲩ ⲇⲉ ⲁⲩⲙⲟϩ ⲛ̀ϫⲱⲛⲧ ⲙ̀ⲙⲁϣⲱ ⲟⲩⲟϩ ⲁⲩⲟⲩⲱⲣⲡ ⲛ̀ϩⲁⲛϩⲩⲡⲉⲣⲉⲧⲏⲥ ⲁⲩⲥⲱⲛϩ ⲛ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁⲩⲉⲛϥ ϣⲁ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲟⲩⲟϩ ⲛⲁⲣⲉ ⲡⲓⲙⲏϣ ⲟⲩⲉϩ ⲛ̀ⲥⲱϥ ⲧⲏⲣⲟⲩ ⲡⲉ ⲟⲩⲟϩ ⲛⲁⲩⲱϣ ⲉ̀ⲃⲟⲗ ⲧⲏⲣⲟⲩ ⲡⲉ ϫⲉ ⲁ̀ⲛⲟⲛ ϩⲁⲛⲭⲣⲏⲥⲧⲓⲁ̀ⲛⲟⲥ ⲟⲩⲟϩ ⲉⲛⲛⲏⲡ ⲉ̀Ⲫ̅ϯ̅ ⲛ̀ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲉϫⲉ ⲡⲟⲩⲣⲟ ⲇⲁⲇⲓⲁⲛⲟⲥ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ϫⲉ ⲱ̀ ⲫⲏ ⲉⲧⲥⲟϥ ⲉ̀ⲃⲟⲗⲟⲩⲧⲉ ⲛⲓⲭⲣⲏⲥⲧⲓⲁⲛⲟⲥ ⲧⲏⲣⲟⲩ ⲙⲏ ⲛ̀ⲡⲉⲕⲱ̀ⲣⲕ ⲛⲏⲓ ⲙ̀ⲡⲣⲟⲩϩⲓ ϫⲉ ϯⲛⲁⲉⲣ-
ϥ̄. ϣⲟⲩϣⲱⲟⲩϣⲓ ⲙ̀ⲡⲓⲁ̀ⲡⲟⲗⲗⲱⲛ ⲡⲉϫⲉ ⲡⲓⲑⲙⲏⲓ ⲛⲁϥ

[1]) Read ⲉ̀ⲫⲛⲟⲩⲛ.

ϫⲉ ⲙⲁϣⲉ ⲛⲁⲕ ⲱ̀ ⲡⲟⲩⲣⲟ ⲁⲛⲓⲟⲩⲓ̀ ⲛⲏⲓ ⲙ̀ⲡⲓⲁ̀ⲡⲟⲗⲗⲱⲛ ⲛ̀ⲧⲁⲟⲩⲱϣⲧ ⲙ̀ⲙⲟϥ ⲙ̀ⲡⲉⲕⲙ̀ⲑⲟ ⲉ̀ⲃⲟⲗ ϯⲛⲟⲩ ⲡⲉϫⲉ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲛⲁϥ ⲟⲛ ϫⲉ ⲉ̀ϣⲱⲡ ⲛ̀ⲧⲉⲕⲓ̀ⲛⲓ ⲙ̀ⲡⲓⲁ̀ⲣⲁⲕⲗⲏⲥ ⲛ̀ⲑⲟϥ ⲡⲉ ⲉ̀ϯⲛⲁⲟⲩⲱϣⲧ ⲙ̀ⲙⲟϥ ⲙ̀ⲡⲉⲕⲙ̀ⲑⲟ ⲉ̀ⲃⲟⲗ ⲡⲉϫⲉ ⲡⲟⲩⲣⲟ ⲛⲁϥ ϫⲉ ⲉⲓⲛⲁ̀ϫⲓⲙⲓ ⲛ̀ⲑⲱⲛ ⲙ̀ⲡⲓⲁ̀ⲡⲟⲗⲗⲱⲛ ⲓⲉ̀ ⲡⲓⲁ̀ⲣⲁⲕⲗⲏⲥ ⲕⲁⲧⲁ ϯϧⲉⲛ[1] ⲉ̀ⲧⲁ ⲛⲓⲟⲩⲏⲃ ⲧⲁⲙⲟⲓ ⲁⲕⲕⲱϣ ⲙ̀ⲡⲓⲁ̀ⲣⲁⲕⲗⲏⲥ ⲁⲕⲟⲩⲱⲣⲡ ⲙ̀ⲡⲓⲁ̀ⲡⲟⲗⲗⲱⲛ ⲉ̀ⲡⲉⲥⲏⲧ ⲉ̀ⲫⲙⲟⲩⲛ[2] ϩⲁⲣⲁ ⲁⲕⲛⲁⲟⲩⲱⲣⲡ ⲙ̀ⲙⲟⲓ ϩⲱ ⲙ̀ⲙⲁⲩ ⲉⲓⲟⲛϧ ⲱ̀ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲉϫⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲛⲁϥ ϫⲉ ⲱ̀ ⲡⲓⲁⲧϩⲏⲧ ⲓⲥϫⲉⲛ ⲛⲏ ⲉ̀ⲧⲉ ϩⲑⲏⲕ ⲭⲏ ⲉ̀ⲣⲱⲟⲩ ⲙ̀ⲡⲟⲩϣⲉⲣⲃⲟⲏⲑⲓⲛ ⲉ̀ⲣⲱⲟⲩ ⲙ̀ⲙⲁⲩⲁⲧⲟⲩ ⲓⲉ̀ ⲡⲱⲥ ⲟⲩⲟⲛϣϫⲟⲙ ⲙ̀ⲙⲱⲟⲩ ⲉ̀ⲛⲁϩⲙⲉⲕ ϧⲉⲛ ⲡⲓⲛⲓϣϯ ⲛ̀ⲛⲉ̀ϩⲟⲟⲩ ⲛ̀ⲧⲉ ⲡⲓϩⲁⲡ ⲙ̀ⲙⲏⲓ ⲟⲩⲟϩ ⲉ̀ⲣⲉ ⲡⲓⲟⲩⲁⲓ ⲡⲓⲟⲩⲁⲓ ⲛⲁϭⲓ ⲕⲁⲧⲁ ⲛⲏ ⲉ̀ⲧⲁϥⲁⲓⲧⲟⲩ ⲧⲟⲧⲉ ⲁϥϣⲓⲡⲓ ⲙ̀ⲙⲁϣⲱ ⲁϥⲧⲱⲛϥ ⲁϥϩⲱⲗ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲓⲡⲁⲗⲗⲁⲧⲓⲟⲛ ⲡⲉϫⲁϥ ⲛ̀ϯⲟⲩⲣⲱ ϫⲉ ⲟⲩⲟⲓ ⲛⲏⲓ ⲱ̀ ⲁⲗⲉⲝⲁⲛⲇⲣⲁ ϯⲟⲩⲣⲱ ⲁⲓϧⲓⲥⲓ ⲙ̀ⲙⲁϣⲱ ⲛⲉⲙ ⲡⲁⲓϣⲗⲟⲗ ⲛ̀ⲧⲉ ⲛⲓⲅⲁⲗⲓⲗⲉⲟⲥ
fol. 157. ⲛ̀ϩⲟⲩⲟ̀ ⲇⲉ ⲡⲁⲓ ⲁ̀ϫⲱ ϫⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲉϫⲉ ϯⲟⲩⲣⲱ ⲛⲁϥ ϫⲉ ⲙ̀ⲡⲓϫⲟⲥ ⲛⲁⲕ ⲛ̀ⲛⲟⲩⲙⲏϣ ⲛ̀ⲥⲟⲡ ⲱ̀ ⲡⲓⲗⲟⲓⲙⲟⲥ ⲛ̀ⲟⲩⲉⲙⲥⲁⲣⲝ ϫⲉ ϩⲉⲛⲕ ⲥⲁⲃⲟⲗ ⲛ̀ⲡⲁⲓ ϣⲗⲟⲗ ϫⲉ ⲭⲣ̀ⲏⲥⲧⲏ̀ⲛⲟⲥ ϫⲉ ⲡⲓⲟⲩⲣⲟ ⲛ̀ⲧⲉ ⲧⲫⲉ ⲛ̀ⲑⲟϥ ⲡⲉ ⲛ̀ⲟⲩⲛⲟⲩϯ[3] ⲟⲩⲟϩ ⲛ̀ⲑⲟϥ ⲡⲉ ⲡ̅ⲟ̅ⲥ̅ ⲛ̀ⲧⲫⲉ ⲛⲉⲙ ⲡⲕⲁϩⲓ ⲟⲩⲟϩ ⲛ̀ⲑⲟϥ ⲡⲉⲧⲛⲁⲑⲉⲃⲓⲟ̀ ⲛ̀ⲧⲉⲕⲙⲉⲧϭⲁⲥⲓϩⲏⲧ ⲉⲧϩⲱⲟⲩ ⲉⲩⲥⲟⲡ ⲟⲩⲟϩ ⲡⲉϫⲉ ⲡⲓⲁ̀ⲛⲟⲙⲟⲥ ⲛⲁⲥ ϫⲉ ϯⲙⲉⲩⲓ̀ ⲱ̀ ⲁ̀ⲗⲉⲝⲁⲛⲇⲣⲁ ϯⲟⲩⲣⲱ ϫⲉ ⲁⲥⲫⲟϩ ⲉ̀ⲣⲟ ⲛ̀ϫⲉ ϯⲙⲁⲅⲓⲁ̀ ⲛ̀ⲧⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲫⲁⲓ ⲉ̀ⲧⲁϥⲓ̀

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1) Read ⲕⲁⲧⲁ ϯϧⲉ. 2) Read ⲉⲫⲛⲟⲩⲛ.
3) Read ⲡⲟⲩⲛⲟⲩϯ.

ⲉ̀ϧⲟⲩⲛ ϣⲁⲣⲟⲓ ⲟⲩⲟϩ ⲡⲉϫⲁⲥ ⲛⲁϥ ⲙ̀ⲡⲁⲓⲣⲏϯ ϫⲉ ⲉ̀ⲣⲉ ⲡⲁⲟ̅ⲥ̅ ⲓⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲑⲁϩⲙⲉⲛ ϧⲉⲛ ⲡⲓⲑⲱϩⲉⲙ ⲉⲑⲟⲩⲁⲃ ⲛ̀ⲧⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲓⲁ̀ⲛⲟⲙⲟⲥ ⲇⲉ ⲛ̀ⲛⲟⲩⲣⲟ ⲉ̀ⲧⲁϥⲥⲱⲧⲉⲙ ⲉ̀ⲫⲣⲁⲛ ⲙ̀ⲡⲭ̅ⲥ̅ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲣⲱⲥ ⲟⲩⲟϩ ⲁϥϫⲱⲛⲧ ⲙ̀ⲙⲁϣⲱ ⲁϥⲗⲙⲟⲛⲓ ⲙ̀ⲡⲓϥⲱⲓ ⲛ̀ⲧⲉ ⲧⲉⲥⲁ̀ⲫⲉ ⲟⲩⲟϩ ⲁⲥⲓ[1] ⲉ̀ⲃⲟⲗ ϣⲁ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲟⲩⲟϩ ⲁϥⲧⲁⲙⲟⲥ ⲉ̀ϩⲱⲃ ⲛⲓⲃⲉⲛ ⲉ̀ⲉⲧϧⲟⲥⲓ[2] ⲛ̀ⲃⲁⲥⲁⲛⲓⲍⲧⲏⲣⲓⲟⲛ ⲁϥⲉⲛⲥ ⲉ̀ⲃⲟⲗ ϣⲁ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲟⲩⲟϩ ⲁϥⲧⲁⲙⲱⲟⲩ ⲉ̀ϩⲱⲃ ⲛⲓⲃⲉⲛ ⲉ̀ⲧⲁⲥϫⲟⲧⲟⲩ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲇⲉ ⲁⲩⲉⲣⲕⲉⲗⲉⲩⲓⲛ
ρλ ⲉⲑⲣⲟⲩϧⲱⲕⲓ ⲙ̀ⲙⲟⲥ ⲉⲥⲃⲏϣ ⲉ̀ⲃⲟⲗ ⲛ̀ⲑⲟⲥ ⲇⲉ ⲛⲁⲥϫⲱ ⲛ̀ⲣⲱⲥ ⲡⲉ ⲟⲩⲟϩ ⲛⲁⲣⲉ ⲛⲉⲥⲃⲁⲗ ϫⲟⲩϣⲧ ⲉ̀ⲡϣⲱⲓ ⲉ̀ⲧⲫⲉ ⲡⲉ ⲟⲩⲟϩ ⲡⲉϫⲁⲥ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ϫⲉ ⲧⲱⲃϩ ⲉ̀ϩⲣⲏⲓ ⲉ̀ϫⲱⲓ ⲱ̀ ⲡⲁⲟ̅ⲥ̅ ⲅⲉⲱⲣⲅⲓⲟⲥ ϫⲉ ϯϧⲟⲥⲓ ⲙ̀ⲙⲁϣⲱ ⲡⲉϫⲉ ⲡⲓⲑⲙⲏⲓ ⲛⲁⲥ ϫⲉ ⲁ̀ⲣⲓϩⲩⲡⲟⲙⲉⲛⲓⲛ ⲛ̀ⲛⲟⲩⲕⲟⲩϫⲓ ⲱ̀ ϯⲟⲩⲣⲱ ϩⲓⲛⲁ ⲛ̀ⲧⲉϭⲓ ⲙ̀ⲡⲓⲭ̀ⲗⲟⲙ ⲛ̀ⲁⲧⲗⲱⲙ ⲛ̀ⲧⲟⲧϥ ⲙ̀ⲡⲁⲟ̅ⲥ̅ ⲓⲏ̅ⲥ̅ ⲡⲉϫⲉ ϯⲟⲩⲣⲱ ⲛⲁϥ ϫⲉ ⲉⲓⲛⲁⲉⲣⲟⲩ ⲡⲁⲟ̅ⲥ̅ ϫⲉ ⲙ̀ⲡⲓϭⲓ ⲙ̀ⲡⲓⲱⲙⲥ ⲛ̀ⲧⲉ ⲛⲓⲭⲣⲏⲥⲧⲓⲁ̀ⲛⲟⲥ ⲡⲉϫⲉ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲛⲁⲥ ϫⲉ ϫⲉⲙⲛⲟⲙϯ ⲧⲉⲣⲁϭⲓ ⲙ̀ⲡⲓⲱⲙⲥ ⲉ̀ⲃⲟⲗϩⲓⲧⲉⲛ ϯϣⲉⲛⲥⲏϥⲓ ϧⲉⲛ ϯⲙⲟⲩⲙⲓ ⲛ̀ⲧⲉ ⲡⲉⲥⲛⲟϥ ⲟⲩⲟϩ ⲥⲁⲧⲟⲧⲥ ⲁⲩϯ ⲛ̀ⲧⲉⲥⲁ̀ⲡⲟⲫⲁⲥⲓⲥ ⲁⲩⲱ̀ⲗⲓ ⲛ̀ⲧⲉⲥⲁ̀ⲫⲉ ⲉⲧⲁⲩⲟ̀ⲗⲥ ⲉ̀ⲃⲟⲗ ⲉ̀ⲱⲗⲓ ⲛ̀ⲧⲉⲥⲁⲫⲉ ⲉⲑⲟⲩⲁⲃ ⲁⲥⲱϣ ⲉ̀ⲃⲟⲗ ⲉⲥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ϩⲏⲡⲡⲉ ⲁⲓϫⲱ ⲛ̀ⲡⲓⲣⲟ ⲛ̀ⲧⲉ ⲡⲁⲡⲁⲗⲁⲧⲓⲟⲛ ⲉϥⲟⲩⲏⲛ ⲗ̀ⲩⲅⲱⲛ ⲛⲏⲓ ⲡⲁⲟ̅ⲥ̅ ⲓⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲙ̀ⲡⲣⲟ ⲙ̀ⲡⲓⲡⲁⲣⲁⲇⲓⲥⲟⲥ ⲛ̀ⲧⲉ ⲡⲟⲩⲣ[3] ϣⲟⲡⲧ ⲉⲣⲟⲕ ϧⲉⲛ ⲟⲩⲟϩ ⲙ̀ⲙⲟⲛ ϣⲓⲡⲓ ⲛ̀ϧⲏⲧϥ ⲁⲛ ⲛⲁⲓ ⲇⲉ ⲉ̀ⲧⲁⲥϫⲟⲧⲟⲩ ⲁⲩⲱ̀ⲗⲓ ⲛ̀ⲧⲉⲥⲁ̀ⲫⲉ ⲉⲑⲟⲩⲁⲃ ⲛ̀ⲥⲟⲩⲓ̅ⲉ̅ ⲙ̀ⲡⲓⲁ̀ⲃⲟⲧ ⲫⲁⲣ-

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1) Read ⲁϥⲓ ⲉ̀ⲃⲟⲗ. 2) Read ⲉⲧϧⲟⲥⲓ.
3) Read ⲛ̀ⲧⲉ ⲡⲟⲩⲛⲟϥ?

ⲙⲟⲩϩⲓ ⲟⲩⲟϩ ⲁⲥϭⲓ ⲙ̀ⲡⲓⲭⲗⲟⲙ ⲛ̀ⲁⲧⲗⲱⲙ ϣⲁ ⲉ̀ⲛⲉϩ
ⲁ̀ⲙⲏⲛ ⲟⲩⲟϩ ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲁⲩⲑⲱⲟⲩϯ ⲛ̀ϫⲉ ⲛⲓⲟⲩ-
fol. 158. ⲣⲱⲟⲩ ⲉ̀ⲡⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲉϫⲱⲟⲩ ⲛⲁϥ ϫⲉ ⲱ̀
ⲅⲉⲱⲣⲅⲓⲟⲥ ⲓⲥ ϯⲟⲩⲣⲱ ⲁⲕⲧⲁⲕⲟⲥ ⲡⲁⲗⲓⲛ ⲁⲕⲣⲱⲧϥ
ⲉ̀ⲣⲟⲛ ϩⲱⲛ ⲡⲉϫⲉ ⲡⲟⲩⲣⲟ ⲙⲁⲝⲉⲛⲧⲓⲟⲥ ⲛⲱⲟⲩ
ϫⲉ ⲙⲁⲣⲉⲛϯⲁ̀ⲡⲟⲫⲁⲥⲓⲥ ⲉ̀ⲣⲟϥ ⲙ̀ⲙⲟⲛ ⲫⲛⲁⲧⲁⲕⲟⲛ
ⲧⲏⲣⲉⲛ ⲟⲩⲟϩ ⲁϥϩⲉⲙⲥⲓ ⲛ̀ϫⲉ ⲡⲟⲩⲣⲟ ⲇⲁⲇⲓⲁⲛⲟⲥ
ⲁϥⲥϧⲁⲓ ⲛ̀ϯⲁ̀ⲡⲟⲫⲁⲥⲓⲥ ⲛ̀ⲧⲉ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲅⲉⲱⲣ-
ⲅⲓⲟⲥ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ⲙ̀ⲡⲁⲓ ⲣⲏϯ ϫⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲓⲙⲉ-
ⲗⲓⲧⲱⲛ ⲡⲓⲛⲓϣϯ ⲛ̀ⲧⲉ ⲛⲓⲅⲁⲗⲓⲗⲉⲟⲥ ⲁϥϫⲱ ⲛ̀ⲥⲱϥ
ⲛ̀ⲛⲓⲡⲣⲟⲥⲧⲁⲅⲙⲁ ⲛ̀ⲧⲉ ⲛⲓⲟ̅ ⲛ̀ⲛⲟⲩⲣⲟ ⲛ̀ⲧⲉ ⲡⲓⲕⲟⲥⲙⲟⲥ
ⲧⲏⲣϥ ⲛⲉⲙ ⲡⲓϣⲉⲙϣⲓ ⲛ̀ⲧⲉ ⲛⲓⲛⲟⲩϯ ⲛ̀ⲣⲉϥϭⲣⲟ ⲟⲩⲟϩ
ⲉⲑⲃⲉ ⲫⲁⲓ ⲧⲉⲛⲉⲣⲕⲉⲗⲉⲩⲓⲛ ⲉ̀ⲑⲣⲟⲩⲱ̀ⲗⲓ ⲛ̀ⲧⲉϥⲁ̀ⲫⲉ
ϧⲉⲛ ⲣⲱⲥ ⲛ̀ⲧⲥⲏϥⲓ ⲁ̀ⲣⲓⲉ̀ⲙⲓ ⲛⲱⲧⲉⲛ ⲱ̀ ⲛⲓⲗⲁⲟⲥ ϫⲉ
ⲧⲉⲛⲧⲟⲩⲃⲏⲟⲩⲧ ⲉ̀ⲃⲟⲗϩⲁ ⲡⲉϥⲥⲛⲟϥ ⲟⲩⲟϩ ⲁⲩⲥϧⲁⲓ
ϧⲁⲣⲁⲧⲥ ⲛ̀ϯⲁ̀ⲡⲟⲫⲁⲥⲓⲥ ⲛ̀ϫⲉ ⲡⲓ ⲝ̅ⲑ̅ ⲛ̀ⲛⲟⲩⲣⲟ ⲡⲓⲁ̀-
ⲅⲓⲟⲥ ⲇⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉ̀ⲧⲁϥϭⲓ ⲛ̀ⲧⲉϥⲁ̀ⲡⲟⲫⲁⲥⲓⲥ ϧⲉⲛ
ⲛⲉϥϫⲓϫ ⲉⲑⲟⲩⲁⲃ ⲁϥⲓ̀ ⲉ̀ⲃⲟⲗ ⲉϥⲣⲁϣⲓ ⲟⲩⲟϩ ⲛⲁϥ-
ⲑⲉⲗⲏⲗ ⲙ̀ⲙⲁϣⲱ ⲡⲉ ⲉ̀ⲧⲁϥⲓ̀ ⲉ̀ⲃⲟⲗ ⲉ̀ⲡⲓⲙⲁ ⲉ̀ⲧⲉϥ-
ⲛⲁϫⲱⲕ ⲉ̀ⲃⲟⲗ ⲛ̀ϧⲏⲧϥ ⲡⲉϫⲁϥ ⲛ̀ⲛⲓⲙⲁⲧⲟⲓ ϫⲉ ⲱ̀ⲟⲩ-
ⲛ̀ϩⲏⲧ ⲛⲉⲙⲏⲓ ⲛ̀ⲛⲟⲩⲕⲟⲩϫⲓ ⲱ̀ ⲛⲁⲥⲛⲏⲟⲩ ⲉ̀ⲑⲣⲓϯ
ⲛ̀ⲛⲟⲩⲉⲩⲭⲏ ⲙ̀ⲡⲁⲛⲟⲩϯ ⲁ̀ⲣⲓⲉ̀ⲙⲓ ⲛⲱⲧⲉⲛ ⲱ̀ ⲛⲁⲥ-
ⲣ̅ⲃ̅. ⲛⲏⲟⲩ ϫⲉ ⲓⲥ ⲍ̅ ⲛ̀ⲣⲟⲙⲡⲓ ⲛ̀ⲫⲟⲟⲩ ⲧⲟⲩⲉⲣⲃⲁⲥⲁⲛⲓⲍⲓⲛ
ⲙ̀ⲙⲟⲓ ⲛ̀ϫⲉ ⲡⲁⲓⲟ̅ ⲛ̀ⲛⲟⲩⲣⲟ ⲛ̀ⲡⲁⲣⲁⲛⲟⲙⲟⲥ ⲛ̀ⲑⲱⲟⲩ
ⲇⲉ ⲁⲩⲭⲁϥ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲇⲉ ⲁⲩⲥⲟⲃϯ ⲛ̀ⲛⲟⲩⲁⲣⲓⲥⲧⲟⲛ
ⲟⲩⲟϩ ⲛⲁⲩⲣⲁϣⲓ ⲡⲉ ϩⲓϫⲉⲛ ⲫⲙⲟⲩ ⲙ̀ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ
ⲧⲟⲧⲉ ⲁϥϫⲟⲩϣⲧ ⲉ̀ⲡϣⲱⲓ ⲉ̀ⲧⲫⲉ ⲛ̀ϫⲉ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ
ⲟⲩⲟϩ ⲡⲉϫⲁϥ ϫⲉ ⲡⲁⲟ̅ⲥ̅ ⲓⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲫⲏ ⲉ̀ⲧⲁϥⲑⲣⲉ
ⲡⲓⲭⲣⲱⲙ ⲓ̀ ⲉ̀ⲡⲉⲥⲏⲧ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲧⲫⲉ ϧⲉⲛ ⲡⲥⲁϫⲓ
ⲛ̀ⲧⲉ ⲡⲉⲕⲃⲱⲕ ⲏ̀ⲗⲓⲁⲥ ⲡⲓⲡⲣⲟⲫⲏⲧⲏⲥ ⲟⲩⲟϩ ⲙ̀ⲛ

ⲁϥⲟⲩⲱⲙ ⲛ̀ⲡⲓⲉⲡⲉⲛⲧⲩⲕⲟⲛⲧⲁⲣⲭⲟⲥ (sic) ⲃ̅ ⲛⲉⲙ ⲡⲟⲩⲕⲉⲣ̅ ⲙ̀ⲙⲁⲧⲟⲓ ⲉⲕⲉ̀ⲟⲩⲱⲣⲡ ⲛⲏⲓ ⲱ̀ ⲡⲁⲟ̅ⲥ̅ ⲛ̀ⲡⲓⲭⲣⲱⲙ ⲉ̀ⲧⲉⲙⲙⲁⲩ ϩⲓⲛⲁ ⲛ̀ⲧⲉϥⲟⲩⲱⲙ ⲛ̀ⲡⲁⲓ ⲟ̅ ⲛ̀ⲛⲟⲩⲣⲟ ⲛ̀ⲡⲁⲣⲁⲛⲟⲙⲟⲥ ⲉⲧⲓ ⲉ̀ⲣⲉ ⲡⲓⲥⲁϫⲓ ϫⲏ ϧⲉⲛ ⲣⲱϥ ⲁϥⲓ̀ ⲛ̀ϫⲉ ⲡⲓⲭⲣⲱⲙ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲧⲫⲉ ⲟⲩⲟϩ ⲁϥⲟⲩⲱⲙ ⲙ̀ⲡⲓ̅ⲟ̅ ⲛ̀ⲛⲟⲩⲣⲟ ⲟⲩⲟϩ ⲛⲁⲣⲉ ⲡⲓⲁ̀ⲫⲟⲧ ϧⲉⲛ ⲛⲉⲛϫⲓϫ ⲛ̀ⲡⲓⲁ̀ⲛⲟⲙⲟⲥ ⲙ̀ⲡⲁⲧⲉϥϫⲉⲙⲧⲓⲡⲓ ⲙ̀ⲙⲟϥ ⲟⲩⲟϩ ⲁϥⲟⲩⲱⲙ ⲛ̀ⲕⲉⲉ̅ ⲛ̀ϣⲟ ⲙ̀ⲙⲁⲧⲟⲓ ⲛ̀ⲛⲁⲧⲛⲟⲩϯ ⲛⲁⲓ ⲉⲧϣⲉⲙϣⲓ ⲙ̀ⲙⲱⲟⲩ ⲟⲩⲟϩ ⲛ̀ⲡⲉ ⲛⲓⲙⲁⲧⲟⲓ ⲉⲧⲙⲟϣⲓ ⲛⲉⲙ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉ̀ⲙⲓ ⲉ̀ⲡⲓⲙⲩⲥⲧⲏⲣⲓⲟⲛ ϣⲁⲧⲟⲩⲕⲏⲛ ⲉⲩⲱ̀ⲗⲓ ⲛ̀ⲧⲉϥⲁ̀ⲫⲉ ⲉⲑⲟⲩⲁⲃ ⲉ̀ⲧⲁϥⲉ̀ⲙⲓ ⲛ̀ϫⲉ ⲡⲓⲑⲙⲏⲓ ϫⲉ ⲁ̀ ⲡⲓⲭⲣⲱⲙ ⲟⲩⲱⲙ ⲛ̀ⲛⲓⲁⲥⲉⲃⲏⲥ ⲁϥⲕⲱⲗϫ

159. ⲛ̀ⲛⲉϥⲕⲉⲗⲓ ⲁϥⲧⲱⲃϩ ⲛ̀ⲡⲁⲓⲣⲏϯ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲡⲁⲟ̅ⲥ̅ ⲟⲩⲟϩ ⲡⲁⲛⲟⲩϯ ⲡⲟⲩⲛⲟϥ ⲛ̀ⲧⲉ ⲧⲁⲯⲩⲭⲏ ⲛⲉⲙ ⲡⲁⲡ̅ⲛ̅ⲁ̅ ⲫⲓⲱⲧ ⲛ̀ⲡⲁⲟ̅ⲥ̅ ⲓⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲥⲱⲧⲉⲙ ⲉ̀ⲣⲟⲓ ⲙ̀ⲫⲟⲟⲩ ⲁⲛⲟⲕ ϧⲁ ⲡⲉⲕⲃⲱⲕ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲟⲩⲟϩ ϣⲟⲡⲧ ⲉ̀ⲣⲟⲕ ϧⲉⲛ ⲟⲩⲛⲟⲩ ⲉⲥⲉⲣϣⲁⲩ ϯⲛⲁⲩ ⲡⲁⲛⲏⲃ ⲉ̀ⲟⲩⲙⲏϣ ⲉϥⲟϣ ⲉⲩⲟ̀ϩⲓ ⲉ̀ⲣⲁⲧⲟⲩ ⲟⲩⲟϩ ⲛⲁⲩⲙⲉⲩⲓ̀ ⲛ̀ⲥⲱⲣ ⲙ̀ⲡⲁⲥⲱⲙⲁ ⲉ̀ϩⲣⲁⲩ ⲁⲓϣⲁⲛϫⲱⲕ ⲉ̀ⲃⲟⲗ ϯⲛⲟⲩ ⲟⲩⲟϩ ⲛ̀ⲑⲟⲕ ⲉⲧⲉ̀ⲙⲓ ⲱ̀ ⲡⲁⲟ̅ⲥ̅ ϫⲉ ⲡⲁⲥⲱⲙⲁ ⲛⲁⲣⲱϣⲓ ⲙ̀ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲁⲛ ⲗⲟⲓⲡⲟⲛ ⲥⲱⲧⲉⲙ ⲉ̀ⲣⲟⲓ ⲡⲁⲛⲏⲃ ϧⲉⲛ ⲧⲁⲓ ⲟⲩⲛⲟⲩ ⲛ̀ⲧⲉⲕϯ ⲛ̀ⲛⲟⲩϩⲙⲟⲧ ⲙ̀ⲡⲁⲣⲁⲛ ⲛ̀ⲧⲉϥϣⲱⲡⲓ ⲛ̀ⲥⲱⲧⲏⲣⲓⲁ̀ ⲛⲉⲙ ⲟⲩⲃⲟⲏⲑⲓⲁ̀ ⲙ̀ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲉ̀ⲃⲟⲗϩⲓⲧⲟⲧⲕ ϫⲉ ⲉ̀ⲣⲉ ⲡⲓⲱ̀ⲟⲩ ⲉⲣⲡⲣⲉⲡⲓ ⲛⲁⲕ ⲛⲉⲙ ⲡⲉⲕⲓⲱⲧ ⲛ̀ⲛⲁⲕⲁⲑⲟⲥ (sic) ⲓⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲡⲉⲛⲟ̅ⲥ̅ ⲛⲉⲙ ⲡⲓⲡ̅ⲛ̅ⲁ̅ ⲉⲑⲟⲩⲁⲃ ⲛ̀ⲣⲉϥⲧⲁⲛϧⲟ ϣⲁ ⲉ̀ⲛⲉϩ ⲛ̀ⲧⲉ ⲛⲓⲉ̀ⲛⲉϩ ⲧⲏⲣⲟⲩ ⲁ̀ⲙⲏⲛ ⲉⲧⲁϥϫⲱ ⲇⲉ ⲙ̀ⲡⲓⲁ̀ⲙⲏⲛ ⲁ̀ ⲡⲓⲥⲧⲉⲣⲉⲱ̀ⲙⲁ ⲧⲏⲣϥ ⲙⲟϩ ⲛ̀ⲁⲅⲅⲉⲗⲟⲥ ⲛ̀ⲧⲉ ⲡϭⲓⲥⲓ ⲟⲩⲟϩ ⲁϥⲓ̀ ϣⲁⲣⲟϥ ⲛ̀ϫⲉ ⲡⲉⲛⲟ̅ⲥ̅ ⲓⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲟⲩⲟϩ ⲛⲁϥϩⲉⲙⲥⲓ ϩⲓϫⲉⲛ ⲛⲓⲭⲉⲣⲟⲩⲃⲓⲙ ⲛⲉⲙ

ⲛⲓⲥⲉⲣⲁⲫⲓⲙ ⲟⲩⲟϩ ⲛⲁⲣⲉ ⲡⲓⲭⲟⲣⲟⲥ ⲛ̀ⲧⲉ ⲛⲓⲡⲣⲟ-
(sic) ⲫⲏⲧⲏⲥ ⲛⲉⲙ ⲛⲓⲁ̀ⲡⲟⲥⲧⲟⲗⲟⲥ ⲛⲉⲙ ⲛⲓⲙⲁⲣⲧⲩⲣⲟⲥ
ⲣ̄ⲋ̄. ⲛⲉⲙ ⲛⲏ ⲉⲑⲟⲩⲁⲃ ⲧⲏⲣⲟⲩ ⲉⲩⲉⲣϩⲩⲙⲛⲟⲥ ⲉ̀ⲣⲟϥ
ⲛⲉⲙ ⲛⲓⲧⲁⲅⲙⲁ ⲧⲏⲣⲟⲩ ⲛ̀ⲧⲉ ⲛⲓⲫⲏⲟⲩⲓ̀ ⲟⲩⲟϩ ⲁⲩ-
ϩⲓⲛⲓⲙ ⲧⲏⲣⲟⲩ ⲛ̀ϫⲉ ⲛⲓⲙⲁⲧⲟⲓ ⲉⲧⲙⲟϣⲓ ⲛⲉⲙ ⲡⲓ-
ⲙⲁⲕⲁⲣⲓⲟⲥ ⲁⲩⲉⲣⲙ̀ⲫⲣⲏϯ ⲛ̀ⲛⲓⲣⲉϥⲙⲱⲟⲩⲧ ⲡⲉϫⲉ
ⲡⲟ̅ⲥ̅ ⲙ̀ⲙⲓⲙⲁⲕⲁⲣⲓⲟⲥ (sic) ⲅⲉⲱⲣⲅⲓⲟⲥ ϫⲉ ⲭⲉⲣⲉ ⲫⲏ
ⲉ̀ⲧⲉ ⲫⲱⲓ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲭⲉⲣⲉ ⲡⲓⲙⲉⲛⲣⲓⲧ ⲛ̀ⲧⲏⲓ ⲛⲉⲙ
ⲛⲁⲁⲅⲅⲉⲗⲟⲥ ⲭⲉⲣⲉ ⲡⲓⲁⲅⲱⲛⲓⲍⲧⲏⲥ ⲛ̀ⲧⲉ ⲧⲙⲉⲧⲟⲩⲣⲟ
ⲛ̀ⲛⲓⲫⲏⲟⲩⲓ̀ ⲱ̀ⲟⲩⲛⲓⲁⲧⲕ ⲛ̀ⲫⲟⲟⲩ ⲱ̀ ⲡⲁⲙⲉⲛⲣⲓⲧ ⲅⲉⲱⲣ-
ⲅⲓⲟⲥ ϫⲉ ⲁⲓⲥⲟⲃϯ ⲛⲁⲕ ⲛ̀ⲍ̅ ⲛ̀ⲭⲗⲟⲙ ⲛ̀ⲱⲟⲩ ϧⲉⲛ
ⲛⲉⲛϫⲓϫ ⲛ̀ⲡⲁⲓⲱⲧ ⲉϥⲛⲁⲧⲏⲓⲧⲟⲩ ⲉ̀ϫⲱⲕ ϧⲉⲛ ⲡⲁⲓ
ⲉ̀ϩⲟⲟⲩ ⲱ̀ⲟⲩⲛⲓⲁⲧⲕ ⲱ̀ ⲡⲁⲙⲉⲛⲣⲓⲧ ⲅⲉⲱⲣⲅⲓⲟⲥ ϫⲉ
ⲁⲩⲥⲟⲃϯ ⲛⲁⲕ ⲛ̀ⲛⲟⲩϭⲣⲏⲡⲓ ⲛ̀ⲛⲟⲩⲣⲟ ⲟⲩⲟϩ ⲛⲁⲥ-
ⲥⲉⲗⲥⲱⲗ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲟⲩⲛⲟⲩⲃ ϩⲓ ⲙⲁⲣⲅⲁⲣⲓⲧⲏⲥ
ⲟⲩⲟϩ ⲁⲓⲛⲁⲧⲏⲓⲥ ⲉ̀ϫⲱⲕ ϧⲉⲛ ⲛⲁϫⲓϫ ⲙ̀ⲫⲟⲟⲩ ⲱ̀ⲟⲩ-
ⲛⲓⲁⲧⲕ ⲛ̀ⲫⲟⲟⲩ ⲱ̀ ⲡⲁⲙⲉⲛⲣⲓⲧ ⲅⲉⲱⲣⲅⲓⲟⲥ ϫⲉ ⲁⲩⲥⲟⲃϯ
ⲛⲁⲕ ⲛ̀ⲛⲟⲩⲛⲓϣϯ ⲛ̀ⲑⲣⲟⲛⲟⲥ ⲉϥϭⲟϫⲓ ⲟⲩⲟϩ ⲉϥⲥⲉⲗ-
ⲥⲱⲗ ⲉ̀ⲃⲟⲗ ⲛ̀ⲕⲁⲗⲱⲥ ϧⲉⲛ ⲟⲩⲛⲟⲩⲃ ⲉϥⲥⲟⲧⲡ ⲙ̀ⲙⲁϣⲱ
ⲛⲉⲙ ⲟⲩⲱ̀ⲛⲓ ⲙ̀ⲙⲏⲓ ⲉ̀ⲛⲁϣⲉⲛ̀ⲥⲟⲩⲉⲛϥ ⲟⲩⲟϩ ⲉⲩ-
ⲛⲁⲧϩⲉⲙⲥⲟⲕ ϩⲓϫⲱϥ ⲙ̀ⲫⲟⲟⲩ ϧⲉⲛ ⲛⲓⲉⲡⲱⲣⲁⲛⲓⲟⲛ
fol. 160. ⲉⲧⲥⲁⲡϣⲱⲓ ⲉ̀ⲃⲟⲗϩⲓⲧⲉⲛ ⲡⲓⲡⲛ̅ⲁ̅ ⲉⲑⲟⲩⲁⲃ ⲱ̀ⲟⲩⲛⲓⲁⲧⲕ
ⲱ̀ ⲡⲁⲙⲉⲛⲣⲓϯ ⲅⲉⲱⲣⲅⲓⲟⲥ ϫⲉ ⲁⲩⲟⲩⲱⲛ ⲛⲁⲕ ⲛ̀ⲛⲓ-
ⲡⲩⲗⲱⲛ ⲙ̀ⲙⲁⲣⲅⲁⲣⲓⲧⲏⲥ ⲛ̀ⲧⲉ ⲛⲓⲥⲕⲏⲛⲏ ⲛ̀ⲛⲟⲩⲱⲓⲛⲓ
ⲟⲩⲟϩ ⲛ̀ⲧⲉⲕϩⲱⲗ ⲉ̀ϧⲟⲩⲛ ⲛ̀ⲡⲉⲙⲑⲟ ⲛ̀ϯⲧⲣⲓⲁⲥ
ⲉⲑⲟⲩⲁⲃ ⲙ̀ⲙⲟⲛ ⲫⲏ ⲉⲧⲉⲣⲕⲟⲗⲓⲛ ⲙ̀ⲙⲟⲕ ⲱ̀ⲟⲩⲛⲓⲁⲧⲕ
ⲱ̀ ⲡⲁⲙⲉⲛⲣⲓⲧ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲓϫⲱⲣⲓ ϫⲉ ⲁ̀ ⲡⲁⲓ̀ⲱⲧ
ⲛ̀ⲁ̀ⲅⲁⲑⲟⲥ ⲥϧⲁⲓ ⲛ̀ⲡⲉⲕⲣⲁⲛ ⲉ̀ⲡⲓϩⲁⲣⲙⲁ ⲛ̀ⲧⲉ ϯⲧⲣⲓⲁⲥ
ⲉⲑⲟⲩⲁⲃ ϫⲉ ϩⲓⲛⲁ ⲛⲏ ⲉⲑⲛⲁϫⲟⲥ ϫⲉ ⲫ̅ϯ̅ ⲛ̀ⲅⲉⲱⲣ-
ⲅⲓⲟⲥ ⲁ̀ⲣⲓⲃⲟⲏ̀ⲑⲓⲛ ⲉ̀ⲣⲟⲛ ⲛ̀ⲧⲉⲕⲥⲱⲧⲉⲙ ⲉ̀ⲣⲟ̀ⲛ ⲟⲩⲟϩ

ⲡⲁⲓⲣⲏϯ ⲛ̀ⲧⲉⲕⲥⲱⲧⲉⲙ ⲉ̀ⲣⲱⲟⲩ ⲱ̀ⲟⲩⲛⲓⲁⲧⲕ ⲱ̀ ⲡⲁ-
ⲙⲉⲛⲣⲓⲧ ⲅⲉⲱⲣⲅⲓⲟⲥ ϫⲉ ⲁⲕⲟⲩⲱⲛϩ ⲙ̀ⲡⲁⲣⲁⲛ ⲉ̀ⲃⲟⲗ
ⲛⲉⲙ ⲡⲁⲓ̀ⲱⲧ ⲛ̀ⲁ̀ⲅⲁⲑⲟⲥ ⲛⲉⲙ ⲡⲓⲡⲛ̅ⲁ̅ ⲉⲑⲟⲩⲁⲃ
ⲙ̀ⲡⲉⲙⲑⲟ ⲛ̀ⲛⲓⲟⲩⲣⲱⲟⲩ ⲛ̀ⲧⲉ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲟⲩⲟϩ
ⲁ̀ⲛⲟⲕ ϩⲱⲛ ϯⲛⲁⲟⲩⲟⲛϩⲕ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲧⲫⲉ ⲉⲕⲟⲓ
ⲛ̀ⲛⲟⲩⲱⲓⲛⲓ ⲙ̀ⲙⲁϣⲱ ϯϫⲱ ⲙ̀ⲙⲟⲥ ⲛⲁⲕ ⲱ̀ ⲡⲁⲙⲉⲛ-
ⲣⲓⲧ ϫⲉ ⲙ̀ⲡⲓⲣⲏϯ ⲉ̀ⲧⲉ ⲙ̀ⲡⲉ ϩⲗⲓ ϧⲉⲛ ϯⲙⲉⲧⲣⲱⲙⲓ
ⲧⲏⲣⲥ ϣϫⲉⲙϫⲟⲙ ⲛ̀ⲛⲟⲩⲱⲛϩ ⲙ̀ⲡⲁⲣⲁⲛ ⲉ̀ⲃⲟⲗ ⲛ̀
ⲅ̅ϯ ⲛ̀ⲣⲟⲙⲡⲓ ⲛ̀ⲉϩⲟⲟⲩ ⲉ̀ⲃⲏⲗ ⲉ̀ⲣⲟⲕ ⲙ̀ⲙⲁⲩⲁⲧⲕ ⲉⲕⲟ̀ϩⲓ
ⲉ̀ⲣⲁⲧⲕ ⲙ̀ⲡⲉⲙⲑⲟ ⲙ̀ⲡⲁⲓ ⲟ̅ ⲛ̀ⲛⲟⲩⲣⲟ ϧⲉⲛ ϯⲟⲓ-
ⲣ̅ⲅ̅.[1] ⲕⲟⲩⲙⲉⲛⲏ ⲧⲏⲣⲥ ⲓ̀ⲧⲉ ⲉ̀ⲡⲓⲕⲟⲥⲙⲟⲥ ⲟⲩⲇⲉ ⲡⲣⲉⲥⲃⲩ-
ⲧⲉⲣⲟⲥ ⲟⲩⲇⲉ ⲇⲓⲁⲕⲱⲛⲟⲥ ⲟⲩⲇⲉ ⲗⲁⲓⲕⲟⲥ ⲉ̀ⲃⲏⲗ ⲉ̀ⲣⲟⲕ
ⲙ̀ⲙⲁⲩⲁⲧⲕ ϧⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ϣⲉ ⲧⲁϫⲓϫ
ⲛ̀ⲛⲟⲩⲓ̀ⲛⲁⲙ ⲱ̀ ⲡⲁⲙⲉⲛⲣⲓⲧ [ϫⲉ] ϯⲛⲁⲥⲉⲙⲛⲓ ⲛⲉⲙⲁⲕ
ⲛ̀ⲛⲟⲩⲇⲓⲁⲑⲏⲕⲏ ϫⲉ ⲉ̀ϣⲱⲡ ⲛ̀ⲧⲉⲕⲧⲁⲗⲟⲕ ⲉ̀ⲡⲉⲕϩⲟ
ⲙ̀ⲡⲛ̅ⲁ̅ⲧⲓⲕⲟⲛ ϧⲉⲛ ⲧⲫⲉ ⲟⲩⲟϩ ⲛ̀ⲧⲉⲕⲓ̀ ⲛⲉⲙ ⲧⲉⲕ-
ⲑⲱⲟⲩⲧⲥ ⲧⲏⲣⲥ ⲉ̀ⲟⲩⲱϣⲧ ⲛ̀ϯⲧⲣⲓⲁⲥ ⲉⲑⲟⲩⲁⲃ ⲉ̀ⲣⲉ
ⲛⲏ ⲉⲑⲟⲩⲁⲃ ⲧⲏⲣⲟⲩ ⲥⲟⲩⲱⲛⲕ ⲉⲑⲃⲉ ⲡⲓⲧⲁⲓⲟ̀ ⲉ̀ϯⲛⲁ-
ⲧⲏⲓϥ ⲛⲁⲕ ⲱ̀ ⲡⲁⲙⲉⲛⲣⲓⲧ ⲟⲩⲟϩ ⲉⲩⲉ̀ⲙϩ[2] ⲧⲏⲣⲟⲩ
ϫⲉ ⲛ̀ⲧⲟⲕ ⲡⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲓⲙⲉⲛⲣⲓⲧ ⲛ̀ⲧⲉ ⲫ̅ϯ̅
ⲉⲩⲉ̀ⲉⲣⲡⲣⲟⲥⲕⲩⲛⲓⲛ ⲙ̀ⲙⲟⲕ ⲧⲏⲣⲟⲩ ⲕⲁⲧⲁ ⲡⲓⲟⲩⲁϩ-
ⲥⲁϩⲛⲓ ⲛ̀ⲧⲉ ⲡⲁⲓ̀ⲱⲧ ⲛ̀ⲁ̀ⲅⲁⲑⲟⲥ ⲓⲥ ϩⲏⲡⲡⲉ ⲟⲛ ϯⲛⲟⲩ
ⲱ̀ ⲡⲁⲙⲉⲛⲣⲓⲧ ⲁⲓⲧⲟⲙ ⲡⲉⲕⲣⲁⲛ ⲉ̀ⲫⲱⲓ ⲛ̀ⲧⲉϥϣⲱⲡⲓ
ⲛ̀ⲛⲟⲩⲗⲩⲙⲏⲛ ⲛ̀ⲛⲟⲩϫⲁⲓ ϧⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ
ϩⲓⲛⲁ ⲣⲱⲙⲓ ⲛⲓⲃⲉⲛ ⲓ̀ⲉ̀ ⲥϩⲓⲙⲓ ⲛⲓⲃⲉⲛ ⲉⲑⲛⲁⲣⲁⲟⲩⲱ̀
ⲉ̀ϩⲁⲛϩⲟϫϩⲉϫ ⲓ̀ⲧⲉ ϧⲉⲛ ⲛⲓⲙⲁⲛ̀ϯϩⲁⲡ ⲓ̀ⲧⲉ ϧⲉⲛ
ⲛⲓⲙⲁⲛⲇⲩⲙⲟⲥⲓⲟⲛ ⲓ̀ⲧⲉ ϧⲉⲛ ⲛⲓϣⲧⲉⲕⲱⲟⲩ ⲓ̀ⲧⲉ ϧⲉⲛ

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1) After this number the Coptic numbering of the pages ceases.
2) Sic; read ⲉⲩⲉ̀ⲉⲙⲓ.

ⲫⲓⲟⲙ ⲓ̀ⲧⲉ ϧⲉⲛ ⲛⲓ̀ⲁⲣⲱⲟⲩ (sic) ⲓ̀ⲧⲉ ϧⲉⲛ ⲛⲓⲗⲩⲙⲛⲏ ⲓ̀ⲧⲉ ϧⲉⲛ ⲛⲓⲙⲱⲓⲧ ⲙ̀ⲙⲟϣⲓ ⲓ̀ⲧⲉ ⲛ̀ⲧⲟⲩⲓ̀ ⲉ̀ⲧⲟⲧⲟⲩ ⲛ̀ⲥⲓⲛⲱⲟⲩⲓ̀ ⲓ̀ⲧⲉ ⲛ̀ⲧⲟⲩⲣⲁⲩⲱ ⲉ̀ϩⲁⲛⲑⲏⲣⲓⲟⲛ ⲓ̀ⲧⲉ
fol. 161. ⲟⲩⲭⲣⲱⲙ ⲓ̀ⲧⲉ ϩⲁⲛⲙⲟⲩⲓ̀ ⲓ̀ⲧⲉ ϩⲁⲛⲙⲟⲩ ⲉⲩϩⲱⲟⲩ ⲙ̀ⲙⲁϣⲱ ⲓ̀ⲧⲉ ⲁ̀ⲛⲁⲅⲕⲏ ⲛⲓⲃⲉⲛ ⲛⲉⲙ ⲟⲩⲙⲏϣ ⲛ̀ϧⲓⲥⲓ ⲉⲩⲟϣ ⲙ̀ⲙⲁϣⲱ ⲁ̀ⲡⲗⲱⲥ ϩⲟϫϩⲉϫ ⲛⲓⲃⲉⲛ ⲉⲧⲟⲩⲛⲁⲣⲁⲟⲩⲱ ⲉ̀ⲣⲱⲟⲩ ⲛ̀ϫⲉ ⲛⲓϣⲏⲣⲓ ⲛ̀ⲧⲉ ⲛⲓⲣⲱⲙⲓ ⲟⲩⲟϩ ⲛ̀ⲧⲟⲩⲱϣ ⲉ̀ⲡϣⲱⲓ ϩⲁⲣⲟⲓ ϧⲉⲛ ⲡⲉⲕⲣⲁⲛ ϣⲁ ⲅ̅ ⲛ̀ⲥⲟⲡ ϫⲉ ⲫϯ ⲛ̀ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁ̀ⲣⲓⲃⲟⲏⲑⲓⲛ ⲉ̀ⲣⲟⲛ ϯⲛⲁⲥⲱⲧⲉⲙ ⲉ̀ⲣⲱⲟⲩ ⲛ̀ⲭⲱⲗⲉⲙ ⲟⲩⲟϩ ⲛ̀ⲧⲁϫⲱⲕ ⲉ̀ⲃⲟⲗ ⲛ̀ϩⲱⲃ ⲛⲓⲃⲉⲛ ⲉ̀ⲧⲟⲩⲛⲁⲉⲣⲉ̀ⲧⲓⲛ ⲙ̀ⲙⲟϥ ϧⲉⲛ ⲡⲟⲩϩⲏⲧ ⲟⲩⲟⲩ ⲣⲱⲙⲓ ⲛⲓⲃⲉⲛ ⲉⲑⲛⲁⲕⲱⲧ ⲛ̀ⲛⲟⲩⲙⲁⲣⲧⲩⲣⲓⲟⲛ ϧⲉⲛ ⲡⲉⲕⲣⲁⲛ ⲓⲉ̀ ⲟⲩϫⲱⲙ ⲛ̀ⲛⲱϣ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲛⲉⲕϧⲓⲥⲓ ⲛⲉⲙ ⲛⲉⲕⲁ̀ⲅⲱⲛ ⲛ̀ⲧⲉϥⲧⲏⲓϥ ⲉ̀ϯⲉⲕⲕⲗⲏⲥⲓⲁ ϧⲉⲛ ⲡⲉⲕⲣⲁⲛ ϯⲛⲁⲥϧⲁⲓ ⲛ̀ⲡⲉϥⲣⲁⲛ ⲉ̀ⲡϫⲱⲙ ⲙ̀ⲡⲱⲛϧ ⲟⲩⲟϩ ⲛ̀ⲧⲁⲑⲣⲉϥϣⲱⲡⲓ ϧⲉⲛ ⲟⲩⲙⲁ ⲛ̀ⲛⲟⲩⲱⲧ ⲛⲉⲙⲁⲕ ϧⲉⲛ ⲧⲁⲙⲉⲧⲟⲩⲣⲟ ϣⲁ ⲉ̀ⲛⲉϩ ⲫⲏ ⲉⲑⲛⲁϯ ⲛ̀ⲟⲩⲡⲣⲟⲥⲫⲟⲣⲁ ⲓⲉ̀ ⲟⲩⲁ̀ⲡⲁⲣⲭⲏ ⲉ̀ϯⲉⲕⲕⲗⲏⲥⲓⲁ ϧⲉⲛ ⲡⲉⲕⲣⲁⲛ ⲓⲉ̀ ⲛ̀ⲧⲉϥⲧⲉⲙⲙⲟ ⲛ̀ⲛⲟⲩϩⲏⲕⲓ ϧⲉⲛ ⲡⲉⲕⲣⲁⲛ ⲓⲉ̀ ⲟⲩⲭⲏⲣⲁ ϧⲉⲛ ⲡⲓⲉ̀ϩⲟⲟⲩ ⲛ̀ⲧⲉ ⲡⲉⲕⲉⲣⲫⲙⲉⲩⲓ̀ ⲉⲧⲧⲁⲓⲏⲟⲩⲧ ϯⲛⲁϯ ⲛⲁϥ ⲛ̀ⲛⲟⲩⲃⲟⲏ̀ⲑⲓⲁ̀ ϧⲉⲛ ⲡⲁⲓ ⲕⲟⲥⲙⲟⲥ ⲛ̀ⲧⲁⲑⲣⲉϥⲟⲩⲛⲟϥ ⲛⲉⲙⲁⲕ ϧⲉⲛ ⲛⲓⲁ̀ⲅⲁⲑⲟⲛ ⲛ̀ⲧⲉ ⲧⲁⲙⲉⲧⲟⲩⲣⲟ ⲫⲏ ⲉⲑⲛⲁϩⲱⲃⲥ ⲛ̀ⲛⲟⲩⲁⲓ ⲉϥⲃⲏϣ ϧⲉⲛ ⲡⲉⲕⲣⲁⲛ ϯⲛⲁϩⲟⲃⲥϥ ϧⲉⲛ ⲛⲓⲉⲛⲧⲏⲙⲁ ⲛ̀ⲧⲉ ⲛⲓⲫⲏⲟⲩⲓ̀ ⲫⲏ ⲉⲑⲛⲁϭⲉⲣⲟ ⲛ̀ⲛⲟⲩϧⲏⲃⲥ ϧⲉⲛ ϯⲉⲕⲕⲗⲏⲥⲓⲁ̀ ϧⲉⲛ ⲡⲉⲕⲣⲁⲛ ⲓⲉ̀ ⲟⲩⲥⲑⲟⲓⲛⲟⲩϥⲓ ϯⲛⲁⲑⲣⲉ ⲛⲁⲁ̀ⲅⲅⲉⲗⲟⲥ ⲉⲣⲟⲩⲱⲓⲛⲓ ⲉ̀ⲣⲟϥ ⲉϥⲛⲏⲟⲩ ϩⲁⲣⲟⲓ ϧⲉⲛ ⲟⲩⲣⲁϣⲓ ⲫⲏ ⲉⲑⲛⲁϯ ⲛ̀ⲡⲉⲕⲣⲁⲛ ⲉ̀ⲡⲉϥϣⲏⲣⲓ ϧⲉⲛ ⲟⲩⲛⲁϩϯ ⲛⲁⲑⲱⲧ[1] ⲙ̀ⲡⲟⲩϩⲏⲧ

[1]) Sic; read ϯⲛⲁⲑⲱⲧ.

ⲉ̀ϩⲣⲏⲓ ⲉ̀ϫⲱϥ ⲫⲏ ⲉⲑⲛⲁϣⲱⲡ ⲛ̀ⲟⲩϣⲉⲙⲙⲟ ⲉ̀ⲣⲟϥ ϧⲉⲛ ⲡⲉⲕⲣⲁⲛ ϯⲛⲁⲭⲱ ⲛⲁϥ ⲉ̀ⲃⲟⲗ ⲛ̀ⲛⲉϥⲛⲟⲃⲓ ⲟⲩⲟϩ ϯⲛⲁϣⲟⲡϥ ⲉ̀ⲣⲟⲓ ϧⲉⲛ ⲧⲁⲙⲉⲧⲟⲩⲣⲟ ϣⲁ ⲉ̀ⲛⲉϩ ϯⲱⲣⲕ ⲙ̀ⲙⲟⲓ ⲙ̀ⲙⲓⲛ ⲙ̀ⲙⲟⲓ ⲱ̀ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲁⲙⲉⲛⲣⲓⲧ ϫⲉ ⲙ̀ⲫⲣⲏϯ ⲉ̀ⲧⲁⲓⲕⲏⲛ ⲉ̀ϫⲟⲥ ⲛⲁⲕ ϯⲛⲟⲩ ⲟⲛ ϯϫⲱ ⲙ̀ⲙⲟⲥ ⲛⲁⲕ ϫⲉ ϧⲉⲛ ⲛⲓⲙⲓⲥⲓ ⲛ̀ⲧⲉ ⲛⲓϩⲓⲟⲙⲓ ⲙ̀ⲙⲟⲛ ⲫⲏ ⲉⲧⲟ̀ⲛⲓ ⲛ̀ⲓⲱⲁⲛⲛⲏⲥ ⲡⲓⲣⲉϥϯⲱⲙⲥ ⲟⲩⲟϩ ϧⲉⲛ ⲡⲓⲭⲟⲣⲟⲥ ⲛ̀ⲧⲉ ⲛⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲙ̀ⲙⲟⲛ ⲫⲏ ⲉⲧⲟ̀ⲛⲓ ⲙ̀ⲙⲟⲕ ϧⲉⲛ ⲛⲏ ⲉ̀ⲧⲁⲩϣⲱⲡⲓ ⲧⲏⲣⲟⲩ ⲟⲩⲇⲉ ⲛ̀ⲛⲉ ⲟⲩⲟⲛ ϣⲱⲡⲓ ⲉϥⲟ̀ⲛⲓ ⲙ̀ⲙⲟⲕ ⲓⲱⲥ ⲙ̀ⲙⲟⲕ ⲱ̀ ⲡⲁⲙⲉⲛⲣⲓⲧ ϫⲱⲕ ⲉ̀ⲃⲟⲗ ⲛ̀ⲧⲉⲕⲟⲓⲕⲟⲛⲟⲙⲓⲁ̀ ⲛ̀ⲧⲁⲟⲗⲕ ⲉ̀ⲡϣⲱⲓ ⲛⲉⲙⲏⲓ ϩⲓϫⲉⲛ ⲡⲓϩⲁⲣⲙⲁ ⲛ̀ⲭⲉⲣⲟⲩⲃⲓⲛⲓⲕⲟⲛ ⲟⲩⲟϩ ⲛ̀ⲧⲁⲧⲏⲓⲕ ⲛ̀ⲇⲱⲣⲟⲛ ⲛ̀ⲡⲁⲓⲱⲧ ⲛ̀ⲁ̀ⲅⲁⲑⲟⲥ ⲛⲉⲙ ⲡⲓⲡ͞ⲛ͞ⲁ ⲉⲑⲟⲩⲁⲃ ⲟⲩⲟϩ ⲛ̀ⲧⲉ ⲛⲁⲧⲫⲉ ⲧⲏⲣⲟⲩ ⲣⲁϣⲓ ⲛⲉⲙⲁⲕ ϫⲉ ⲟⲩⲏⲓ ⲥⲉϫⲟⲩϣⲧ ⲉ̀ⲃⲟⲗ ϧⲁϫⲱⲕ ⲉⲑⲃⲉ
fol. 162. ⲡⲉⲕⲥⲱⲙⲁ ⲇⲉ ⲟⲛ ϯⲛⲁⲑⲣⲉ ϩⲁⲛⲙⲟⲛⲙⲉⲛ ϣⲱⲡⲓ ϯⲛⲟⲩ ϫⲉ ⲛ̀ⲛⲉ ϩⲗⲓ ϧⲉⲛ ⲛⲁⲓ ⲙⲏϣ ϭⲓ ⲛⲉⲙⲁϥ ⲉ̀ⲡⲧⲏⲣϥ ϣⲁⲧⲟⲩⲓ̀ ⲛ̀ϫⲉ ⲛⲉⲕⲁⲗⲱⲟⲩⲓ̀ ⲛ̀ⲧⲟⲩⲟ̀ⲗϥ ⲓⲥ ⲧⲉⲕⲙⲁⲩ ⲛⲉⲙ ⲧⲉⲕⲥⲱⲛⲓ ⲃ̈ϯ ⲛⲉⲙ ⲧⲉⲕⲕⲉϣⲉⲗⲉⲧ ⲉ̀ⲧⲁⲩⲱⲡ ⲛ̀ⲥⲱⲥ ⲛⲁⲕ ⲁⲓⲕⲏⲛ ⲉ̀ⲟ̀ⲗⲟⲩ ⲉ̀ⲧⲁⲙⲉⲧⲟⲩⲣⲟ ϧⲁϫⲱⲕ ϫⲉ ϩⲓⲛⲁ ⲛ̀ⲛⲟⲩⲛⲁⲩ ⲉ̀ⲡⲉⲕⲙⲟⲩ ϧⲉⲛ ⲡⲁⲓ ⲕⲟⲥⲙⲟⲥ ⲁⲗⲗⲁ ⲛ̀ⲧⲟⲩⲛⲁⲩ ⲉ̀ⲣⲟⲕ ⲛⲉⲙ ⲡⲉⲕⲓ̀ⲱⲧ ⲛⲉⲙ ⲡⲉⲕⲡⲁⲡⲓⲟⲥ (sic) ⲛⲉⲙ ⲡⲓⲛⲓϣϯ ⲛ̀ⲛⲱⲟⲩ ⲉ̀ϯⲛⲁⲧⲏⲓϥ ⲛⲁⲕ ϧⲉⲛ ⲧⲫⲉ ϧⲉⲛ ⲧⲁⲙⲉⲧⲟⲩⲣⲟ ⲟⲩⲟϩ ⲓⲥ ⲛⲓⲁ̀ⲥⲉⲃⲏⲥ ⲛ̀ⲛⲟⲩⲣⲱⲟⲩ ⲛ̀ⲧⲉ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲁⲓⲧⲁⲕⲱⲟⲩ ⲉⲑⲃⲏⲧⲕ ⲉ̀ϣⲱⲡ ⲛ̀ⲧⲉ ⲡⲉⲕⲥⲛⲟϥ ⲫⲱⲛ ⲉ̀ⲃⲟⲗ ϩⲓϫⲉⲛ ⲡⲕⲁϩⲓ ϯⲛⲟⲩ ⲡⲓϣⲉⲙϣⲓ ⲛ̀ⲧⲉ ⲛⲓⲓ̀ⲇⲱⲗⲟⲛ ⲛⲁⲕⲱⲣϥ ⲟⲩⲟϩ ⲥⲉⲛⲁϯⲱⲟⲩ ⲛ̀ⲡⲁⲣⲁⲛ ϧⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ϯⲛⲁⲟⲣⲉ ⲡⲉⲕⲥⲩⲛⲅⲉⲛⲏⲥ ⲕⲱⲧ ⲛⲁⲕ ⲛ̀ⲛⲟⲩⲧⲟⲡⲟⲥ ϧⲉⲛ ⲧⲉⲕⲡⲟⲗⲓⲥ ⲛ̀ⲧⲉϥⲭⲱ

ⲙ̀ⲡⲉⲕⲥⲱⲙⲁ ⲛ̀ϧⲏⲧϥ ϧⲉⲛ ⲟⲩⲧⲁⲓⲟ̀ ⲙⲉⲛⲉⲛⲥⲁ ⲟⲩⲕⲟⲩϫⲓ ⲛ̀ⲥⲏⲟⲩ ⲡⲥⲁⲇⲁⲛⲁⲥ ⲛⲁⲧⲟⲩⲛⲟⲥ ⲟⲩⲇⲓⲱⲅⲙⲟⲥ ϩⲓϫⲉⲛ ⲛⲓⲉⲕⲕⲗⲏⲥⲓⲁ̀ ⲟⲩⲟϩ ⲥⲉⲛⲁⲫⲱⲛ ⲙ̀ⲡⲥⲛⲟϥ ⲛ̀ⲛⲟⲩⲑⲃⲁ ⲙ̀ⲙⲁⲣⲧⲩⲣⲟⲥ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲛ̀ⲕ̅ⲁ̅ ⲛ̀ⲣⲟⲙⲡⲓ ⲛ̀ⲉ̀ϩⲟⲟⲩ ⲉⲃⲟⲗ ⲟⲛ ϩⲓⲧⲉⲛ ⲛⲓϫⲟⲙ ⲉ̀ϯⲛⲁⲁⲓⲧⲟⲩ ⲉ̀ⲃⲟⲗϩⲓⲧⲟⲧⲕ ϧⲉⲛ ⲡⲉⲕⲧⲟⲡⲟⲥ ⲉⲑⲟⲩⲁⲃ ⲟⲩⲟϩ ϥⲛⲁⲥⲟϭⲛⲓ ⲛ̀ϫⲉ ⲡⲓⲁ̀ⲥⲉⲃⲏⲥ ⲛ̀ⲛⲟⲩⲣⲟ ⲛ̀ⲧⲉ ⲡⲓⲥⲏⲟⲩ ⲉ̀ⲧⲉⲙⲙⲁⲩ ⲉ̀ϣⲟⲣϣⲉⲣ ⲙ̀ⲡⲉⲕⲧⲟⲡⲟⲥ ⲉⲑⲟⲩⲁⲃ ⲟⲩⲟϩ ϥⲛⲁⲟⲩⲱⲣⲡ ⲛ̀ⲟⲩⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ⲛⲉⲙ ⲛⲉϥⲙⲁⲧⲟⲓ ⲉ̀ⲉⲣ ⲡⲁⲓ ϩⲱⲃ ⲟⲩⲟϩ ϯⲛⲁⲑⲣⲉⲕϣⲁⲓⲣⲓ ⲉ̀ⲣⲟϥ ϧⲉⲛ ⲟⲩⲙⲟⲩ ⲉϥϩⲱⲟⲩ ⲙ̀ⲙⲁϣⲱ ⲙ̀ⲫⲣⲏϯ ⲉ̀ⲧⲁⲕϣⲁⲓⲣⲓ ⲛ̀ⲛⲁⲓ ⲟⲩⲣⲱⲟⲩ ⲛⲁⲓ ⲟⲩⲟϩ ⲁϥⲕⲱⲣϥ ⲛ̀ϫⲉ ⲡⲓⲇⲓⲱⲅⲙⲟⲥ ⲉ̀ⲃⲟⲗϩⲓⲧⲟⲧⲕ ⲡⲁⲓ ⲣⲏϯ ⲟⲛ ϯⲛⲁⲟⲩⲟⲣⲡⲕ ⲉ̀ⲑⲣⲉⲕϣⲁⲓⲣⲓ ⲉ̀ⲣⲟϥ ⲛ̀ⲑⲟϥ ⲡⲓⲁⲥⲉⲃⲏⲥ ⲉ̀ⲧⲉⲙⲙⲁⲩ ⲟⲩⲟϩ ϯⲛⲁⲧϩⲉⲙⲥⲟ ⲛ̀ⲕⲉⲟⲩⲁⲓ ⲉ̀ⲡⲉϥⲙⲁ ⲕⲁⲧⲁ ⲡⲓⲟⲩⲁϩⲥⲁϩⲛⲓ ⲛ̀ⲧⲉ ⲡⲁⲓⲱⲧ ⲛ̀ⲁⲅⲁⲑⲟⲥ ⲟⲩⲟϩ ⲫⲛⲁⲕⲱⲧ ⲛⲁⲕ ⲛ̀ⲛⲟⲩⲧⲟⲡⲟⲥ ⲉϥϭⲟⲥⲓ ⲉϥⲧⲁⲓⲏⲟⲩⲧ ⲛ̀ⲕⲁⲗⲱⲥ ⲟⲩⲟϩ ϥⲛⲁϯⲱ̀ⲟⲩ ⲛ̀ⲛⲉⲕⲕⲗⲏⲥⲓⲁ ⲟⲩⲟϩ ⲥⲉⲛⲁϣⲉⲙϣⲓ ⲙ̀ⲙⲟⲓ ϧⲉⲛ ⲟⲩⲡⲁⲣⲣⲏⲥⲓⲁ̀ ϧⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ϣⲁ ⲉ̀ⲛⲉϩ ⲟⲩⲟϩ ϯⲛⲁⲑⲣⲟⲩⲕⲱⲧ ⲛⲁⲕ ⲛ̀ϩⲁⲛⲙⲏϣ ⲛ̀ⲧⲟⲡⲟⲥ ϧⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ϯⲛⲁⲑⲣⲉ ⲛⲓⲫⲩⲗⲏ ⲧⲏⲣⲟⲩ ⲛ̀ⲧⲉ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ϯⲱ̀ⲟⲩ ⲛⲁⲕ ⲟⲩⲟϩ ϯⲛⲁⲑⲣⲉ ⲡⲉⲕⲣⲁⲛ ⲙⲟϩ ⲛ̀ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲟⲩⲟϩ ϯⲛⲁⲑⲣⲉ ϩⲁⲛⲙⲏϣ ⲉⲛ ⲧⲱⲣⲟⲛ (sic) ⲉ̀ⲡⲉⲕⲧⲟⲡⲟⲥ ϯⲛⲁⲑⲣⲟⲩ ⲉⲣϣⲁⲓ fol. 163. ⲛⲁⲕ ϧⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲙⲁⲗⲓⲥⲧⲁ ⲡⲓⲉ̀ϩⲟⲟⲩ ⲛ̀ⲧⲉ ⲡⲉⲕⲉⲣⲫⲙⲉⲩⲓ̀ ⲉ̀ⲧⲉ ⲡⲓⲉ̀ϩⲟⲟⲩ ⲛ̀ⲧⲉ ⲡⲉⲕϫⲱⲕ ⲉ̀ⲃⲟⲗ ⲡⲉ ⲟⲩⲟϩ ϧⲉⲛ ⲡⲁⲓ ⲉ̀ϩⲟⲟⲩ ⲁⲓⲧⲱⲡ ⲙ̀ⲡⲓⲥⲟⲩⲟⲛⲧ ⲉⲡⲕⲁϩⲓ ⲛ̀ϧⲏⲧϥ ⲟⲩⲟϩ ⲁⲓϯⲭⲗⲟⲙ ϩⲓϫⲉⲛ ⲛⲓⲕⲁⲣⲡⲟⲥ ⲛ̀ⲧⲉ ⲡⲕⲁϩⲓ ϧⲉⲛ ⲡⲓⲉ̀ϩⲟⲟⲩ ⲛ̀ⲧⲉ ⲡⲉⲕ-

ϫⲓⲛϭⲓⲭⲗⲟⲙ ⲛ̀ϧⲏⲧϥ ⲟⲩⲟϩ ⲟⲛ ϧⲉⲛ ⲡⲓⲉ̀ϩⲟⲟⲩ ⲛ̀ⲧⲉ ⲡⲉⲕϭⲓⲗⲓⲕ ⲡⲉⲧⲁⲣⲭⲏ ⲛ̀ⲛⲓⲕⲁⲣⲡⲟⲥ ⲛ̀ⲧⲉ ⲡⲕⲁϩⲓ ⲉ̀ⲧⲉ ⲥⲟⲩⲍ̅ ⲛ̀ⲛⲁⲑⲱⲣ ⲡⲉ ⲡⲉⲕⲣⲁⲛ ϭⲟⲥⲓ ϧⲉⲛ ⲧⲫⲉ ⲟⲩⲟϩ ϥⲧⲁⲓⲏⲟⲩⲧ ⲟⲛ ϩⲓϫⲉⲛ ⲡⲕⲁϩⲓ ⲱ̀ ⲡⲁⲙⲉⲛⲣⲓⲧ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲁⲙⲁⲧⲟⲓ ⲛ̀ϫⲱⲣⲓ ϣⲁ ⲉ̀ⲛⲉϩ ⲛ̀ⲧⲉ ⲛⲓⲉ̀ⲛⲉϩ ⲁ̀ⲙⲏⲛ ⲛⲁⲓ ⲇⲉ ⲉ̀ⲧⲁ ⲡⲟ̅ⲥ̅ ϫⲟⲧⲟⲩ ⲛⲁϥ ⲁϥⲙⲁϩϥ ⲛ̀ϫⲟⲙ ⲛⲉⲙ ⲡⲟⲩⲛⲟϥ ⲛ̀ⲑⲟϥ ⲇⲉ ϩⲱϥ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲁϥⲣⲁϣⲓ ⲙ̀ⲙⲁϣⲱ ⲡⲉ ⲟⲩⲟϩ ⲛⲁϥⲑⲉⲗⲏⲗ ⲡⲉ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ϯϣⲉⲡϩⲙⲟⲧ ⲛ̀ⲧⲟⲧⲕ ⲡⲁⲟ̅ⲥ̅ ⲓⲏ̅ⲥ̅ ϫⲉ ⲁⲕⲧⲁⲓⲟⲓ ⲙ̀ⲙⲁϣⲱ ⲡⲁⲣⲁ ⲡⲁⲉⲙⲡϣⲁ ⲟⲩⲟϩ ⲁϥⲉⲣⲥⲫⲣⲁⲅⲓⲍⲓⲛ ⲙ̀ⲙⲟϥ ⲁϥϩⲟⲡϥ ⲉ̀ⲃⲟⲗϩⲁⲣⲟϥ ⲟⲩⲟϩ ⲫⲏ ⲉⲑⲟⲩⲁⲃ ⲧⲟⲩⲛⲟⲥ ⲛⲓⲙⲁⲧⲟⲓ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ⲛⲱⲟⲩ ϫⲉ ⲁ̀ⲙⲱⲓⲛⲓ ⲱ̀ ⲛⲁⲥⲛⲏⲟⲩ ϫⲱⲕ ⲉ̀ⲃⲟⲗ ⲙ̀ⲫⲏ ⲉ̀ⲧⲁⲩⲟⲩⲁϩⲥⲁϩⲛⲓ ⲙ̀ⲙⲟϥ ⲛⲱⲧⲉⲛ ⲟⲩⲟϩ ⲡⲁⲓⲣⲏϯ ⲁϥⲥⲟⲩⲧⲱⲛ ⲡⲉϥⲙⲟⲩⲧ ⲉ̀ⲃⲟⲗ ⲟⲩⲟϩ ⲁⲩⲱ̀ⲗⲓ ⲛ̀ⲧⲉϥⲗⲫⲉ ⲉⲑⲟⲩⲁⲃ ⲛ̀ϫⲉ ⲛⲓⲙⲁⲧⲟⲓ ⲟⲩⲟϩ ⲥⲁⲧⲟⲧϥ ⲁϥⲓ̀ ⲉ̀ⲃⲟⲗ ⲛ̀ϧⲏⲧϥ ⲛ̀ϫⲉ ⲟⲩⲥⲛⲟϥ ⲛⲉⲙ ⲟⲩⲉ̀ⲣⲱϯ ⲟⲩⲟϩ ⲁ̀ ⲡⲟ̅ⲥ̅ ⲑⲣⲉ ⲙⲓⲭⲁⲏⲗ ϭⲓ ⲙ̀ⲡⲉϥⲥⲛⲟϥ ⲛⲉⲙ ⲡⲉϥⲉⲣⲱϯ ⲉ̀ⲧⲉϥⲥⲧⲟⲗⲏ ⲛ̀ⲛⲟⲩⲱⲓⲛⲓ ⲟⲩⲟϩ ⲁ̀ ⲡⲟ̅ⲥ̅ ϭⲓ ⲛ̀ⲧⲉϥⲯⲩⲭⲏ ϧⲉⲛ ⲧⲉϥϫⲓϫ ⲙ̀ⲙⲓⲛ ⲙ̀ⲙⲟϥ ⲟⲩⲟϩ ⲁϥⲉⲣⲁⲥⲡⲁⲍⲉⲥⲑⲉ ⲙ̀ⲙⲟϥ ⲟⲩⲟϩ ⲁϥⲕⲟⲩⲗⲱⲗⲥ ϧⲉⲛ ⲛⲓⲡⲟⲣⲫⲩⲣⲁ ⲛ̀ⲉⲡⲱⲣⲁⲛⲓⲟⲛ ⲟⲩⲟϩ ⲁϥϩⲱⲗ ⲉ̀ⲡϭⲓⲥⲓ ⲛⲉⲙⲁⲥ ⲟⲩⲟϩ ⲛⲁⲣⲉ ⲡⲓⲥⲧⲉⲣⲉⲱⲙⲁ ⲧⲏⲣϥ ⲙⲉϩ ⲡⲉ ⲛ̀ⲛⲁⲅⲅⲉⲗⲟⲥ ⲉⲑⲟⲩⲁⲃ ⲛⲉⲙ ⲡⲓⲭⲟⲣⲟⲥ ⲛ̀ⲧⲉ ⲛⲏ ⲉⲑⲟⲩⲁⲃ ⲟⲩⲟϩ ⲛⲁⲩⲉⲣϩⲩⲙⲛⲟⲥ ϩⲓⲧϩⲏ ⲙ̀ⲙⲟϥ ⲡⲉ ϣⲁⲧⲉϥⲧⲏⲓϥ ⲛ̀ⲇⲱⲣⲟⲛ ⲙ̀ⲡⲉϥⲓⲱⲧ ⲛ̀ⲁⲅⲁⲑⲟⲥ ⲛⲉⲙ ⲡⲓⲡⲛ̅ⲁ̅ ⲉⲑⲟⲩⲁⲃ ⲟⲩⲟϩ ⲁϥϯ ⲉ̀ϫⲱϥ ⲛ̀ⲧⲉϥⲥⲧⲟⲗⲏ ⲛ̀ⲛⲟⲩⲱⲓⲛⲓ ⲛⲉⲙ ⲟⲩϭⲣⲏⲡⲓ ⲛ̀ⲛⲟⲩⲃ ⲉⲧⲥⲟⲧⲡ ⲟⲩⲟϩ ⲛⲁⲥⲧⲟⲧⲥ ϧⲉⲛ ⲟⲩⲱ̀ⲛⲓ ⲙ̀ⲙⲏⲓ ⲟⲩⲟϩ ⲛⲁⲣⲉ ⲍ̅ ⲛ̀ⲭⲗⲟⲙ ϩⲓϫⲱⲥ ⲟⲩⲟϩ ⲛⲁⲩϣⲟⲛⲧ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲛⲓϩⲣⲏⲣⲓ ⲛ̀ⲧⲉ ⲡⲓϣϣⲏⲛ ⲛ̀ⲧⲉ

ⲡⲱⲛϧ ⲟⲩⲟϩ ⲁϥⲥϧⲁⲓ ⲛ̀ⲡⲉϥⲣⲁⲛ ⲛⲉⲙ ⲛⲓϣⲟⲣⲡⲙ̀ⲙⲓⲥⲓ ϣⲁ ⲉ̀ⲛⲉϩ ⲟⲩⲟϩ ⲁϥⲑⲣⲉ ϯⲁⲅⲅⲉⲗⲏ ⲧⲏⲣⲥ ⲛ̀ⲧⲉ ⲧⲫⲉ ⲛⲉⲙ ⲛⲓⲧⲁⲅⲙⲁ ⲛ̀ⲧⲉ ⲛⲏ ⲉⲑⲟⲩⲁⲃ ⲧϩⲉⲙⲥⲟϥ ϩⲓϫⲉⲛ ⲡⲓⲑⲣⲟⲛⲟⲥ ⲟⲩⲟϩ ⲛ̀ⲧⲟⲩⲉⲣϣⲁⲓ ⲛⲉⲙⲁϥ ϧⲉⲛ ⲓ̅ⲗ̅ⲏ̅ⲙ̅ ⲛ̀ⲧⲉ ⲧⲫⲉ ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲁ̀ ϩⲁⲛⲙⲟⲛⲙⲉⲛ
164. ϣⲱⲡⲓ ⲛⲉⲙ ϩⲁⲛⲭⲁⲣⲁⲃⲁⲓ ⲛⲉⲙ ϩⲁⲛⲥⲉⲧⲉⲃⲣⲏϫ ⲛⲉⲙ ϩⲁⲛⲙⲟⲩⲛ̀ϩⲱⲟⲩ ⲉⲩⲟϣ ⲙ̀ⲙⲁϣⲱ ⲟⲩⲟϩ ⲛⲓⲙⲏϣ ⲉⲧϭⲓ ⲉ̀ⲣⲁⲧⲟⲩ ⲛⲉⲙ ⲛⲓⲕⲉⲙⲁⲧⲟⲓ ⲁⲩⲫⲱⲧ ⲉ̀ϧⲟⲩⲛ ⲉ̀ϯⲃⲁⲕⲓ ⲡⲁⲥⲩⲛⲕⲣⲁⲧⲱⲣ ⲇⲉ ⲡⲓⲃⲱⲕ ⲛ̀ⲧⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛⲁϥϭⲓ ⲉ̀ⲣⲁⲧϥ ⲥⲁⲃⲟⲗ ϧⲁⲧⲉⲛ ⲡⲓⲥⲱⲙⲁ ⲛ̀ⲧⲉ ⲡⲉϥⲟ̅ⲥ̅ ⲟⲩⲟϩ ⲛⲁϥⲣⲓⲙⲓ ⲉ̀ⲣⲟϥ ⲡⲉ ⲟⲩⲟϩ ⲙ̀ⲡⲉ ϩⲗⲓ ⲙ̀ⲙⲟⲩⲛ̀ϩⲱⲟⲩ ⲟⲩⲇⲉ ϫⲟⲥⲉⲙ ϣⲱⲡⲓ ϧⲉⲛ ⲡⲓⲙⲁ ⲉ̀ⲣⲉ ⲡⲥⲱⲙⲁ ⲙ̀ⲡⲓⲑⲙⲏⲓ ⲛ̀ϧⲏⲧϥ ⲁⲗⲗⲁ ⲛⲁⲣⲉ ⲡⲓⲙⲁ ⲧⲏⲣϥ ⲟⲓ ⲛ̀ⲛⲟⲩⲱⲓⲛⲓ ⲟⲩⲟϩ ⲁ̀ ⲡⲓⲕⲉ ⲃ̅ ⲛ̀ⲛⲁⲗⲟⲩ ⲛ̀ⲧⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉⲧⲭⲏ ϧⲉⲛ ϯⲃⲁⲕⲓ ⲁⲩⲓ̀ ϣⲁ ⲡⲓⲕⲉⲟⲩⲁⲓ ⲛ̀ϣⲫⲏⲣ ⲛ̀ⲧⲱⲟⲩ ⲉϥⲥⲁⲃⲟⲗ ⲙ̀ⲡⲥⲱⲙⲁ ⲙ̀ⲡⲟⲩⲟ̅ⲥ̅ ⲉϥⲣⲓⲙⲓ ⲉⲧⲁⲩⲛⲁⲩ ⲉ̀ⲡⲟⲩⲟ̅ⲥ̅ ϫⲉ ⲁⲩⲱ̀ⲗⲓ ⲛ̀ⲧⲉϥⲁ̀ⲫⲉ ⲟⲩⲟϩ ⲡⲁⲓ ⲣⲏϯ ⲁⲩⲫⲁϧⲧⲟⲩ ⲉ̀ϧⲣⲏⲓ ⲉ̀ϫⲱϥ ⲁⲩⲟⲩⲱϣⲧ ⲙ̀ⲙⲟϥ ⲉⲩⲣⲓⲙⲓ ⲟⲩⲟϩ ⲁⲡ’ⲁⲥⲩⲛⲕⲣⲁⲧⲱⲣ ⲇⲉ ⲁϥⲧⲁⲙⲱⲟⲩ ⲉ̀ϩⲱⲃ ⲛⲓⲃⲉⲛ ⲉ̀ⲧⲁ ⲡ̅ⲟ̅ⲥ̅ ϫⲟⲧⲟⲩ ⲙ̀ⲡⲟⲩⲟ̅ⲥ̅ ⲟⲩⲟϩ ⲁⲩⲣⲁϣⲓ ⲙ̀ⲙⲁϣⲱ ⲟⲩⲟϩ ⲁⲩⲧⲱⲙⲓ ⲛ̀ⲧⲉϥⲁ̀ⲫⲉ ⲉⲑⲟⲩⲁⲃ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲉϥⲥⲱⲙⲁ ⲉⲧⲥⲙⲁⲣⲱⲟⲩⲧ ⲟⲩⲟϩ ⲁⲥⲧⲱⲙⲓ ⲉ̀ⲣⲟϥ ϩⲱⲥ ⲓⲥϫⲉⲕ ⲙ̀ⲡⲟⲩϫⲟϫⲥ ⲉ̀ⲃⲟⲗ ⲉ̀ⲡⲧⲏⲣϥ ⲟⲩⲇⲉ ⲡⲓⲙⲏⲓⲛⲓ ⲛ̀ⲧⲉ ϯϣⲉⲛⲥⲏϥⲓ ⲙ̀ⲡⲉϥϣⲱⲡⲓ ⲛ̀ϧⲏⲧϥ ϩⲟⲗⲱⲥ ⲟⲩⲟϩ ⲡⲉϫⲉ ⲛⲉϥⲉⲃⲓⲁⲓⲕ ⲛ̀ⲛⲟⲩⲉⲣⲛⲟⲩ ϫⲉ ⲧⲉⲛⲛⲁϩϯ ϧⲉⲛ ⲟⲩⲙⲉⲑⲙⲏⲓ ϫⲉ ⲁ̀ ⲫϯ ϣⲱⲡ ⲉ̀ⲣⲟϥ ⲛ̀ⲡⲉ̀ⲛⲟ̅ⲥ̅ ⲟⲩⲟϩ ⲥⲁϫⲓ ⲛⲓⲃⲉⲛ ⲉ̀ⲧⲁϥϫⲟⲧⲟⲩ ⲛⲁϥ ϥⲛⲁϫⲟⲕⲟⲩ ⲛⲁϥ ⲉ̀ⲃⲟⲗ ⲛ̀ⲕⲁⲗⲱⲥ ⲗⲟⲓⲡⲟⲛ ⲁⲩⲧⲁⲗⲟ ⲙ̀ⲡⲓⲥⲱⲙⲁ ⲉⲑⲟⲩⲁⲃ ⲟⲩⲟϩ ⲛⲁϥϣⲉϣ ⲥⲑⲟⲓⲛⲟⲩϥⲓ

ⲉ̀ⲃⲟⲗ ⲟⲩⲟϩ ⲁⲩⲟ̀ⲗϥ ⲉ̀ⲡⲓⲙⲓ ⲉ̀ⲛⲁⲩⲭⲏ ⲛ̀ϧⲏⲧϥ ⲛ̀ⲡⲓϣϭⲟⲣ ⲛ̀ⲍ ⲛ̀ⲣⲟⲙⲡⲓ ⲛⲉ ⲙ̀ⲙⲟⲛ ϩⲗⲓ ⲛ̀ϧⲏⲧϥ ⲛⲉⲙⲱⲟⲩ ⲡⲉ ⲟⲩⲟϩ ⲁⲩⲭⲟⲡϥ ⲛ̀ⲙⲁⲩ ⲟⲩⲟϩ ⲛⲁⲣⲉ ⲡⲓⲭⲁⲕⲓ ⲛⲉⲙ ⲡⲓⲙⲟⲛⲙⲉⲛ ϣⲟⲡ ⲡⲉ ⲟⲩⲟϩ ⲁ̀ ⲫⲓⲟⲙ ϭⲓⲥⲓ ⲉ̀ⲡϣⲱⲓ ⲥⲁⲡϣⲱⲓ ⲛ̀ϯⲡⲟⲗⲓⲥ ⲟⲩⲟϩ ⲛⲁϥⲟⲩⲱϣ ⲉ̀ⲱⲙⲥ ⲙ̀ⲙⲟⲥ ⲉ̀ⲡⲉⲥⲏⲧ ⲡⲉ ⲛⲓⲡⲓⲥⲧⲟⲥ ⲇⲉ ⲉ̀ⲧⲁⲩⲥⲱⲧⲉⲙ ⲉ̀ⲧⲥⲙⲏ ⲙ̀ⲡⲟ̅ⲥ̅ ⲉϥⲥⲁϫⲓ ⲛⲉⲙ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲟⲩⲟϩ ⲁⲩⲱϣ ⲉ̀ⲃⲟⲗ ϫⲉ ⲫ̅ϯ̅ ⲛ̀ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁ̀ⲣⲓⲃⲟⲏ̀ⲑⲓⲛ ⲉ̀ⲣⲟⲛ ϧⲉⲛ ⲧⲁⲓ ⲁ̀ⲛⲁⲅⲕⲏ ⲟⲩⲟϩ ⲥⲁⲧⲟⲧϥ ⲁϥϩⲉⲣⲓ ⲛ̀ϫⲉ ⲫⲓⲟⲙ ⲟⲩⲟϩ ⲁⲩϫⲱⲣ ⲉ̀ⲃⲟⲗ ⲛ̀ϫⲉ ⲛⲓϫⲟⲥⲉⲙ ⲟⲩⲟϩ ⲁϥϣⲁⲓ ⲛ̀ϫⲉ ⲫⲣⲏ ⲉ̀ⲡⲉϥⲣⲁⲥϯ ⲟⲩⲟϩ ⲛⲓⲁ̀ⲗⲱ̀ⲟⲩⲓ̀ ⲇⲉ ⲛ̀ⲧⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲟⲩⲟϩ ⲁⲩϣⲓⲛⲓ ⲛ̀ⲥⲁ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲁⲩϫⲉⲙⲟⲩ ⲁ̀ ⲡⲟ̅ⲥ̅ fol. 165. ϥⲟⲧⲟⲩ ⲉ̀ⲃⲟⲗ ⲁ̀ ⲟⲩⲛⲓϣϯ ⲛ̀ⲣⲁϣⲓ ϣⲱⲡⲓ ϧⲉⲛ ϯⲟⲓⲕⲟⲩⲙⲉⲛⲏ ⲧⲏⲣⲥ ⲟⲩⲟϩ ⲁⲩⲟⲩⲱⲛ ⲛ̀ⲫⲣⲟ ⲛ̀ⲛⲓⲉⲕⲕⲗⲏⲥⲓⲁ ⲛ̀ⲕⲉⲥⲟⲡ ϧⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲟⲩⲟϩ ⲁ̀ ⲛⲓⲉⲩⲃⲓⲁⲓⲕ (sic) ⲛ̀ⲧⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ϣⲱⲡ ⲛ̀ϩⲁⲛⲥⲟⲛⲇⲟⲛⲓⲟⲛ ⲉⲩⲧⲁⲓⲏ̀ⲟⲩⲧ ⲙ̀ⲙⲁϣⲱ ⲛⲉⲙ ϩⲁⲛⲥⲑⲟⲓⲛⲟⲩϥⲓ ⲉⲩⲥⲟⲧⲡ ⲙ̀ⲙⲁϣⲱ ⲟⲩⲟϩ ⲁⲩⲕⲱⲥ ⲙ̀ⲡⲥⲱⲙⲁ ⲙ̀ⲡⲟⲩⲟ̅ⲥ̅ ⲛ̀ⲕⲁⲗⲱⲥ ⲟⲩⲟϩ ⲁⲩⲟ̀ⲗϥ ⲉ̀ⲃⲟⲗ ⲛ̀ϫⲱⲡ ϧⲉⲛ ϯⲡⲟⲗⲓⲥ ⲟⲩⲟϩ ⲁⲩⲧⲁⲗⲟϥ ⲉ̀ⲟⲩϫⲟⲓ ⲟⲩⲟϩ ⲁⲩⲟ̀ⲗϥ ⲉ̀ϯⲟⲥⲡⲟⲗⲓⲥ ⲛⲉⲙ ⲡⲓϫⲱⲙ ⲛ̀ⲧⲉ ⲛⲉϥϧⲓⲥⲓ ⲉⲩⲥⲟⲡ ⲟⲩⲟϩ ⲁⲩϫⲓⲙⲓ ⲛ̀ⲛⲏ ⲉⲧⲉⲛⲟⲩϥ ⲧⲏⲣⲟⲩ ⲉ̀ⲧⲁⲩⲉⲙⲧⲟⲛ ⲙ̀ⲙⲱⲟⲩ ϧⲉⲛ ⲡⲟ̅ⲥ̅ ⲟⲩⲟϩ ⲛⲉ ⲟⲩⲟⲛ ⲟⲩⲣⲱⲙⲓ ⲇⲉ ϫⲉ ⲁⲛⲇⲣⲉⲁⲥ ⲡⲥⲟⲛ ⲡⲉ ⲛ̀ⲑⲙⲁⲩ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲟⲩⲟϩ ⲁϥⲱ̀ⲗⲓ ⲛ̀ⲡⲥⲱⲙⲁ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲉϥⲏⲓ ⲉϥⲣⲁϣⲓ ⲙ̀ⲙⲁϣⲱ ⲟⲩⲟϩ ⲁ̀ ϯⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ ⲑⲱⲟⲩϯ ⲟⲩⲟϩ ⲁⲩⲕⲱⲧ ⲛ̀ⲛⲟⲩⲧⲟⲡⲟⲥ ⲛⲁϥ ϧⲉⲛ ⲡⲉϥⲏⲓ ⲙ̀ⲙⲓⲛ ⲙ̀ⲙⲟϥ ⲟⲩⲟϩ ⲁⲩⲟⲩⲱⲣⲡ ⲛⲓⲁ̀ⲗⲏⲑ ⲟⲩⲟϩ ⲁⲩⲓ̀ⲛⲓ

ⲙ̀ⲡⲓⲁ̀ⲣⲭⲏⲉ̀ⲡⲓⲥⲕⲟⲡⲟⲥ ⲁⲃⲃⲁ ⲑⲉⲟ̀ⲇⲟⲥⲓⲟⲥ ⲟⲩⲟϩ ⲁϥⲉⲣⲁⲅⲓⲁⲍⲓⲛ ⲙ̀ⲙⲟϥ ⲛ̀ⲥⲟⲩⲍ̅ ⲙ̀ⲡⲓⲁ̀ⲃⲟⲧ ⲁ̀ⲑⲱⲣ ⲟⲩⲟϩ ⲁⲩⲥⲉⲙⲛⲓ ⲙ̀ⲡⲉϥⲗⲩⲙⲯⲁⲛⲟⲛ ⲉⲑⲟⲩⲁⲃ ⲛ̀ϧⲏⲧϥ ϧⲉⲛ ⲡⲁⲓ ⲉ̀ϩⲟⲟⲩ ⲣⲱ ⲟⲛ ⲛ̀ⲛⲟⲩⲱⲧ ⲉ̀ⲧⲉ ⲥⲟⲩⲍ̅ ⲙ̀ⲡⲓⲁ̀ⲃⲟⲧ ⲁ̀ⲑⲱⲣ ⲡⲉ ⲟⲩⲟϩ ⲁⲩϫⲱⲕ ⲉ̀ⲃⲟⲗ ⲉ̀ϫⲱϥ ⲛ̀ϯⲑⲩⲥⲓⲁ̀ ⲉⲑⲟⲩⲁⲃ ⲡⲓⲥⲱⲙⲁ ⲉⲑⲟⲩⲁⲃ ⲛⲉⲙ ⲡⲓⲥⲛⲟϥ ⲉⲧⲧⲁⲓⲏⲟⲩⲧ ⲛ̀ⲧⲉ ⲡⲟ̅ⲥ̅ ⲓⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲟⲩⲟϩ ⲁⲩϣⲱⲡⲓ ϧⲉⲛ ⲡⲓⲧⲟⲡⲟⲥ ⲉⲑⲟⲩⲁⲃ ⲛ̀ϫⲉ ϩⲁⲛⲙⲏⲓⲛⲓ ⲛⲉⲙ ϩⲁⲛϣⲫⲏⲣⲓ ⲉⲩⲟϣ ⲟⲩⲟϩ ⲛ̀ⲑⲟϥ ⲇⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁϥⲓ̀ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲧⲫⲉ ⲕⲁⲧⲁ ⲡⲓⲟⲩⲁϩⲥⲁϩⲛⲓ ⲛ̀ⲧⲉ ⲡⲟ̅ⲥ̅ ⲟⲩⲟϩ ⲁϥϣⲁⲓⲣⲓ ⲛ̀ⲉⲩϩⲓⲟⲥ ⲡⲓⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ⲟⲩⲟϩ ⲁϥⲫⲱⲣⲕ ⲛ̀ⲛⲉⲛⲃⲁⲗ ⲛ̀ϯⲟⲕⲕⲗⲏⲧⲓⲁ̀ⲛⲟⲥ ⲉ̀ⲃⲟⲗ ⲟⲩⲟϩ ⲁϥⲑⲣⲟⲩϩⲓⲧϥ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲡⲓⲡⲁⲗⲗⲁⲧⲓⲟⲛ ⲟⲩⲟϩ ⲛ̀ⲥⲉⲧϩⲉⲙⲥⲟ ⲛ̀ⲕⲱⲥⲧⲁⲛⲧⲓⲛⲟⲥ ⲙ̀ⲛⲟⲩⲣⲟ ⲛ̀ⲧⲉϥϣⲉⲃⲓⲱ ⲟⲩⲟϩ ⲁϥⲟⲩⲱⲛ ⲛ̀ⲛⲓⲉⲕⲕⲗⲏⲥⲓⲁ ⲉⲧϧⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲁϥⲟⲩⲱⲛ ⲛ̀ⲛⲓⲣⲱⲟⲩ ⲛ̀ⲧⲉ ⲛⲓϣⲧⲉⲕⲱⲟⲩ ⲟⲩⲟϩ ⲁϥⲟⲩⲱⲛϩ ⲉ̀ⲃⲟⲗ ⲙ̀ⲡⲓⲥⲧⲁⲩⲣⲟⲥ ⲟⲩⲟϩ ⲁϥⲧⲁϫⲣⲟ ⲙ̀ⲡⲓⲛⲁϩϯ ⲛ̀ⲛⲟⲣⲑⲟⲇⲟⲝⲟⲥ ⲁϥⲕⲱⲧ ⲛ̀ϯⲁⲛⲁⲥⲧⲁⲥⲓⲥ ⲛ̀ⲧⲉ ⲡⲟ̅ⲥ̅ ϧⲉⲛ ⲓ̅ⲗ̅ⲏ̅ⲙ̅ ⲛⲉⲙ ϩⲁⲛⲕⲉⲙⲏϣ ⲛ̀ⲛⲉⲕⲕⲗⲏⲥⲓⲁ̀ ϧⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲟⲩⲟϩ ⲛ̀ⲑⲟϥ ⲟⲛ ⲁϥⲓ̀ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲧⲟⲡⲟⲥ ⲛ̀ϯⲁⲛⲁⲥⲧⲁⲥⲓⲥ ⲁϥϣⲗⲏⲗ ⲛ̀ϧⲏⲧⲥ ⲟⲩⲟϩ ⲛ̀ⲑⲟϥ ⲟⲛ ⲁϥⲓ̀ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲧⲟⲡⲟⲥ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛⲉⲙ ⲉ̀ⲗⲉⲛⲏ ⲧⲉϥⲙⲁⲩ ⲛⲉⲙ ⲉⲩⲇⲟⲝⲓⲁ̀ ⲧⲉϥⲥⲱⲛⲓ ⲟⲩⲟϩ ⲁ̀ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲟⲩⲟⲛϩϥ ⲉ̀ⲣⲟϥ (fol. 166.) ⲟⲩⲟϩ ⲁϥⲧⲁⲙⲟϥ ϧⲉⲛ ⲡⲓⲉ̀ϫⲱⲣϩ ⲛ̀ⲛⲏ ⲉ̀ⲧⲉϥⲛⲁⲁⲓⲧⲟⲩ ⲟⲩⲟϩ ⲛ̀ⲑⲟϥ ⲡⲉ ⲉ̀ⲧⲁϥⲕⲱⲧ ⲙ̀ⲡⲧⲟⲡⲟⲥ ⲉⲑⲟⲩⲁⲃ ⲛ̀ⲧⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ϧⲉⲛ ϯⲟⲥⲡⲟⲗⲓⲥ ⲉⲑⲃⲉ ϫⲉ ⲛⲁϥⲟⲓ ⲛ̀ⲕⲟⲩϫⲓ ⲛ̀ϣⲟⲣⲡ ⲡⲉ ⲟⲩⲟϩ ⲁϥⲁⲓϥ ⲛ̀ⲑⲁⲩⲙⲁⲥⲧⲟⲛ ⲙ̀ⲡⲁⲓ ⲣⲏϯ ⲟⲩⲟϩ ⲫⲁⲓ ϯⲛⲟⲩ ⲉ̀ⲧⲟⲩ-

ϣⲟⲡ ⲛ̀ϧⲏⲧϥ ⲛ̀ϫⲉ ⲛⲁⲓ ⲙⲏⲛⲓ ⲛⲉⲙ ⲛⲁⲓ ϫⲟⲙ ⲉⲧⲟϣ ⲛⲁⲓ ⲉⲧⲥϧⲏⲟⲩⲧ ϩⲓ ⲕⲉϫⲱⲙ ⲭⲱⲣⲓⲥ ⲫⲁⲓ ⲉⲩⲱ̀ⲟⲩ ⲙ̀ⲫ̅ϯ̅ ⲛⲉⲙ ⲡⲉϥⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲑⲟⲩⲁⲃ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉ̀ⲧⲁϥϫⲱⲕ ⲉ̀ⲃⲟⲗ ⲛ̀ⲡⲉϥⲁ̀ⲅⲱⲛ ⲛ̀ϫⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛ̀ⲥⲟⲩ ⲕ̅ⲅ̅ ⲙ̀ⲡⲓⲁ̀ⲃⲟⲧ ⲫⲁⲣⲙⲟⲩⲑⲓ ⲛ̀ⲟⲩⲉ̀ϩⲟⲟⲩ ⲛ̀ⲡⲁⲣⲁⲥⲕⲉⲩⲏ ⲛ̀ⲛⲁϫⲡ ⲑ̅ϯ ⲙ̀ⲡⲓⲉ̀ϩⲟⲟⲩ ⲟⲩⲟϩ ⲛⲏ ⲧⲏⲣⲟⲩ ⲉ̀ⲧⲁⲩⲉⲣⲙⲁⲣⲧⲩⲣⲟⲥ ⲉ̀ⲃⲟⲗϩⲓⲧⲉⲛ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲟⲩⲟϩ ⲛ̀ⲥⲉⲓ̀ⲣⲓ ⲛ̀ⲕ̅ⲏ̅ ⲛ̀ϣⲟ ⲛⲉⲙ ⲭ̅ⲡ̅ ⲛⲉⲙ ⲁⲗⲉⲝⲁⲛⲇⲣⲁ ϯⲟⲩⲣⲱ ⲟⲩⲟϩ ⲁⲩϭⲓ ⲙ̀ⲡⲓⲭⲗⲟⲙ ⲛ̀ⲁⲧⲧⲁⲕⲟ ⲉ̀ⲃⲟⲗϩⲓⲧⲉⲛ ⲡⲉⲛⲟ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲟⲩⲟϩ ⲛ̀ⲥⲉⲟⲩⲛⲟϥ ⲙ̀ⲙⲱⲟⲩ ϯⲛⲟⲩ ⲛⲉⲙ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ϧⲉⲛ ⲓ̀ⲗ̅ⲏ̅ⲙ̅ ⲑⲃⲁⲕⲓ ⲛ̀ⲛⲏⲉⲑⲟⲩⲁⲃ ⲧⲏⲣⲟⲩ ⲟⲩⲟϩ ⲓⲥ ⲛⲁⲓ ⲙⲉⲛ ⲁⲛϫⲟⲧⲟⲩ ⲛⲁⲕ (sic) ϣⲁ ⲡⲁⲓ ⲙⲁ ⲉⲛⲧⲁⲙⲱ ⲙ̀ⲙⲱⲧⲉⲛ ⲉⲑⲃⲉ ⲛⲓϧⲓⲥⲓ ⲛⲉⲙ ⲛⲓⲁ̀ⲅⲱⲛ ⲛ̀ϣⲟⲩⲧⲁⲓⲱⲟⲩ ⲛⲁⲓ ⲉ̀ⲧⲁϥⲉⲣϩⲩⲡⲟⲙⲉⲛⲓⲛ ⲉ̀ⲣⲱⲟⲩ ⲛ̀ϫⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲓϣⲱⲓϫ ⲛ̀ⲣⲉϥϭⲣⲟ ⲛ̀ⲧⲉ ⲡⲉⲛⲟ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲙⲁⲣⲉⲛⲛⲁⲩ ⲇⲉ ⲉ̀ⲛⲓⲧⲁⲓⲟ ⲉⲧϭⲟⲥⲓ ⲉ̀ⲧⲁϥϭⲓⲧⲟⲩ ϧⲉⲛ ⲛⲓⲫⲏⲟⲩⲓ̀ ϩⲓⲧⲉⲛ ⲡⲉⲛⲥⲱⲧⲏⲣ ⲓ̅ⲏ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲥⲱⲧⲉⲙ ϫⲉ ϯⲛⲟⲩ ⲱ̀ ⲛⲁⲙⲉⲛⲣⲁϯ ⲛ̀ⲛⲏ ⲉ̀ⲧⲁⲓⲛⲁⲩ ⲉ̀ⲣⲱⲟⲩ ϧⲉⲛ ⲛⲁⲃⲁⲗ ⲛⲉⲙ ⲛⲏ ⲉⲧⲁⲓⲥⲟⲑⲙⲟⲩ ⲛ̀ⲛⲁⲙⲁϣϫ ⲁ̀ⲛⲟⲕ ⲡⲓⲉ̀ⲗⲁⲭⲓⲥⲧⲟⲥ ⲑⲉⲟ̀ⲇⲱⲧⲟⲥ ⲁⲥϣⲱⲡⲓ ⲇⲉ ϧⲉⲛ ⲡⲥⲏⲟⲩ ⲛ̀ⲡⲓⲙⲁⲓⲛⲟⲩϯ ⲛ̀ⲛⲟⲩⲣⲟ ⲑⲉⲟⲇⲟⲥⲓⲟⲥ ⲫⲁ ⲡⲓⲣⲉϥⲉⲣⲫⲙⲉⲩⲓ̀ ⲉⲧⲧⲁⲓⲏⲟⲩⲧ ⲁϥⲛⲁⲩ ⲉ̀ⲟⲩϣⲫⲏⲣⲓ ϧⲉⲛ ⲡⲓϣⲟⲣⲡ ⲛ̀ⲉ̀ϩⲟⲟⲩ ⲉ̀ⲧⲁϥⲉⲣⲟⲩⲣⲟ ⲟⲩⲟϩ ⲁϥⲛⲁⲩ ⲉ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉ̀ⲧⲁϥⲓ̀ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲧⲫⲉ ϧⲉⲛ ⲟⲩⲛⲓϣϯ ⲛ̀ⲱⲟⲩ ⲟⲩⲟϩ ⲛⲁⲣⲉ ⲡⲓⲁ̀ⲣⲭⲏⲁ̀ⲅⲅⲉⲗⲟⲥ ⲙⲟϣⲓ ⲛⲉⲙⲁϥ ⲡⲉ ⲁϥⲧϩⲉⲙⲥⲟ ⲙ̀ⲡⲓⲙⲁⲓⲛⲟⲩϯ ⲛ̀ⲛⲟⲩⲣⲟ ⲑⲉⲟⲇⲟⲥⲓⲟⲥ ϩⲓϫⲉⲛ ⲡⲑⲣⲟⲛⲟⲥ ⲛ̀ⲛⲓⲣⲱⲙⲉⲟⲥ ⲉⲑⲃⲉ ϫⲉ ⲛⲁⲣⲉ ⲟⲩⲛⲁϩϯ ⲉϥⲧⲁϫⲣⲏⲟⲩⲧ ⲛ̀ⲧⲁϥ

ⲡⲉ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛ̀ⲡⲉϥⲥⲛⲟⲩ ⲧⲏⲣϥ ⲡⲉ [ⲗⲟⲓ]ⲡⲟⲛ ⲙⲉⲛⲉⲛⲥⲁ ⲕ̅ ⲛ̀ⲣⲟⲙⲡⲓ ⲓⲥϫⲉⲛ ⲉ̀ⲧⲁϥⲉⲣⲟⲩⲣⲟ ⲟⲩⲟϩ ⲁϥⲕⲱⲧ ⲛ̀ⲛⲟⲩⲛⲓϣϯ ⲛ̀ⲛⲉⲕⲕⲗⲏⲥⲓⲁ fol. 167. ϧⲉⲛ ⲫⲣⲁⲛ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲟⲩⲟϩ ⲁϥⲑⲱⲟⲩϯ ⲉ̀ϧⲟⲩⲛ ⲛ̀ⲛⲓⲉ̀ⲡⲓⲥⲕⲟⲡⲟⲥ ⲧⲏⲣⲟⲩ ⲉ̀ⲡⲓⲁⲅⲓⲁⲥⲙⲟⲥ ⲛ̀ⲧⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲟⲩⲟϩ ⲁϥⲟⲩⲱⲣⲡ ⲛ̀ⲥⲁ ⲧⲁⲙⲉⲧⲉⲗⲁⲭⲓⲥⲧⲟⲥ ϩⲱ ⲛⲉⲙ ⲛⲓⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲧⲏⲣⲟⲩ ⲟⲩⲟϩ ⲛⲉ ⲁⲓⲟ̀ϩⲓ ⲉ̀ⲣⲁⲧ ϩⲱ ⲡⲉ ϧⲉⲛ ⲟⲩⲙⲉⲧⲁⲧϫⲟⲙ ⲛ̀ⲧⲉ ϯⲙⲉⲧϧⲉⲗⲗⲟ̀ ⲗⲟⲓⲡⲟⲛ ⲉ̀ⲧⲁⲛⲉⲣⲁⲅⲓⲁⲍⲓⲛ ⲛ̀ϯⲉⲕⲕⲗⲏⲥⲓⲁ ⲉⲑⲟ̀ⲩⲁⲃ ϧⲉⲛ ⲫⲣⲁⲛ ⲙ̀ⲫϯ ⲛⲉⲙ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲟⲩⲟϩ . ⲁ̀ ⲛⲓⲫⲩⲗⲟⲡⲟⲛⲟⲥ ⲉⲣⲯⲁⲗⲓⲛ ⲕⲁⲧⲁ ⲡⲉⲧⲧⲟⲙⲓ ⲟⲩⲟϩ ⲛⲁⲣⲉ ⲡⲟⲩⲣⲟ ⲛⲉⲙⲁⲛ ⲡⲉ ⲛⲉⲙ ϯⲥⲩⲛⲕⲗⲏⲧⲟⲥ ⲧⲏⲣⲥ ⲛⲉⲙ ⲛⲁϯⲡⲟⲗⲓⲥ ⲧⲏⲣⲟⲩ ⲟⲩⲟϩ ⲙⲉⲛⲉⲛⲥⲁ ⲑⲣⲉⲛϩⲉⲙⲥⲓ ⲛⲉⲙ ⲡⲟⲩⲣⲟ ⲛⲉⲙ ⲡⲓⲙⲏϣ ⲧⲏⲣϥ ⲟⲩⲟϩ ⲁ̀ ⲡⲟⲩⲣⲟ ⲉⲣⲕⲉⲗⲉⲩⲓⲛ ⲑⲣⲟⲩⲱϣ (sic) ⲉ̀ⲣⲟⲛ ⲛ̀ϯⲙⲁⲣⲧⲩⲣⲓⲁ̀ ⲛ̀ⲧⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉⲑⲃⲉ ϫⲉ ⲛⲉ ⲥⲟⲩⲕ̅ⲅ̅ ⲙ̀ⲫⲁⲣⲙⲟⲩⲑⲓ ⲡⲉ ⲡⲓⲉ̀ϩⲟⲟⲩ ⲉ̀ⲧⲉⲙⲙⲁⲩ ⲟ̀ⲩⲟϩ ⲛⲁⲛϭⲓⲥⲙⲏ ⲡⲉ ϧⲉⲛ ⲟⲩⲭⲁⲣⲱϥ ⲉ̀ⲧⲁϥⲫⲟϩ ⲇⲉ ⲉ̀[ⲡⲓ]ⲙⲁ ⲉⲣⲉ ⲡⲟ̅ⲥ̅ ⲙⲉⲑⲣⲉ ⲛⲁϥ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲙ̀ⲙⲟⲛ ⲫⲏ ⲉⲧⲟ̀ⲛⲓ ⲙ̀ⲙⲟⲕ ϧⲉⲛ ⲛⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲧⲏⲣⲟⲩ ⲟⲩⲇⲉ ⲛ̀ⲛⲉ ⲟⲩⲟⲛ ϣⲱⲡⲓ ⲉϥⲟ̀ⲛⲓ ⲙ̀ⲙⲟⲕ ϣⲁ ⲉ̀ⲛⲉϩ ⲟⲩⲟϩ ⲁ̀ⲛⲟⲕ ϩⲱ ⲁ̀ ⲡⲓϩⲱⲃ ⲉⲣⲣⲱⲟ[ⲩϣ] ⲛⲏⲓ ⲉⲓϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲟⲩⲙⲏϣ ⲛ̀ⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ⲛⲉⲙ ⲛⲓⲉ̀ⲡⲁ[ⲣ]ⲭⲟⲥ ⲛⲉⲙ ⲟⲩⲣⲟ (sic) ⲛ̀ⲧⲉ ⲡⲁⲓ ⲕⲟⲥⲙⲟⲥ ⲁⲩϫⲱ ⲛ̀ⲥⲱⲟⲩ ⲙ̀ⲡⲱⲟⲩ ⲧⲏⲣϥ ⲙ̀ⲡⲁⲓ ⲕⲟⲥⲙⲟⲥ ⲛⲉⲙ ⲡⲟⲩⲁⲍⲓⲱ̀ⲙⲁ ⲛ̀ⲉⲙ ⲧⲟⲩⲙⲉⲧⲣⲁⲙⲁⲟ̀ ⲟⲩⲟϩ ⲁⲩⲙⲟⲩ ϩⲓϫⲉⲛ ⲫⲣⲁⲛ ⲙ̀ⲡⲉⲛⲟ̅ⲥ̅ ⲓⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲛⲁϩⲣⲁϥ ⲛ̀ⲡⲉⲁ̀ⲥⲉⲃⲏⲥ ⲛ̀ⲛⲟⲩⲣⲟ ⲇⲓⲟⲕⲗⲏⲧⲓⲁⲛⲟⲥ ⲡⲓⲁ̀ⲛⲟⲙⲟⲥ ⲟⲩⲟϩ ⲛⲉ ⲁϥϭⲓⲥⲓ ⲛ̀ⲛⲁⲓ ⲧⲏⲣⲟⲩ ⲛ̀ϫⲉ ⲡⲁⲓ ⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲑⲟⲩⲁⲃ ⲫⲁⲓ ⲟⲩⲟϩ ⲉ̀ⲧⲁⲛⲕⲏⲛ

ⲉⲛⲓ̀ⲣⲓ ⲛ̀ϯⲥⲩⲛⲁⲝⲓⲥ ⲉⲑⲟⲩⲁⲃ ⲟⲩⲟϩ ⲉ̀ⲧⲁ ⲣⲟⲩϩⲓ ϣⲱⲡⲓ ⲁⲛⲓ̀ⲣⲓ ⲛ̀ⲡⲓⲗⲩⲭⲛⲓⲕⲟⲛ ⲛⲉⲙ ⲡⲟⲩⲣⲟ ⲁⲛⲉ̀ⲛⲕⲟⲧ ⲟⲩⲟϩ ⲛⲉ ⲙ̀ⲡⲉ ϩⲗⲓ ⲛ̀ϧⲏⲧⲟⲩ ⲟⲩⲱⲙ ⲡⲉ ⲟⲩⲇⲉ ⲡⲕⲉⲟⲩⲣⲟ ⲁⲗⲗⲁ ⲛⲁϥⲉⲛⲕⲟⲧ ⲛⲉⲙⲁⲛ ⲉⲩⲥⲟⲡ ϧⲉⲛ ϯⲉⲕⲕⲗⲏⲥⲓⲁ̀ ⲉⲑⲟⲩⲁⲃ ⲛ̀ϩⲁⲛⲁⲣⲟⲩϩⲓ ⲡⲉ ⲛ̀ϯⲕⲩⲣⲓⲁⲕⲏ ⲉⲑⲃⲉ ⲉⲧⲁ ⲡⲓⲁ̀ⲅⲓⲁⲥⲙⲟⲥ ϣⲱⲡⲓ ⲛ̀ⲛⲟⲩⲉ̀ϩⲟⲟⲩ ⲛ̀ⲥⲁⲃⲁⲧⲟⲛ ⲉⲧⲁ ⲡⲓⲉ̀ϫⲱⲣϩ ⲇⲉ ϣⲱⲡⲓ ⲁⲛⲓ̀ⲣⲓ ⲛ̀ϯⲥⲩⲛⲁⲝⲓⲥ ⲛ̀ⲧⲉ ⲡⲓⲉ̀ϫⲱⲣϩ ⲕⲁⲧⲁ ⲫⲏ ⲉⲧⲉⲣⲡⲣⲉⲡⲓ ⲟⲩⲟϩ ⲁⲛϯ ⲛ̀ⲡⲓⲁ̀ⲙⲏⲛ ⲁⲛϩⲉⲙⲥⲓ ⲟⲩⲟϩ ⲁⲛⲥⲁϫⲓ ⲛ̀ⲛⲓⲙⲉⲧⲛⲓϣϯ ⲛ̀ⲧⲉ ⲫ̅ϯ̅ ⲟⲩⲟϩ ⲛⲁϥ[ⲓ] ⲛⲉⲙⲁⲛ ⲛ̀ϫⲉ ⲡⲟⲩⲣⲟ ⲟⲩⲟϩ ⲁ̀ ⲟⲩⲁⲓ ϧⲉⲛ ⲛⲉⲛⲓⲟϯ ⲛ̀ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲁⲩⲟⲗϥ ϧⲉⲛ ⲟⲩⲟ̀ⲡⲧⲁⲥⲓⲁ ⲉ̀ⲡϣⲱⲓ ⲉ̀ⲧⲫⲉ ⲟⲩⲟϩ ⲁϥⲛⲁⲩ ⲉ̀ϩⲁⲛⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲉⲩϭⲟⲥⲓ ⲙ̀ⲙⲁϣⲱ ⲟⲩⲟϩ ⲥϣⲉ ⲁⲛ ⲛ̀ⲧⲉ ϩⲗⲓ ⲛ̀ⲣⲉⲙ̀ⲛ̀ⲕⲁϩⲓ ⲥⲁϫⲓ ⲉ̀ⲣⲱⲟⲩ ⲁⲓⲛⲁⲩ ⲉ̀ⲣⲟⲓ ⲟⲛ ⲡⲉϫⲁϥ . . . ⲡⲉⲙⲑⲟ ⲛ̀ⲡⲓⲑⲣⲟⲛⲟⲥ ⲛ̀ⲧⲉ ⲫⲓⲱⲧ [ⲁⲓ]ⲛⲁⲩ ⲉ̀ϩⲁⲛⲁⲛϣⲟⲛ̀ϣⲟ ⲛⲉⲙ ϩⲁⲛⲁⲛⲑⲃⲁⲛ̀ⲑⲃⲁ ⲉⲩϩⲱⲥ ⲉ̀ϯⲧⲣⲓⲁⲥ ⲉⲑⲟⲩⲁⲃ ⲧⲏⲣⲟⲩ fol. 168. ⲉⲩⲛⲏⲟⲩ ⲕⲁⲧⲁ ⲧⲁⲝⲓⲥ ⲟⲩⲟϩ ⲛⲁⲩⲟⲩⲱϣⲧ ⲙ̀ⲫϯ ⲟⲩⲟϩ ⲛⲁⲩϯⲱ̀ⲟⲩ ⲛⲁϥ ⲟⲩⲟϩ ⲛⲁⲩⲥⲙⲟⲩ ⲉ̀ⲣⲟϥ ⲟⲩⲟϩ ⲛⲁⲩⲉⲣⲉ̀ⲧⲓⲛ ⲛ̀ⲛⲟⲩⲉ̀ⲧⲏⲙⲁ ⲙⲉⲛⲉⲛⲥⲱⲥ ⲁⲩⲟ̀ϩⲓ ⲉ̀ⲣⲁⲧⲟⲩ ⲛ̀ⲥⲧⲩⲭⲟⲥ ⲥⲧⲩⲭⲟⲥ ⲟⲩⲟϩ ⲙ̀ⲙⲟⲛ ϩⲗⲓ ⲛ̀ⲣⲉⲙ̀ⲛ̀ⲕⲟⲥⲙⲟⲥ ⲛⲁϣϫⲱ ⲁⲛ ⲙ̀ⲡⲓⲱⲟⲩ ⲛⲉⲙ ⲡⲓⲛⲓϣϯ ⲛ̀ⲧⲁⲓⲟ̀ ⲉⲧⲟⲩϣⲟⲡ ⲛ̀ϧⲏⲧϥ ⲟⲩⲟϩ ⲁⲓⲛⲁⲩ ⲉ̀ⲟⲩⲁⲓ ⲉϥⲛⲏⲟⲩ ⲉ̀ⲃⲟⲗ ⲥⲁϧⲟⲩⲛ ⲛ̀ⲡⲓⲕⲁⲧⲁⲡⲉⲧⲉⲥⲙⲁ ⲉϥⲟⲛⲓ ⲛ̀ⲛⲟⲩⲟⲩⲣⲟ ⲟⲩⲟϩ ⲛⲁϥⲉⲣⲫⲟⲣⲓⲛ ⲛ̀ⲛⲟⲩϭⲣⲏⲡⲓ ⲛ̀ⲛⲟⲩⲃ ⲡⲉ ⲉ̀ⲣⲉ ⲍ ⲛ̀ⲭⲗⲟⲙ ϩⲓϫⲱⲥ ⲟⲩⲟϩ ⲛⲁϥⲧⲁⲗⲏⲟⲩⲧ ⲛ̀ⲛⲟⲩϩⲑⲟ ⲛ̀ⲛⲟⲩⲱⲃϣ ⲟⲩⲟϩ ⲛⲁϥⲉⲣⲟⲩⲱⲓⲛⲓ ⲉ̀ϩⲟⲧⲉ ⲫⲣⲏ ⲛ̀ⲛⲟⲩⲙⲏϣ ⲛ̀ⲕⲱⲃ ⲛ̀ⲥⲟⲡ ⲉϥⲥⲉⲃⲧⲱⲧ ϧⲉⲛ ϩⲁⲛⲥⲏϥⲓ ⲛⲉⲙ ϩⲁⲛϩⲟⲡⲗⲟⲛ ⲛⲉⲙ ϩⲁⲛϩⲃⲏⲟⲩⲓ̀ ⲛ̀ⲛⲟⲩⲣⲟ ⲁ̀ⲡⲗⲱⲥ ⲙ̀ⲙⲟⲛ ϣⲓ ϣⲟⲡ

ⲙ̀ⲡⲁ̀ⲝⲓⲱⲙⲁ ⲙ̀ⲃⲁⲥⲓⲗⲓⲕⲟⲛ ⲟⲩⲟϩ ϧⲉⲛ ⲡϫⲓⲛⲑⲣⲉϥⲓ̀ ⲉ̀ⲃⲟⲗ ⲁ̀ ⲟⲩⲙⲏϣ ⲉϥⲟϣ ⲟⲩⲁϩϥ ⲛ̀ⲥⲱϥ ⲥⲁⲙⲏⲛ ⲙ̀ⲙⲟϥ ⲛⲉⲙ ⲥⲁⲙⲛⲁⲓ ⲙ̀ⲙⲟϥ ⲟⲩⲟϩ ⲁⲓⲛⲁⲩ ⲉ̀ⲛⲏ ⲉⲑⲟⲩⲁⲃ ⲧⲏⲣⲟⲩ ⲉⲩⲉⲣⲡⲣⲟⲥⲕⲩⲛⲓⲛ ⲙ̀ⲙⲟϥ ⲁⲓ[ⲛⲁⲩ] ⲇⲉ ⲁⲓⲧⲱⲙⲧ ⲟⲩⲟϩ ⲛⲁⲓ[ⲟⲩⲱϣ ⲉ̀ⲉ]ⲙⲓ ⲉ̀ⲣⲟϥ ϫⲉ ⲛⲓⲙ ⲡⲉ ⲟⲩⲟϩ ⲁⲓⲥⲟⲙⲥ ⲥⲁⲟⲩⲓ̀ⲛⲁⲙ ⲙ̀ⲙⲟⲓ ⲁ̀ⲓⲛⲁⲩ ⲉ̀ⲟⲩⲙⲟⲛⲁⲭⲟⲥ ⲉϥⲟϩⲓ ⲉ̀ⲣⲁⲧϥ ⲉ̀ⲣⲉ ϩⲁⲛⲧⲉⲛϩ ⲙ̀ⲙⲟϥ ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲛⲟⲩⲁⲅⲅⲉⲗⲟⲥ ⲛ̀ⲧⲉ Ⲫϯ ⲟⲩⲟϩ ⲛⲁϥⲉⲣⲫⲟⲣⲓⲛ ⲛ̀ⲛⲟⲩⲭⲗⲟⲙ ⲛ̀ⲛⲟⲩⲣⲟ ⲛⲉⲙ ⲟⲩϩⲉⲃⲥⲱ ⲙ̀ⲙⲟⲛ ϩⲗⲓ ϧⲉⲛ ⲛⲓⲙⲉⲧⲟⲩⲣⲱⲟⲩ ⲛ̀ⲧⲉ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲟ̀ⲛⲓ ⲙ̀ⲙⲟⲥ ⲟⲩⲟϩ ⲉ̀ⲣⲉ ⲟⲩϣⲃⲱⲧ ⲛ̀ⲛⲟⲩⲃ ϧⲉⲛ ⲧⲉϥϫⲓϫ ⲛ̀ⲛⲟⲩⲓ̀ⲛⲁⲙ ⲟⲩⲟϩ ⲛⲁⲣⲉ ⲡⲉϥϩⲟ[1] ⲙⲉϩ ⲛ̀ⲣⲁϣⲓ ⲟⲩⲟϩ ⲉ̀ⲣⲉ ⲟⲩⲛⲓϣϯ ⲛ̀ⲛⲱⲟⲩ ⲕⲱϯ ⲉ̀ⲣⲟϥ ⲟⲩⲟϩ ⲁⲓϯϩⲟ ⲉ̀ⲣⲟϥ ⲉⲓϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲡⲁⲓⲱⲧ ϯϯϩⲟ ⲉ̀ⲣⲟⲕ ⲙⲁⲧⲁⲙⲟⲓ ϫⲉ ⲛ̀ⲑⲟⲕ ⲛⲓⲙ ⲉⲕϣⲟⲡ ϧⲉⲛ ⲡⲁⲓ ⲛⲓϣϯ ⲛ̀ⲧⲁⲓⲟ̀ ⲙ̀ⲡⲁⲓⲣⲏϯ ⲟⲩⲟϩ ⲛ̀ⲑⲟϥ ⲇⲉ ⲁϥⲉⲣⲁ̀ⲙⲁⲗⲏϫ ⲉ̀ⲣⲟⲓ ⲟⲩⲟϩ ⲡⲉϫⲁϥ ⲛⲏⲓ ϫⲉ ⲁ̀ⲛⲟⲕ ⲡⲉ ⲡⲁⲩⲗⲉ ⲡⲓⲣⲉⲙⲧⲁⲙⲙⲁ ⲕⲁⲗⲱⲥ ⲁⲕⲓ̀ ⲱ̀ ⲡⲓⲙⲁⲛⲉⲥⲱⲟⲩ ⲛ̀ⲧⲉ ⲡⲉⲛⲟⲩⲣⲟ ⲙ̀ⲙⲏⲓ ⲡⲉⲛⲟ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲟⲩⲟϩ ϧⲉⲛ ⲡϫⲓⲛⲑⲣⲉϥϫⲉ ⲛⲁⲓ ⲛⲏⲓ ⲁⲓⲣⲁϣⲓ ϫⲉ ⲁⲓϫⲉⲙ ⲡⲁⲣⲣⲏⲥⲓⲁ̀ ⲛⲁϩⲣⲁϥ ⲟⲩⲟϩ ⲡⲉϫⲏⲓ ⲛⲁϥ ϫⲉ ⲱ̀ ⲡⲁⲟ̅ⲥ̅ ⲛ̀ⲓⲱⲧ ⲉⲑⲟⲩⲁⲃ ϯϯϩⲟ ⲉ̀ⲣⲟⲕ ⲓⲥ ϫⲉ ⲁⲕⲁⲓⲧ ⲛ̀ⲉⲙⲡϣⲁ ⲛ̀ⲡⲉⲕⲁⲥⲡⲁ̀ⲥⲙⲟⲥ ⲉⲑⲟⲩⲁⲃ ϯϯϩⲟ ⲉ̀ⲣⲟⲕ ϩⲓⲛⲁ ⲛ̀ⲧⲉⲕⲧⲁⲙⲟⲓ ϫⲉ ⲛⲓⲙ ⲡⲉ ⲡⲁⲓ ⲛⲓϣϯ ⲛ̀ⲛⲟⲩⲣⲟ ⲉ̀ⲧⲁϥⲓ̀ ϯⲛⲟⲩ ⲟⲩⲟϩ ⲁ̀ ⲡⲁⲓ ⲙⲏϣ ⲧⲏⲣϥ ⲉⲣⲡⲣⲟⲥⲕⲩⲛⲓⲛ ⲙ̀ⲙⲟϥ ⲟⲩⲟϩ ⲛ̀ⲑⲟϥ ⲇⲉ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲁϥ[ⲛ]ⲉⲧϥ ⲣⲱϥ ⲛ̀ⲥⲱⲃⲓ ⲙ̀ⲡⲛ̅ⲁ̅ⲧⲓⲕⲟⲛ ⲡⲉϫⲁϥ ⲛⲏⲓ ϫⲉ
fol. 169. ⲛ̀ⲡⲉⲕⲥⲟⲩⲉⲛ ⲫⲁⲓ ϣⲁ ϯⲛⲟⲩ ⲡⲉϫⲏⲓ ⲛⲁϥ ϫⲉ ⲉⲓⲛⲁϣ-

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1) Ms. ⲡⲉϥϩⲟⲙ.

ⲥⲟⲩⲉⲛ ⲫⲁⲓ ⲛ̀ⲛⲁϣ ⲛ̀ⲣⲏϯ ⲱ̀ ⲡⲁⲓⲱⲧ ⲙ̀ⲡⲓⲛⲁⲩ ⲉ̀ⲣⲟϥ ⲉ̀ⲛⲉϩ ⲉ̀ⲃⲏⲗ ⲉ̀ϯⲛⲟⲩ ⲁϥⲉⲣⲟⲩⲱ ⲡⲉϫⲁϥ ⲛⲏⲓ ϫⲉ ⲉ̀ⲧⲁⲩⲟⲩⲟⲣⲡⲉⲧ (sic) ϣⲁⲣⲟⲕ ⲉ̀ⲑⲣⲓⲑⲱⲧ ⲙ̀ⲡⲉⲕϩⲏⲧ ⲉⲑⲃⲉ ⲛⲏ ⲉ̀ⲧⲁⲕⲉⲣⲙⲉⲗⲉⲧⲁⲛ ⲙ̀ⲙⲱⲟⲩ ϧⲉⲛ ⲡⲉⲕϩⲏⲧ ⲛ̀ⲥⲁϥ ϧⲉⲛ ϯⲉⲕⲕⲗⲏⲥⲓⲁ̀ · ⲉⲑⲃⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲓⲙⲉⲛⲣⲓⲧ ⲛ̀ⲧⲉ ⲫϯ ⲡⲓⲥⲱⲧⲡ ⲙ̀ⲙⲁⲣⲧⲩⲣⲟⲥ ϫⲉ ⲉϥϭⲟⲥⲓ ⲉ̀ⲛⲏ ⲉⲑⲟⲩⲁⲃ ⲧⲏⲣⲟⲩ ⲕⲁⲧⲁ ⲡⲥⲁϫⲓ ⲛ̀ⲡⲉⲛⲥⲱⲧⲏⲣ ⲉ̀ⲡⲓⲇⲏ ⲯⲩⲭⲏ ⲛⲓⲃⲉⲛ ⲉⲑⲛⲁⲓ̀ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲥⲱⲙⲁ ⲓ̀ⲧⲉ ⲛⲓⲑⲙⲏⲓ ⲓ̀ⲧⲉ ⲛⲓⲣⲉϥⲉⲣⲛⲟⲃⲓ ϣⲁⲣⲉ ⲛⲟⲩϩⲃⲏⲟⲩⲓ̀ ⲧⲏⲣⲟⲩ ⲟⲩⲱⲛϩ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲟⲩⲡⲓⲛⲁⲅⲓⲥ ⲛ̀ⲡⲛ̅ⲁ̅ⲧⲓⲕⲟⲛ ⲟⲩⲟϩ ϣⲁⲥϣⲱⲡⲓ ⲙ̀ⲡⲉⲙⲑⲟ ⲉ̀ⲃⲟⲗ ⲛ̀ⲛⲉϥⲃⲁⲗ ⲛ̀ⲥⲏⲟⲩ ⲛⲓⲃⲉⲛ ⲉ̀ⲣⲉ ⲛⲉϥⲡⲣⲁⲝⲓⲥ ⲥϧⲏⲟⲩⲧ ⲉ̀ⲣⲟⲥ ⲗⲟⲓⲡⲟⲛ ⲉ̀ⲧⲁⲥⲣⲁⲛⲁϥ ⲙ̀ⲡⲁⲟ̅ⲥ̅ ⲓⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲉ̀ϯⲉⲙⲧⲟⲛ ⲛⲏⲓ ⲁ̀ⲛⲟⲕ ϧⲁ ⲡⲉϥⲃⲱⲕ ⲉ̀ⲑⲣⲉϥϫⲉⲙ ⲡⲁϣⲓⲛⲓ ⲁⲓ̈ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲡⲁⲓ ⲕⲟⲥⲙⲟⲥ ⲁϥⲁⲓⲧⲉⲛⲉⲙⲡϣⲁ ϧⲉⲛ ⲧⲉϥⲙⲉⲧⲁⲅⲁⲑⲟⲥ ⲁϥⲉⲛⲧ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲧⲉϥⲡⲟⲗⲓⲥ ⲟⲩⲟϩ ⲁⲓⲉⲣⲑⲉⲱⲣⲓⲛ ⲛ̀ⲫⲁⲓ ϯⲛⲟⲩ ⲧⲉⲕⲛⲁⲩ ⲉ̀ⲣⲟϥ ϩⲱⲕ ⲉ̀ⲣⲉ ⲧⲁⲓ ϭⲣⲏⲡⲓ ⲛ̀ⲛⲟⲩⲣⲟ ⲧⲟⲓ ⲉ̀ⲣⲟϥ ⲉ̀ⲣⲉ ⲍ̅ ⲛ̀ⲭⲗⲟⲙ ⲉ̀ϫⲱⲥ ⲁⲓⲛⲁⲩ ⲉ̀ⲣⲟⲥ ⲁⲓⲱϣ ⲛ̀ⲛⲓⲥϧⲁⲓ ⲉⲧⲥϧⲏⲟⲩⲧ ⲉ̀ⲣⲟⲥ ϫⲉ ⲡⲁⲓ ⲡⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲓⲙⲉⲗⲓⲧⲱⲛ ⲛ̀ⲣⲉⲙϯⲟⲥⲡⲟⲗⲓⲥ ⲫⲏ ⲉ̀ⲧⲁϥⲙⲟⲩ ⲛ̀ⲅ̅ ⲛ̀ⲥⲟⲡ ⲉ̀ϫⲉⲛ ⲫⲣⲁⲛ ⲙ̀ⲡⲉⲛⲟ̅ⲥ̅ ⲓⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲟⲩⲟϩ ⲁⲓⲛⲁⲩ ⲉ̀ⲛⲏ ⲉⲑⲟⲩⲁⲃ ⲧⲏⲣⲟⲩ ⲉⲩⲉⲣⲡⲣⲟⲥⲕⲩⲛⲓⲛ ⲙ̀ⲙⲟϥ ⲟⲩⲟϩ ⲁⲛⲟⲕ ϩⲱ ⲁⲓϣⲉⲡ ⲟⲩⲙⲏϣ ⲛ̀ϧⲓⲥⲓ ϩⲓϫⲉⲛ ⲫⲣⲁⲛ ⲙ̀ⲡⲉⲛⲟ̅ⲥ̅ ⲓⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲟⲩⲟϩ ⲁⲓⲙⲟⲩ ⲛ̀ⲇ̅ ⲛ̀ⲥⲟⲡ ⲛⲁⲓϫⲱ ⲙ̀ⲙⲟⲥ ⲡⲉ ϧⲉⲛ ⲛⲁⲙⲉⲩⲓ̀ ⲡⲉ[ϫⲉ] ⲓⲥ ϩⲏⲡⲡⲉ ϯϣⲏϣ ⲛⲉⲙⲁϥ ϧⲉⲛ ⲡⲓⲧⲁⲓⲟ̀ ⲟⲩⲟϩ ⲁⲓⲧⲁϩⲛⲟ ⲙ̀ⲡⲓⲉⲣⲡⲣⲟⲥⲕⲩⲛⲓⲛ ⲙ̀ⲙⲟϥ ⲟⲩⲟϩ ⲡⲁⲓ ⲣⲏϯ ϧⲉⲛ ⲟⲩⲥⲟⲩⲥⲟⲩ ⲛ̀ⲟⲩⲱⲧ ⲁ̀ ⲫⲏ ⲉⲧⲥⲱⲟⲩⲛⲟⲩ ⲙ̀ⲡϩⲏⲧ ⲛ̀ⲛⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲟⲩⲱⲣⲡ ϣⲁⲣⲟⲓ ⲙ̀ⲡⲓⲁ̀ⲣⲭⲏⲁ̀ⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ ⲟⲩⲟϩ ⲡⲉϫⲁϥ

ⲛⲏⲓ ϫⲉ ⲡⲓⲥⲱⲧⲡ ⲡⲁⲩⲗⲉ ⲉⲑⲃⲉ ⲟⲩ ⲟⲩⲛ ⲛ̀ⲡⲉⲕϣⲱⲡⲓ ϧⲉⲛ ⲡⲓⲁⲥⲡⲁⲥⲙⲟⲥ ⲛ̀ⲡⲛ̄ⲁ̄ⲧⲓⲕⲟⲛ ⲕⲁⲧⲁ ⲡⲓⲟⲩⲁϩⲥⲁϩⲛⲓ ⲛ̀ⲧⲉ ⲡⲓⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ ⲁⲓϫⲱ ⲉ̀ⲣⲟϥ ⲛ̀ⲫⲏ ⲉⲧϧⲉⲛ ⲡⲁϩⲏⲧ ⲟⲩⲟϩ ⲁϥⲟⲗⲧ ⲥⲁⲧⲟⲧϥ ϣⲁ ⲫⲏ ⲉⲑⲟⲩⲁⲃ ⲁ̀ⲡⲁⲛⲟⲩⲃ ⲡⲓⲟ̀ⲙⲟⲗⲟⲅⲓⲧⲏⲥ ⲉⲡⲓⲇⲏ ⲁϥϣⲱⲡⲓ ϧⲉⲛ ϯⲙⲉⲧⲙⲁⲣⲧⲩⲣⲟⲥ ⲛⲉⲙ ϯⲙⲉⲧⲙⲟⲛⲁⲭⲟⲥ ⲉⲩⲥⲟⲡ ⲁϥⲧⲁⲙⲟϥ ⲉ̀ⲡⲓⲟⲩⲁϩⲥⲁϩⲛⲓ ⲛ̀ⲧⲉ ⲡⲟ̄ⲥ̄ fol. 170. ⲡⲉϫⲉ ⲫⲏ ⲉⲑⲟⲩⲁⲃ ⲟ̀ⲙⲟⲗⲟⲅⲓⲧⲏⲥ ⲛⲏⲓ ϫⲉ ⲡⲁⲓⲱⲧ ⲉⲑⲟⲩⲁⲃ ⲡⲁⲗⲉ (sic) ⲙⲁϣⲉ ⲛⲁⲕ ϫⲱⲕ ⲉ̀ⲃⲟⲗ ⲙ̀ⲫⲟⲩⲁϩⲥⲁϩⲛⲓ ⲙ̀ⲡⲟ̄ⲥ̄ ⲟⲩⲟϩ ⲛ̀ⲡⲉⲣⲭⲟⲥ ϫⲉ ⲁⲓϧⲓⲥⲓ ⲙ̀ⲙⲁϣⲱ ϩⲱ ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲡⲓⲛⲓϣϯ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉ̀ⲡⲓⲇⲏ ϧⲉⲛ ⲡⲉⲕⲟⲩⲱϣ ⲙ̀ⲙⲁⲩⲁⲧⲕ ⲉⲑⲃⲉ ⲡⲟ̄ⲥ̄ ⲡⲓⲑⲙⲏⲓ ⲇⲉ ⲉ̀ⲧⲉⲙⲙⲁⲩ ⲛ̀ⲑⲟϥ ϩⲓⲧⲉⲛ ϩⲁⲛⲕⲉⲗⲉⲃⲓⲛ ⲛⲉⲙ ϩⲁⲛⲙⲁϫⲓ ⲛⲉⲙ ϩⲁⲛⲃⲁϣⲟⲩⲣ ⲛⲉⲙ ϩⲁⲛⲓϥⲧ ⲛⲉⲙ ⲟⲩⲭⲣⲱⲙ ⲛⲉⲙ ⲟⲩⲥⲏϥⲓ ⲛ̀ⲣⲟⲃ̄ ⲛⲉⲙ ϩⲁⲛⲟⲩⲣⲱⲟⲩ ⲛ̀ⲑⲏⲣⲓⲟⲛ ⲉⲩϩⲱⲟⲩ ϯϫⲱ ⲅⲁⲣ ⲙ̀ⲙⲟⲥ ⲛⲁⲕ ⲱ̀ ⲡⲁⲙⲉⲛⲣⲓⲧ ϫⲉ ⲛⲁⲛⲉ ⲟⲩⲥⲟⲡ ⲛ̀ⲛⲟⲩⲱⲧ ⲁⲛ ⲛ̀ⲧⲉ ⲡⲓϩⲩⲡⲉⲣⲉⲧⲏⲥ ⲓ̀ ⲛ̀ⲧⲉϥϫⲟⲥ ⲛⲁⲕ ϫⲉ ⲡⲟⲩⲣⲟ ⲙⲟⲩϯ ⲉ̀ⲣⲟⲕ ⲁ̀ⲙⲟⲩ ⲉ̀ⲃⲟⲗ ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲟ̄ ⲛ̀ⲣⲱⲙⲓ ⲛ̀ⲧⲉ ⲟⲩⲁ̀ⲛⲁⲭⲱⲣⲓⲧⲏⲥ ⲉϥⲉⲣⲡⲟⲗⲓⲧⲉⲩⲉⲥⲑⲉ ϧⲉⲛ ⲧⲉϥⲙⲟⲛⲏ ⲉ̀ⲧⲁⲓⲥⲱⲧⲉⲙ ⲇⲉ ⲉ̀ⲛⲁⲓ ⲁⲓϯⲙⲉⲧⲁⲛⲓⲁ̀ ⲛ̀ⲡⲓⲁ̀ⲣⲭⲏⲁ̀ⲅⲅⲉⲗⲟⲥ ⲛⲉⲙ ⲫⲏ ⲉⲑⲟⲩⲁⲃ ⲉⲓϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲭⲱ ⲛⲏⲓ ⲉ̀ⲃⲟⲗ ⲟⲩⲟϩ ⲡⲁⲓ ⲣⲏϯ ⲁⲩⲣⲁϣⲓ ⲛⲉⲙⲏⲓ ⲟⲩⲟϩ ⲁⲓϩⲱⲗ ϣⲁ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲥⲁⲧⲟⲧ ⲁⲓⲉⲣⲡⲣⲟⲥⲕⲩⲛⲓⲛ ⲙ̀ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲑⲟⲩⲁⲃ ⲛ̀ⲧⲉ ⲡⲭ̄ⲥ̄ ⲗⲟⲓⲡⲟⲛ ⲱ̀ ⲡⲓⲙⲁⲛⲉⲥⲱⲟⲩ ⲛ̀ⲧⲉ ⲡⲭ̄ⲥ̄ ⲉ̀ⲧⲉⲛϩⲟⲧ ⲧⲁϫⲣⲉ ⲡⲉⲕϩⲏⲧ ϫⲉ ⲙ̀ⲙⲟⲛ ⲫⲏ ⲉⲧⲟ̀ⲛⲓ ⲙ̀ⲙⲟⲕ ⲛ̀ⲑⲟϥ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ϧⲉⲛ ⲛⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲧⲏⲣⲟⲩ ⲉⲧⲁⲩϭⲓⲭⲗⲟⲙ ϩⲱⲥ ⲇⲉ ⲉ̀ⲣⲉ ⲫⲏ ⲉⲑⲟⲩⲁⲃ ⲥⲁϫⲓ ⲛⲉⲙⲏⲓ ⲁ̀ ⲡⲓⲙⲁⲧⲟⲓ ⲛ̀ⲧⲉ ⲫ̄ϯ̄ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣ-

ⲅⲓⲟⲥ ⲓ̀ ⲉϣⲁⲣⲟⲓ (sic) ⲉ̀ⲣⲉ ⲡⲉϥϩⲟ ϩⲓⲁⲕⲧⲓⲛ ⲛ̀ⲛⲟⲩⲱⲓⲛⲓ ⲉ̀ⲃⲟⲗ ⲁϥⲉⲣⲁⲥⲡⲁⲍⲉⲥⲑⲉ ⲙ̀ⲙⲟⲓ ⲟⲩⲟϩ ⲁϥⲙⲁϩⲧ ⲛ̀ⲣⲁϣⲓ ⲛⲉⲙ ⲟⲩⲛⲟϥ ⲟⲩⲟϩ ⲡⲉϫⲁϥ ⲛⲏⲓ ϫⲉ ⲉϣⲱⲡ ⲛ̀ⲧⲉⲕϩⲱⲗ ⲛ̀ⲧⲉⲕⲡⲟⲗⲓⲥ (sic) ⲁⲛ̇ⲕⲩⲣⲁ ⲕⲱⲧ ⲛ̀ⲛⲟⲩⲏⲓ ⲛⲏⲓ ⲛ̀ϧⲏⲧⲥ ϩⲓⲛⲁ ⲛ̀ⲧⲁⲓ̀ ⲛ̀ⲧⲁϣⲱⲡⲓ ϧⲁⲧⲟⲧⲕ ⲉⲑⲃⲉ ϫⲉ ⲕⲉⲣ̅ ⲛⲉⲙ ⲉ̅ ⲛ̀ⲛⲁ̀ⲃⲟⲧ ϣⲁⲧⲉⲕⲓ̀ ϣⲁⲣⲟⲓ ⲉ̀ⲧⲁⲓ ⲡⲟⲗⲓⲥ ⲉⲑⲟⲩⲁⲃ ⲛⲁⲓ ⲇⲉ ⲉ̀ⲧⲁϥϫⲟⲧⲟⲩ ⲛⲏⲓ ⲁⲓⲧⲱⲟⲩⲛⲟⲩ ϧⲉⲛ ϯⲟⲩⲛⲟⲩ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲡⲓϩⲟⲣⲁⲙⲁ ⲡⲟⲩⲣⲟ ⲇⲉ ⲛⲉⲙ ⲡⲓⲕⲉ ⲓ̅ⲃ̅ ⲛ̀ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲉ̀ⲧⲁⲩⲛⲁⲩ ⲉ̀ⲡϩⲟ ⲛ̀ⲡⲓⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲉϥⲟⲓ ⲛ̀ⲛⲟⲩⲱⲓⲛⲓ ⲁⲩⲉ̀ⲙⲓ ϫⲉ ⲁϥⲛⲁⲩ ⲉ̀ⲟⲩϭⲱⲣⲡ ⲉ̀ⲃⲟⲗ ⲟⲩⲟϩ ⲁⲩϯϩⲟ ⲉ̀ⲣⲟϥ ⲉ̀ⲑⲣⲉϥϫⲱ ⲉ̀ⲣⲱⲟⲩ ⲛ̀ⲛⲏ ⲉⲧⲁϥⲛⲁⲩ ⲉ̀ⲣⲱⲟⲩ ⲛ̀ⲑⲟϥ ⲇⲉ ⲉ̀ⲧⲁϥⲓ̀ ⲉ̀ⲣⲟϥ ⲛ̀ϫⲉ ⲡⲉϥϩⲏⲧ ⲁϥϫⲱ ⲉ̀ⲣⲱⲟⲩ ⲛ̀ϯⲟⲡⲧⲁⲥⲓⲁ̀ ⲧⲏⲣⲥ ⲉ̀ⲧⲁϥⲛⲁⲩ ⲉ̀ⲣⲟⲥ ⲟⲩⲟϩ ⲁⲩⲉⲣϣⲫⲏⲣⲓ ⲙ̀ⲙⲁϣⲱ ⲟⲩⲟϩ ⲁⲩϯⲱⲟⲩ ⲙ̀ⲫ̅ϯ̅ ⲛⲉⲙ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲑⲟⲩⲁⲃ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲟⲩⲟϩ ⲁ̣̀ ⲡⲟⲩⲣⲟ ⲉⲣⲟⲩⲱ̀ ⲡⲉϫⲁϥ ϫⲉ ϧⲉⲛ [ⲡⲓ]ⲉ̀ϩⲟⲟⲩ ⲉ̀ⲧⲁ ⲡⲟ̅ⲥ̅ ⲧϩⲉⲙⲥⲟⲓ ϩⲓϫⲉⲛ [ⲡⲑⲣ]ⲟⲛⲟⲥ ⲛ̀ⲛⲓⲣⲱⲙⲉⲟⲥ ⲡⲁⲣⲁ ⲡⲁⲉⲙ[ⲡϣ]ⲁ ⲟⲩⲟϩ ⲁⲓⲛⲁⲩ ϧⲉⲛ ⲛⲁⲃⲁⲗ ⲛ̀ⲣⲉϥ[ⲉⲣ]ⲛⲟⲃⲓ ⲉ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉ̀ⲧⲁϥⲓ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲧⲫⲉ ⲉϥⲧⲁⲓⲏⲟⲩⲧ ⲉ̀ⲡⲉϩⲑⲟ

fol. 171. ⲉ̀ⲣⲉ ⲟⲩⲟⲛ ⲟⲩⲕⲟⲛⲧⲁⲣⲓⲟⲛ ⲛ̀ⲛⲟⲩⲃ ϧⲉⲛ ⲧⲉϥϫⲓϫ ⲛ̀ⲛⲟⲩⲓ̀ⲛⲁⲙ ⲉ̀ⲣⲉ ⲡⲓⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ ⲙⲟϣⲓ ⲛⲉⲙⲁϥ ⲟⲩⲟϩ ⲁⲓⲛⲁⲩ ⲉ̀ⲟⲩϭⲣⲏⲡⲓ ⲛ̀ⲛⲟⲩⲃ ⲧⲟⲓ ⲉ̀ϫⲉⲛ ⲧⲉϥⲁ̀ⲫⲉ ⲉ̀ⲣⲉ ⲍ̅ ⲛ̀ⲭⲗⲟⲙ ⲧⲟⲓ ⲉ̀ϫⲉⲛ ⲧⲉϥⲁⲫⲉ ⲟⲩⲟϩ ⲛⲁϥⲉⲣⲟⲩⲱⲓⲛⲓ ⲉϩⲟⲧⲉ ⲫⲣⲏ ⲛ̀ⲛⲟⲩⲑⲃⲁ ⲛ̀ⲕⲱⲡ ⲛ̀ⲥⲟⲡ ⲟⲩⲟϩ ⲁϥⲓ̀ ϣⲁⲣⲟⲓ ⲉϥⲙⲉϩ ⲛ̀ⲣⲁϣⲓ ⲁϥⲁⲙⲟⲛⲓ ⲙ̀ⲙⲟⲓ ⲟⲩⲟϩ ⲁϥⲧϩⲉⲙⲥⲟⲓ ϩⲓϫⲉⲛ ⲡⲑⲣⲟⲛⲟⲥ ⲛ̀ϯⲙⲉⲧⲟⲩⲣⲟ ⲟⲩⲟϩ ⲉ̀ⲣⲉ ⲟⲩⲙⲏϣ ϧⲉⲛ ⲛⲏ ⲉⲧⲉⲙⲡϣⲁ ϧⲉⲛ ⲡⲓⲥⲧⲣⲁⲧⲉⲩⲙⲁ ⲉⲣⲑⲉⲱ̀ⲣⲓⲛ ⲙ̀ⲙⲟϥ ⲛ̀ϩⲟ ⲟⲩⲉ (sic[1])

[1]) Read ⲟⲩⲃⲉ.

ϩⲟ ⲟⲩⲟϩ ⲁⲓⲛⲁⲩ ⲉ̀ⲣⲟϥ ⲛ̀ⲕⲉⲥⲟⲡ ϧⲉⲛ ⲧⲉϥⲉⲕⲕⲗⲏⲥⲓⲁ̀ ⲉⲑⲟⲩⲁⲃ ⲁϥⲧⲁⲙⲟⲓ ⲛ̀ⲛⲏ ⲉⲧⲉⲣⲛⲟϥⲣⲓ ⲛ̀ⲧⲁⲯⲩⲭⲏ ⲁⲛⲟⲕ ⲇⲉ ⲉⲧⲁⲓⲥⲱⲧⲉⲙ ⲉ̀ⲛⲁⲓ ⲁⲓⲥⲙⲟⲩ ⲉ̀ⲡⲁⲟ̅ⲥ̅ ⲓⲏ̅ⲥ̅ ⲛⲉⲙ ⲛⲏ ⲉⲑⲟⲩⲁⲃ ⲙ̀ⲙⲁⲣⲧⲩⲣⲟⲥ ⲛ̀ⲧⲁϥ ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲁ̀ ⲡⲓⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲉ̀ⲧⲉⲙⲙⲁⲩ ϣⲉ ⲉ̀ⲧⲉϥⲃⲁⲕⲓ ⲁϥⲕⲱⲧ ⲛ̀ⲛⲟⲩⲉⲕⲕⲗⲏⲥⲓⲁ̀ ⲉⲥⲧⲁⲓⲏⲟⲩⲧ ϧⲉⲛ ⲫⲣⲁⲛ ⲙ̀ⲫ̅ϯ̅ ⲛⲉⲙ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲟⲩⲟϩ ⲁϥⲉⲣⲁⲅⲓⲁⲍⲓⲛ ⲙ̀ⲙⲟⲥ ⲛ̀ⲛⲉϥϫⲓϫ ⲛ̀ⲡⲁⲧⲉϥⲓ̀ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲥⲱⲙⲁ ⲛⲉ ⲟⲩⲁⲓ ϩⲱϥ ⲡⲉ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲡⲓⲧ̅ⲓ̅ⲏ̅ ⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲉ̀ⲧⲁⲩⲑⲱⲟⲩϯ ϧⲉⲛ ⲛⲓⲅⲉⲁ (sic) ⲟⲩⲟϩ ⲁϥⲉⲣⲟ̅ⲉ̅ ⲛ̀ⲣⲟⲙⲡⲓ ⲛ̀ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲟⲩⲟϩ ⲁϥⲉⲛⲕⲟⲧ ϧⲉⲛ ⲡⲟ̅ⲥ̅ ⲉϥϫⲏ ⲣ̅ⲓ̅ⲏ̅ ⲛ̀[ⲣⲟⲙ]ⲡⲓ ⲓⲥ ⲛⲁⲓ ⲙⲉⲛ ⲁⲛϫⲟⲧⲟⲩ ⲛⲱ[ⲧⲉⲛ] ⲱ̀ ⲛⲁⲙⲉⲛⲣⲁϯ ⲛ̀ⲥⲛⲏⲟⲩ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲛⲓⲛⲓϣϯ ⲛ̀ⲧⲁⲓⲟ̀ ⲉ̀ⲧⲁ ⲫ̅ϯ̅ ⲧⲏⲓⲧⲟⲩ ⲙ̀ⲡⲓⲙⲁⲧⲟⲓ ⲛ̀ϫⲱⲣⲓ ⲛ̀ⲧⲉ ϯϫⲟⲙ ⲡⲓⲛⲓϣϯ ⲛ̀ⲛⲁⲑⲗⲩⲧⲏⲥ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲫⲁⲓ ⲉⲧⲟⲩⲉⲣϣⲁⲓ ⲛⲁϥ ⲙ̀ⲫⲟⲟⲩ ϧⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲛⲉⲙ ϧⲉⲛ ⲛⲓⲫⲏⲟⲩⲓ̀ ⲡⲓⲕⲉⲥⲉⲡⲓ ⲛ̀ⲧⲉ ⲡⲉϥⲱⲟⲩ ⲛⲉⲙ ⲡⲉϥⲛⲓ̀ϣϯ ⲛ̀ⲧⲁⲓⲟ̀ ⲉⲧϭⲟⲥⲓ ⲉ̀ⲁϥϫⲏ ϧⲉⲛ ⲓ̅ⲗ̅ⲏ̅ⲙ̅ ⲛ̀ⲧⲉ ⲧⲫⲉ ⲧⲡⲟⲗⲓⲥ ⲛ̀ⲡⲟⲩⲣⲟ ⲡⲭ̅ⲥ̅ ⲗⲟⲓⲡⲟⲛ ϯⲛⲟⲩ ϫⲉ ⲱ̀ ⲛⲁⲙⲉⲛⲣⲁϯ ⲉⲧⲥⲙⲁⲣⲱⲟⲩⲧ ϧⲉⲛ ⲡⲟ̅ⲥ̅ ϩⲱⲥⲟⲛ ⲉ̀ⲁⲛⲉ̀ⲙⲓ ϧⲉⲛ ⲟⲩⲙⲉⲑⲙⲏⲓ ϫⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ϧⲉⲛⲧ ⲉ̀ϧⲟⲩⲛ ⲫ̅ϯ̅ ⲛ̀ⲧⲁⲓ ϧⲉ ⲧⲏⲣⲥ ⲟⲩⲟϩ ⲟⲩⲟⲛⲧⲉϥ ⲡⲁⲣⲣⲏⲥⲓⲁ̀ ⲙ̀ⲙⲁⲩ ⲉ̀ϩⲱⲗ ⲉ̀ϧⲟⲩⲛ ⲙ̀ⲡⲉⲙⲑⲟ ⲛ̀ϯⲧⲣⲓⲁⲥ ⲉⲑⲟⲩⲁⲃ ⲛ̀ⲥⲛⲟⲩ ⲛⲓⲃⲉⲛ ⲉ̀ϭⲓϩⲙⲟⲧ ⲉ̀ϫⲉⲛ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲗⲟⲓⲡⲟⲛ ⲙⲁⲣⲉⲛϫⲁⲛ ϩⲱⲛ ⲙ̀ⲡⲣⲟⲥⲧⲁⲧⲏⲥ ⲉ̀ⲃⲟⲗϩⲓⲧⲉⲛ ϯⲁ̀ⲅⲁⲡⲏ ⲉ̀ϧⲟⲩⲛ ⲉ̀ϧⲟⲩⲛ (sic) ⲉ̀ⲛⲉⲛⲥⲛⲏⲟⲩ ⲛ̀ϩⲏⲕⲓ ⲛⲉⲙ ⲛⲓϣⲉⲙⲙⲱⲟⲩ ⲙⲁⲣⲉⲛⲙⲉⲛⲣⲉ ⲛⲉⲛⲉⲣⲏⲩ ⲙⲁⲣⲉⲛⲁ̀ⲣⲉϩ ⲉ̀ⲡⲓⲧⲟⲩⲃⲟ ⲉⲥⲉϣⲱⲡⲓ ⲛⲁⲛ ⲧⲏⲣⲟⲩ ⲱ̀ ⲛⲁⲙⲉⲛ[ⲣⲁϯ ⲉ̀ⲑ] ⲣⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ϭⲓϩⲙⲟⲧ ⲉ̀ϩⲣⲏⲓ ⲉ̀ϫⲱⲛ ⲛⲁϩⲣⲉⲛ ⲡⲉⲛⲟ̅ⲥ̅

ⲓⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ϩⲟⲡⲱⲥ ⲛ̀ⲧⲉϥϣⲉⲛϩⲏⲧ [ϩⲁ]ⲣⲟⲛ ⲟⲩⲟϩ
ⲛ̀ⲧⲉϥⲭⲱ ⲛⲁⲛ ⲉ̀ⲃⲟⲗ ⲛ̀ⲛⲉⲛⲛⲟⲃⲓ ⲟⲩⲟϩ ⲛ̀ⲧⲉϥⲥⲙⲟⲩ
ⲉ̀ⲡ[ⲑ]ⲱⲟⲩϯ ⲉ̀ϧⲟⲩⲛ ⲛ̀ⲧⲉ ⲡⲉⲛⲗⲁⲟⲥ ⲛⲓⲕⲟⲩϫⲓ ⲛⲉⲙ
ⲛⲓⲛⲓϣϯ ⲛⲓϧⲉⲗⲗⲟⲓ [ⲛⲉⲙ] ⲛⲓⲗⲗⲱⲟⲩⲓ̀ ⲛⲓⲭⲏⲣⲁ ⲛⲉⲙ
ⲛⲓⲡⲁⲣⲑⲉⲛⲟⲥ ⲟⲩⲟϩ ⲟⲛ ⲛ̀ⲧⲉϥⲥⲙⲟⲩ ⲛ̀ⲫⲏ ⲉ̀ⲧⲁϥ-
fol. 172. ϥⲓⲫⲣⲱⲟⲩϣ ⲛ̀ⲡⲁⲓϫⲱⲙ ⲁϥⲑⲁⲙⲓⲟϥ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲛⲉϥ-
ϧⲓⲥⲓ ⲙ̀ⲙⲏⲓ ϧⲉⲛ ⲡⲭ̅ⲥ̅ ⲓⲏ̅ⲥ̅ ⲡⲉⲛⲟ̅ⲥ̅ ⲫⲁⲓ ⲉ̀ⲧⲉ ⲉ̀ⲃⲟⲗ
ϩⲓⲧⲟⲧϥ ⲉⲣⲉ ⲡⲓⲱ̀ⲟⲩ ⲡⲣⲉⲡⲓ ⲛⲁϥ ⲛⲉⲙ ⲡⲉϥⲓ̀ⲱⲧ
ⲛ̀ⲁ̀ⲅⲁⲑⲟⲥ (sic) ⲛⲉⲙ ⲡⲓⲡⲛ̅ⲁ̅ ⲉⲑⲟⲩⲁⲃ ⲛ̀ⲣⲉϥ-
ⲧⲁⲛϧⲟ ⲟⲩⲟϩ ⲛ̀ⲟⲙⲟⲟⲩⲥⲓⲟⲥ ⲛⲉⲙⲁϥ ϯⲛⲟⲩ ⲛⲉⲙ
ⲛ̀ⲥⲏⲟⲩ ⲛⲓⲃⲉⲛ ⲛⲉⲙ ϣⲁ ⲉ̀ⲛⲉϩ ⲛ̀ⲧⲉ ⲛⲓⲉ̀ⲛⲉϩ ⲧⲏⲣⲟⲩ
ⲁ̀ⲙⲏⲛ

fol. 172 obverse.

ϯ ϧⲉⲛ ⲡⲣⲁⲛ ⲛ̀ⲡⲉⲛ[1]
ⲟ̅ⲥ̅ ⲓⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲁϥϣⲱⲡⲓ ⲛ̀ϫⲉ
ⲡⲁⲓ ⲁ̀ⲅⲁⲑⲟⲛ ⲛ̀ϣⲉⲛⲉⲣⲫⲙⲉⲩⲓ̀
ⲛ̀ⲧⲉ ⲡⲁⲓ ϫⲱⲙ ⲉ̀ⲃⲟⲗ ϩⲓⲧⲟⲟⲧⲟⲩ
ⲛ̀ⲛⲉⲛⲙⲁⲓⲛⲟⲩϯ ⲛ̀ⲥⲛⲏⲟⲩ ⲙ̀ⲙⲁⲓ
ⲁⲅⲁⲡⲉ ⲡⲓⲇⲓⲁⲕⲟⲛ ⲡⲉⲧⲣⲟⲥ ⲉⲛⲉ.......
ⲡⲓϯⲁⲕⲟⲛ ⲕⲉⲗⲗⲟⲩϫ ⲛⲉⲙ ⲛⲟⲩϣⲏ[ⲣⲓ ⲛ̀ⲡⲛ̅ⲁ̅ⲧⲓⲕ](?)ⲟⲛ
ⲁⲩϣⲟⲫϥ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲡⲟⲩϧⲓⲥⲓ ⲙ̀ⲙ[ⲏⲓ ⲁⲩⲧⲏⲓϥ](?)
ⲉ̀ϧⲟⲩⲛ ⲉ̀ϯⲁⲕⲓⲗ ⲛ̀ⲉⲕⲗⲏⲥⲓⲗ ⲉ̀ⲧⲉ . . . .
ⲙⲓⲭⲁⲏⲗ ⲛ̀ⲧⲉ ϯϫⲉⲫⲣⲟⲛⲉ ϧ . . . .
ⲉⲩϣⲉⲛⲉⲣⲫⲙⲉⲩⲓ̀ ⲛⲱⲟⲩ ⲛⲉⲙ ⲛⲟⲩⲓⲟϯ
ϯϯϩⲟ ⲉ̀ⲃⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲑⲛⲁⲱϣ ⲛ̀ϧⲏⲧϥ ⲓⲉ̀ ⲛⲏ
ⲉⲑⲛⲁⲥⲱⲧⲉⲙ ⲉ̀ⲣⲟϥ ⲛ̀ⲧⲟⲩϫⲟⲥ ϫⲉ ⲛⲏ ⲉⲧ ⲟⲛ[ϩ](?)
ⲛ̀ⲧⲱⲟⲩ ⲛ̀ⲧⲉ ⲡⲟ̅ⲥ̅ ⲉⲣⲡⲉϥⲛⲁⲓ ⲛ̀ⲛⲓϣϯ ⲛⲉⲙ[ⲁⲩ]

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[1]) This and the following 17 lines are written below the last lines of the text.

ⲕⲉ ⲛⲏ ⲉⲧ[ⲁⲩⲥⲓⲛⲓ](?) ⲉ̀ⲃⲟⲗ ⲛ̀ⲧⲱⲟⲩ ⲧⲉ ⲡⲟ̅ⲥ̅ ϯⲙ̀
ⲧⲟⲛ ⲛ̀ⲟⲩⲯⲓⲭⲏ ⲧⲉϥⲣⲟⲑⲃⲟⲩ ϧⲉⲛ ⲕⲉⲛϥ
ⲛⲉⲛⲓⲟϯ ⲉⲑⲟⲩⲁⲃ ⲁⲩⲣⲁ[ϩⲁⲙ ⲛⲉⲙ ⲓⲥⲁⲁⲕ]
ⲛⲉⲙ ⲓⲁ[ⲕⲱⲃ]

fol. 172 reverse.

ⲥⲧ̅ⲣ̅ⲥ̅ ⲡⲟ̅ⲥ̅ ⲫϯ ⲛ̀ⲧⲉ ⲛⲓϫⲟⲙ ⲡⲏ ⲉⲧϧⲉⲛ ⲕⲉⲛϥ ⲛ̀ⲡⲉϥⲓⲱⲧ ⲛ̀ⲁ̀[ⲅⲁⲑⲟⲥ][1]
ⲡⲏ ⲉⲣⲉ ⲛⲉϥⲁϩⲱⲣ ⲙⲉϩ ⲛ̀ⲛⲁⲓ ⲛⲉⲙ ⲙⲉⲧϣⲉⲛϩⲏⲧ ⲡⲏ ⲉⲧϫ . . . .
ⲥⲟⲙⲥ ⲛ̀ⲥⲛⲟⲩ ⲛⲓⲃⲉⲛ ⲛ̀ⲥⲁ ⲑⲙⲉⲗⲁⲛⲓⲁ ⲛ̀ⲛⲓⲣⲉϥⲉⲣⲛⲟⲃⲓ
ⲡⲏ ⲉⲑⲃⲟⲩϣ ⲫⲙⲟⲩ ⲁⲛ ⲛ̀ⲡⲓⲣⲉϥⲉⲣⲛⲟⲃⲓ ⲛ̀ⲡⲣⲏϯ ⲧⲉϥ
[ⲧⲁⲥ]ⲑⲟϥ ⲧⲉϥⲱⲛϧ ⲧⲉⲛⲧⲱⲃϩ ⲛ̀ⲧⲉⲕⲙⲉⲧⲁⲅⲁⲑⲟⲥ
[ⲫϯ] ⲡⲓⲙⲁⲓⲣⲱ[ⲙⲓ] ϩⲓⲧⲉⲛ ⲛⲓϯϩⲟ ⲛ̀ⲧⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲧⲉⲕⲉⲣⲡⲓⲛⲁⲓ ⲛⲉⲙ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲣⲉ ϧⲓⲥⲓ ⲉϣⲉⲛⲉⲣⲫⲙⲉⲩⲓ
. . . . . ⲱⲟⲩ ϧⲉⲛ ⲡⲁⲓ ⲕⲟⲩϫⲓ ⲛ̀ϫⲱⲙ ϧⲉⲛ ⲡⲁⲓ ⲉⲱⲛ
ϧⲉⲛ ⲕⲉ ⲉⲱⲛ ⲉⲑⲛⲏⲟⲩ ⲡⲟ̅ⲥ̅ ⲉⲕⲉϭⲓ ⲛ̀ⲛⲟⲩⲯⲩⲭⲏ
ⲉ̀ⲛⲓⲧⲟⲡⲟⲥ ⲛ̀ⲧⲉ ⲡⲉⲙⲧⲟⲛ ϫⲉ ⲛ̀ⲑⲟⲕ ⲉⲣⲉ ⲡⲉⲣϣⲓϣⲓ ⲛⲓⲛ(?) ⲁⲓ
ⲧⲟⲧⲕ ⲡⲓⲱ[ⲟⲩ] ⲛⲉⲙ ⲡⲓⲥⲙⲟⲩ ⲉⲣⲡⲣⲉⲡⲓ ⲛⲁⲕ ⲫⲓⲱⲧ
ⲛⲉⲙ ⲡϣⲏⲣⲓ ⲛⲉⲙ ⲡⲓⲡⲛ̅ⲁ̅ ϣⲁ ⲛⲓⲉ̀ⲛⲉϩ ⲧⲏⲣⲟⲩ ⲁ̀ⲙⲏⲛ.
ⲭⲣⲟⲛⲟⲛ ⲙⲁⲣⲧⲩⲣⲟ ⲭ̅ⲟ̅ⲃ̅.

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[1]) These lines are written in the middle of the page.

FRAGMENTS OF A SAHIDIC VERSION

OF THE

MARTYRDOM OF SAINT GEORGE

Fragment A.

[Codex Borgianus CLII.]

page 12. col. I. Ⲁⲑⲁⲛⲁⲥⲓⲟⲥ[1] ⲇⲉ ⲁϥϫⲓ ⲛ̀ⲟⲩⲁⲡⲟⲧ ⲙ̀ⲙⲟⲩⲛⲱⲣ̀ϣ
ⲁϥⲉ̀ⲡⲓⲕⲁⲗⲉⲓ ⲛ̀ϩⲛ̀ⲣⲁⲛ ⲛ̀ⲇⲁⲓⲙⲟⲛⲓⲟⲛ ⲉϩⲣⲁⲓ̈ ⲉ̀ϫⲱϥ·
ⲁϥⲧⲁⲁϥ ⲛⲁϥ. ⲁⲩⲱ̀ ⲛ̀ⲧⲉⲣⲉϥⲥⲟⲟϥ ⲙ̀ⲡⲉⲗⲁⲁⲩ ⲙ̀ⲡⲉ-
ⲑⲟⲟⲩ ϣⲱⲡⲉ ⲙ̀ⲙⲟϥ ⲉⲡⲧⲏⲣϥ. ⲁⲑⲁⲛⲁⲥⲓⲟⲥ ⲇⲉ
ⲡⲉϫⲁϥ ⲙ̀ⲡⲣ̀ⲣⲟ ϫⲉ ⲉⲧⲓ ⲕⲉⲕⲟⲩⲓ̈ ⲡⲉ ⲛ̀ⲧⲁⲇⲟⲕⲓⲙⲁⲍⲉ
ⲙ̀ⲙⲟϥ. ⲉ̀ϣⲱⲡ ⲉⲣ̀ϣⲁⲛ ⲧⲙ̀ ⲡⲉⲑⲟⲟⲩ ϣⲱⲡⲉ ⲙ̀ⲙⲟϥ·
ⲉⲓⲉ̀ ⲁ̀ⲛⲟⲕ ϩⲱⲱⲧ ⲟⲛ ϯⲛⲁⲟⲩⲁϩ̀ⲧ ⲛ̀ⲥⲁ ⲡⲉⲛⲧⲁⲩ-
ⲥⲧⲁⲩⲣⲟⲩ ⲙ̀ⲙⲟϥ. ⲡⲁⲗⲓⲛ ⲟⲛ ⲁϥϫⲓ [ⲛ̀ⲕ]ⲉⲁ̀ⲡⲟⲧ
page 12. col. II. ⲙ̀ⲙⲟⲩⲛ̀ⲟⲣϣ̀ (sic) ⲁⲩⲱ̀ ⲁϥⲧⲉϩ ϩⲛ̀ⲕⲉ̀ⲡⲁϩⲣⲉ ⲉ̀ⲣⲟϥ
ⲁϥⲉⲡⲓⲕⲁⲗⲉⲓ ⲛ̀ϩⲛ̀ⲕⲉⲛⲟϭ ⲛ̀ⲣⲁⲛ ⲛ̀ⲇⲁⲓⲙⲟⲛⲓⲟⲛ ⲉⲩ-
ϩⲟⲟⲩ ⲛ̀ϩⲟⲩⲟ̀ ⲛ̀ϣⲟⲣⲡ ⲉ̀ϩⲣⲁⲓ̈ ⲉ̀ϫⲱϥ ⲁϥⲧⲁⲁϥ
ⲛⲁϥ ⲟⲛ. ⲁⲩⲱ̀ ⲁϥϫⲓⲧϥ ⲛ̀ⲧⲟⲟⲧϥ ⲙ̀ⲡⲙⲁⲅⲟⲥ· ⲁϥ-
ⲥⲫⲣⲁⲅⲓⲍⲉ ⲙ̀ⲙⲟϥ ⲛ̀ϣⲟⲙⲛ̀ⲧ ⲛ̀ⲥⲟⲡ ⲉⲡⲣⲁⲛ ⲙ̀ⲡⲉⲓⲱⲧ
ⲙⲛ̀ ⲡ̀ϣⲏⲣⲉ ⲙⲛ̀ ⲡⲉⲡⲛ̅ⲁ̅ ⲉⲧⲟⲩⲁⲁⲃ. ⲁⲩⲱ̀ ⲛ̀ⲧⲉⲩⲛⲟⲩ
ⲁϥⲥⲟⲟϥ ⲙ̀ⲡⲉⲙⲧⲟ ⲉ̀ⲃⲟⲗ ⲙ̀ⲡⲣ̀ⲣⲟ ⲙⲛ̀ ⲡⲙ̀ⲁⲅⲟⲥ ⲁⲩⲱ̀
ⲙ̀ⲡⲉ ⲗⲁⲁⲩ ⲙ̀ⲡⲉⲑⲟⲟⲩ ϣⲱⲡⲉ ⲙ̀ⲙⲟϥ ⲉⲡⲧⲏⲣϥ. ⲁⲑⲁ-
page 14. col. I. ⲛⲁⲥⲓⲟⲥ ⲇⲉ ⲁϥⲣ̀ϣⲡⲏⲣⲉ ⲙ̀ⲙⲟϥ ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ
ⲱ̀ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲉⲧⲧⲁⲉⲓⲏⲩ ⲱ̀ ⲡϩⲏⲃⲥ̀ ⲛ̀ⲧⲙⲉ ϯⲱⲣⲕ
ⲉ̀ⲣⲟⲕ ⲙ̀ⲡⲉⲥⲧⲁⲩⲣⲟⲥ ⲙ̀ⲡⲉⲭ̅ⲥ̅ ⲓ̅ⲥ̅ ⲡ̀ⲛⲟⲩⲧⲉ ⲛ̀ⲧⲁϥⲉⲓ
ⲉⲡⲕⲟⲥⲙⲟⲥ ⲉ̀ⲛⲟⲩϩⲙ̀ ⲛ̀ⲛⲉⲧⲥⲱⲣⲙ̀ (sic) ⲧⲏⲣⲟⲩ ⲛⲁ[2]

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1) For the memphitic version of this fragment see page 8, line 15.

2) Memphitic version, p. 9.

ⲛ̀ⲧⲁⲯⲩⲭⲏ· ⲁⲩⲱ̀ ⲛⲅ̄ϯ ⲛⲁⲓ̈ ⲛ̀ⲧⲉⲥⲫ̀ⲣⲁⲅⲓⲥ· ⲉⲧϩⲙ̀
ⲡⲉⲭ̅ⲥ̅ ϫⲉⲕⲁⲥ ⲉⲩⲉ̀ⲟⲩⲱⲛ ⲛⲁⲓ̈. ⲛ̀ⲧⲉⲣⲉϥⲛⲁⲩ ⲇⲉ
ⲛ̀ϭⲓ ⲡ̄ϩⲁⲅⲓ̀ⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉ̀ⲧⲉϥⲡⲓⲥⲧⲓⲥ· ⲁϥⲗⲁⲕⲧⲓⲍⲉ
ⲙ̀ⲡⲕⲁϩ· ⲁϥⲡⲱϩ ⲁϥⲧⲁⲩⲟ̀ ⲉϩⲣⲁⲓ̈ ⲛ̀ⲟⲩⲙⲟⲟⲩ ⲛ̀ⲑⲉ
page 14. col. II. ⲛ̀ⲟⲩⲉⲓ̀ⲉ̀ⲣⲟ ⲉϥϩⲁⲗ̀ⲧⲉ. ⲁⲩⲱ̀ ⲁϥⲃⲁⲡⲧⲓⲍⲉ ⲙ̀ⲙⲟϥ.
ⲉⲡⲣⲁⲛ ⲙ̀ⲡⲉⲓⲱⲧ ⲙⲛ̀ ⲡϣⲏⲣⲉ ⲙⲛ̀ ⲡⲉⲡ̅ⲛ̅ⲁ̅ ⲉ̀ⲧⲟⲩⲁⲁⲃ.
ⲁⲥϣⲱⲡⲉ ⲇⲉ ⲛ̀ⲧⲉⲣⲉϥⲟⲩⲱ̀ ⲉϥⲃⲁⲡⲧⲓⲍⲉ ⲙ̀ⲙⲟϥ
ⲛ̀ⲧⲉⲩⲛⲟⲩ ⲁ ⲡⲙⲟⲟⲩ ⲁ̀ⲛⲁⲭⲱⲣⲉⲓ ⲛⲁϥ ⲉ̀ⲡⲉϥⲙⲁ
ⲛ̀ⲕⲉⲥⲟⲡ. ⲡ̀ⲣ̀ⲣⲟ ⲇⲉ ⲛ̀ⲧⲉⲣⲉϥⲛⲁⲩ ⲉ̀ⲡⲉⲛⲧⲁϥϣⲱⲡⲉ
ⲁϥⲕⲉⲗⲉⲩⲉ̀ ⲉⲧⲣⲉⲩϥⲓ ⲛ̀ⲁⲑⲁⲛⲁⲥⲓⲟⲥ ⲉ̀ⲃⲟⲗ ⲡ̄ⲃⲟⲗ
ⲛ̀ⲧⲡⲟⲗⲓⲥ ⲛ̀ⲥⲉⲧⲁⲩⲟϥ ⲉϩⲣⲁⲓ̈ ϩⲛ̀ ⲟⲩⲥⲏϥⲉ· ⲁϥϫⲱⲕ
ⲉ̀ⲃⲟⲗ ⲛ̀ⲧⲉϥⲙⲁⲣⲧⲩⲣⲓⲁ̀ ⲛ̀ⲥⲉⲩϫⲟⲩⲧⲥⲁϣϥ ⲙ̀ⲡⲉⲃⲟⲧ
page 15. col. I. ⲧ[ⲱⲃⲉ] ⲁⲩϫⲓⲧϥ ⲉ̀ⲡ[ⲡⲁⲣⲁ]ⲇⲓⲥⲟⲥ ϩⲛ̀ ⲟⲩⲉⲟⲟⲩ.
ⲙⲛ̀ⲛ̀ⲥⲱⲥ ⲁϥⲟⲩⲉϩⲥⲁϩⲛⲉ ⲛ̀ϭⲓ ⲡⲣⲣⲟ ⲉⲧⲣⲉⲩϫⲓ
ⲙ̀ⲡ̄ϩⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ· ⲉ̀ⲡⲉϣⲧⲉⲕⲟ ⲛ̀ⲕⲉⲥⲟⲡ ϣⲁⲛ-
ⲧⲉϥⲥⲕⲉⲡⲧⲓ ⲙ̀ⲙⲟϥ· ϫⲉ ⲟⲩ ⲡⲉⲧⲉϥⲛⲁⲁⲁϥ· ϩⲧⲟⲟⲩⲉ̀
ⲇⲉ ⲛ̀ⲧⲉⲣⲉϥϣⲱⲡⲉ ⲁϥⲕⲉⲗⲉⲩⲉ̀ ⲉⲧⲣⲉⲩⲥ̀ⲙⲓⲛⲉ ⲛ̀ⲟⲩ-
ⲛⲟϭ ⲛ̀ⲧⲣⲟⲭⲟⲥ· ⲙ̀ⲡⲉⲥⲙⲟⲧ ⲛ̀ⲟⲩϭⲗⲓϭ· ⲛ̀ϩⲁⲙϣⲉ·
ⲉϥϫⲓⲣⲁ ⲛ̀ϩⲛ̀ⲥⲏϥⲉ ⲉⲧⲡⲉ ϩⲓⲡⲉⲥⲏⲧ ⲇⲉ ϩⲛ̀ϭⲟⲣⲧⲉ·
ⲛⲉ· ⲉⲩϫⲏⲣ ⲉⲡϩⲟ ⲥ̀ⲛⲁⲩ ⲉⲩⲟⲃ̀ⲧ ⲉ̀ϩⲟⲩⲛ ⲉ̀ⲣⲟϥ.
ⲡ̀ⲣ̀ⲣⲟ ⲇⲉ ⲁϥⲟⲩⲉϩⲥⲁϩⲛⲉ ⲉⲧⲣⲉⲩⲛⲧϥ̀ ⲉ̀ⲃⲟⲗϩⲙ̀
ⲡⲉϣⲧⲉⲕⲟ· ⲛ̀ⲥⲉϫⲓⲧϥ ⲉ̀ⲡⲙⲁ̀ ⲉ̀ⲧⲉⲣⲉ ⲡⲙⲁⲛ̀ⲅⲁⲛⲟⲛ
page 15. col. II. ⲛ̀ϩⲏⲧϥ. ⲡⲡⲉⲧⲟⲩⲁⲁⲃ ⲇⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛ̀ⲧⲉⲣⲉϥⲉⲓ
ⲉ̀ⲡⲙⲁ ⲉ̀ⲧⲉⲣⲉ ⲡ̄ⲙⲁⲛⲅⲁⲛⲟⲛ ⲛ̀ϩⲏⲧϥ̀· ⲁϥⲛⲁⲩ ⲉ̀ⲡⲉ-
ⲧⲣⲟⲭⲟⲥ ⲉⲧⲉ ⲡ̄ⲙⲁⲛ̀ⲅⲁⲛⲟⲛ ⲡⲉ ⲉϥϫⲓⲣⲁ ⲛ̀ⲥⲏϥⲉ
ⲙⲉⲛ ϩⲓⲧⲡⲉ ⲙ̀ⲙⲟϥ ϩⲓⲡⲉⲥⲏⲧ ⲇⲉ ⲉϥϫⲓϭⲟⲣⲧⲉ ⲉⲡϩⲟ
ⲥ̀ⲛⲁⲩ· ⲉⲩⲟ̀ⲃⲧ̀ ⲉ̀ϩⲟⲩⲛ ⲉ̀ⲣⲟϥ. ⲁϥϫⲟⲟⲥ ⲛ̀ⲧⲉⲩⲛⲟⲩ
ϩ̀ⲣⲁⲓ̈ ⲛ̀ϩⲏⲧϥ ϫⲉ ⲛⲁⲙⲉ· ⲛ̀ϯⲛⲁⲟⲩϫⲁⲓ̈ ⲁⲛ ⲉ̀ⲃⲟⲗ-
ϩⲙ̀ ⲡ[ⲉ]ⲓⲙⲁⲛ̀ⲅⲁⲛⲟⲛ. ⲙⲛ̀ⲛ̀ⲥⲱⲥ ⲇⲉ ⲁϥⲕ̀ⲧⲟϥ ϩⲙ̀
ⲡⲉϥⲙⲉⲉⲩⲉ ⲡⲉϫⲁϥ ϩⲙ̀ ⲡⲉϥϩⲏⲧ. ϫⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ·

page 16. col. I. ⲉⲧⲃⲉ ⲟⲩ ⲉⲕⲙⲟⲕ[ϩ] ϩⲓ ⲛⲁⲓ̈ ⲛⲟⲉⲓ ⲙ̀ⲡⲉⲕⲗⲏⲣⲟⲥ ⲛ̀ⲧⲁϥⲧⲁϩⲟⲕ ϫⲉ ⲡⲉⲭ̅ⲥ̅ ϩⲱⲱϥ ⲛ̀ⲧⲁⲩⲁϣⲧϥ̀ ϩⲛ̀ ⲧⲙ̀ⲏⲧⲉ ⲛ̀ⲗⲏⲥⲧⲏⲥ ⲥ̀ⲛⲁⲩ. ⲛ̀ⲧⲉⲣⲉϥϫⲉ ⲛⲁⲓ̈ ⲇⲉ. ⲁϥϥⲓ ⲛ̀ⲛⲉϥⲃⲁⲗ ⲉϩⲣⲁⲓ̈ ⲉⲧⲡⲉ ⲛ̀ⲛⲁϩⲣⲙ̀ ⲡ̀ϫⲟⲉⲓⲥ· ⲡ̀ⲣⲉϥⲣ̀ⲡⲉⲧⲛⲁⲛⲟⲩϥ ⲛⲁϥ. ⲡⲉϫⲁϥ ϫⲉ ⲡ̀ϫⲟⲉⲓⲥ ⲡⲉⲧⲉ-ⲙⲉϥϣⲓⲃⲉ· ⲉ̀ⲛⲉϩ ⲡⲁⲅⲟⲛⲟⲑⲉⲧⲏⲥ ⲛ̀ⲣⲉϥϫⲣⲟ· ⲡϣⲟⲩ-ϣⲟⲩ· ⲁⲩⲱ̀ ⲡ̀ⲧⲉⲗⲏⲗ ⲙⲛ̀ ⲡⲉⲕⲗⲟⲙ ⲛ̀ⲙ̀ⲙⲁⲣⲧⲩⲣⲟⲥ· ⲡⲉⲧϣⲟⲟⲡ[1] ϫⲓⲛ̀ ⲧⲉϩⲟⲩⲉⲓⲧⲉ· ⲡⲉⲛⲧⲁϥⲧⲁⲙⲓⲉ ⲧⲡⲉ· ⲁⲩⲱ ⲁϥⲥ̀ⲙⲛ̀ⲥⲉⲛⲧⲉ ⲙ̀ⲡⲕⲁϩ· ϩⲓϫⲙ̀ ⲡⲙⲟⲟⲩ· ⲡⲉ-ⲧⲟⲩⲁⲁⲃ ⲉ̀ⲧⲙⲧⲟⲛ ⲙ̀ⲙⲟϥ ϩⲛ̀ ⲛⲉⲧⲟⲩⲁⲁⲃ. ⲡⲉⲧⲉ
page 16. col. II. ⲙ̀ⲡⲉ ⲗⲁⲁⲩ ⲛ̀ⲣⲱⲙⲉ ⲛⲁⲩ ⲉ̀ⲣⲟϥ ⲉ̀ⲛⲉϩ. ⲡⲉⲛ-ⲧⲁϥⲡⲱⲣϣ̀ ⲉ̀ⲃⲟⲗ ⲛ̀ⲧⲡⲉ ⲛ̀ⲑⲉ ⲛ̀ⲟⲩϩⲃⲱ· ⲉ̀ⲁϥⲕⲱ ⲛ̀ϩⲏⲧⲥ̀ ⲛ̀ⲙ̀ⲙⲟⲟⲩ ⲙⲛ̀ ⲛⲉ̀ⲓⲱⲧⲉ ⲙⲛ̀ ⲛⲁⲏⲣ ⲉⲧⲛⲁ-ⲛⲟⲩⲟⲩ. ⲡⲉⲛⲧⲁϥⲙⲉϩ ⲛⲉⲕⲗⲟⲟⲗⲉ ⲙ̀ⲙⲟⲩ ⲛ̀ϩⲱⲟⲩ. ⲉⲧⲣⲉⲩϩⲱⲟⲩ ⲉ̀ϫⲛ̀ ⲛ̀ⲇⲓⲕⲁⲓⲟⲥ ⲙⲛ̀ . ⲛ̀ⲣⲉϥⲣ̀ⲛⲟⲃⲉ. ⲡϫⲟⲉⲓⲥ ⲓ̀ⲥ ⲡⲉⲛⲧⲁϥϣⲓ ⲛ̀ⲛ̀ⲧⲟⲟⲩ ϩⲛ̀ ⲟⲩϣⲓ ⲁⲩⲱ̀ ⲛⲉⲕ-ⲣⲱⲟⲩ ϩⲛ̀ ⲟⲩⲙⲁϣⲉ· ⲡⲉⲛⲧⲁϥⲟⲩⲱϩ ⲛ̀ϩⲏⲧⲥ̀ ⲛ̀ⲧⲡ̀ⲁⲣ-ⲑⲉⲛⲟⲥ ⲉ̀ⲧⲟⲩⲁⲁⲃ ⲙⲁⲣⲓⲁ ⲛ̀ⲑⲉ ⲛ̀ⲧⲁϥⲟⲩⲁϣⲥ. ⲉ̀ⲃⲟⲗ ϫⲉ ⲙⲛ̀ϣϭⲟⲙ ⲛ̀ⲗⲁⲁⲩ ⲉ̀ⲛⲉϩ. ⲉ̀ϩⲟⲧϩⲉⲧ ⲛ̀ⲥⲁ ⲡ̀ϫⲱⲕ ⲛ̀ⲧⲉⲕⲙⲛ̀ⲧⲛⲟⲩⲧⲉ. ⲧⲉⲛⲟⲩ ϭⲉ ⲡⲁϫⲟⲉⲓⲥ ⲁ̀ⲙⲟⲩ ⲛⲅ̀ⲃⲟⲏ̀ⲑⲉⲓ ⲉ̀ⲣⲟⲓ̈. ⲁⲩⲱ̀ ⲛⲅ̀ⲕⲱ ⲛⲁⲓ̈ ⲉ̀ⲃⲟⲗ ⲁ̀ⲛⲟⲕ ⲡⲣⲉϥ-
page 17. col. I. ⲣ̀ⲛⲟⲃⲉ (sic)· ⲛⲅ̀ϯⲙ̀ⲧⲟⲛ ⲛⲁⲓ̈ ⲉ̀ⲃⲟⲗ ϩⲛ̀ ⲛ[ⲉ]ⲓ ϩⲓⲥⲉ (sic)· ⲉⲧⲕⲱⲧⲉ ⲉ̀ⲣⲟⲓ̈· ϫⲉ ⲡⲉⲕⲣⲁⲛ ϩⲁ ⲉ̀ⲟⲟⲩ ϣⲁ ⲉ̀ⲛⲉϩ ⲛ̀ⲉⲛⲉϩ ϩⲁⲙⲏⲛ. ⲛⲧⲉⲣⲉϥϫⲱⲕ ⲇⲉ[2] ⲉ̀ⲃⲟⲗ ⲙ̀ⲡⲉϣ-ⲗⲏⲗ ⲁⲩⲱ̀ ⲛϥ̀ϯ ⲙ̀ⲡϩⲁⲙⲏⲛ ⲁⲩⲛⲟϫϥ ⲉ̀ϩⲟⲩⲛ ϩⲁ ⲡⲉ-ϭⲗⲓⲗ ⲁⲩⲱ ⲛ̀ⲧⲉⲣⲟⲩϩⲱⲕ ⲉ̀ϫⲱϥ ⲁⲩϣⲁⲁⲧϥ ⲁⲩⲗⲁϥ ⲙ̀ⲙⲉⲗⲟⲥ ⲙⲉⲗⲟⲥ. ⲡ̀ⲣ̀ⲣⲟ ⲇⲉ ⲇⲓⲇⲓ̀ⲁⲛⲟⲥ ⲁϥϫⲓⲥⲉ

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1) Memphitic version, p. 10.
2) Memphitic version, p. 11.

ⲉϩⲣⲁⲓ̈ ⲛ̀ⲧⲉϥⲥ̀ⲙⲏ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ⲛ̀ⲛⲉⲣⲣⲱⲟⲩ ϫⲉ ⲁ̀ⲛⲁⲩ ϫⲉ ⲙⲛ̀ ⲕⲉⲛⲟⲩⲧⲉ ⲛ̀ⲑⲉ ⲙ̀ⲡⲁⲡⲟⲗⲗⲱⲛ· ⲙⲛ̀ ⲡϩⲉⲣⲙⲏⲥ ⲙⲛ̀ ⲡ̄ⳉⲉⲩⲥ. ⲙⲛ̀ ⲥⲕⲁⲙⲁⲛⲧ̀ⲣⲟⲥ ⲙⲛ̀ ⲫⲁⲓⲥⲧⲟⲥ ⲙⲛ̀ ϩⲩⲣⲁⲕⲗⲩⲥ ⲛⲁⲓ̈ ⲉ̀ⲧⲟ ⲛ̀ⲣ̀ⲣⲟ ⲉ̀ϫⲙ̀ ⲡⲟⲩⲛ̀ϣⲟⲙⲛ̀ⲧ

page 17. col. II. ⲛ̀ⲧⲡⲉ· ⲁⲩⲱ̀ ⲉ̀ⲃⲟⲗ ϩⲓⲧⲟⲟ̀ⲧⲟⲩ ⲉ̀ⲣⲉ ⲛ̀ⲣ̀ⲣⲱⲟⲩ ⲱ̀ ⲛ̀ⲣ̀ⲣⲟ. ⲁⲩⲱ̀ ⲉⲣⲉ ⲛ̀ϫⲱⲱ̀ⲣⲉ ⲁⲙⲁϩⲧⲉ ⲙ̀ⲡ̄ⲕⲁϩ ⲉ̀ⲃⲟⲗ ϩⲓⲧⲟⲟⲧⲟⲩ. ⲉϥⲧⲱⲛ ϭⲉ ⲓ̅ⲥ̅ ⲡⲉⲛⲧⲁⲩⲥⲧⲁⲩⲣⲟⲩ ⲙ̀ⲙⲟϥ ⲡ̄ⲛⲟⲩⲧⲉ ⲛ̀ⲅ̀ⲉⲱⲣⲅⲓⲟⲥ· ⲡⲁⲓ̈ ⲛ̀ⲧⲁⲩⲙⲟⲟⲩⲧϥ ⲛ̀ϭⲓ ⲛ̀ϥⲁⲓϣⲃⲱⲧ ⲛ̀ⲓⲟⲩⲇⲁⲓ̈. ⲉⲧⲃⲉ ⲟⲩ ⲙ̀ⲡⲉϥⲉⲓ ⲛⲉϥⲛⲁϩⲙⲉϥ ⲉ̀ⲃⲟⲗϩⲛ̀ ⲛⲁϭⲓϫ. ⲛⲁⲓ̈ ⲇⲉ ⲛ̀ⲧⲉⲣⲉϥϫⲟⲟⲩ ⲛ̀ϭⲓ ⲡⲉⲇⲣⲁⲕⲱⲛ ⲉⲧϩⲙ ⲡ̄ⲛⲟⲩⲛ. ⲁϥⲟⲩⲉϩⲥⲁϩⲛⲉ ⲉⲧⲣⲉⲩⲛⲟⲩϫⲉ ⲛ̀ⲛⲉϥⲕⲉⲉⲥ. ⲉϩⲣⲁⲓ̈ ⲉⲩϣⲏⲓ̈ ⲉ̀ⲙⲛ̀

page 18. col. I. ⲙⲟⲟⲩ ⲛ̀ϩⲏⲓⲧ̀ϥ ⲉ̀ⲁϥϫⲟⲟⲥ ϫⲉ ⲙⲏⲡⲟⲧⲉ ⲛ̀ⲧⲉ ⲟⲩⲁ̀ ⲉⲓ ϩⲛ̀ ⲛⲉⲭⲣⲓⲥϯⲁ̀ⲛⲟⲥ· ⲛⲉϥϥⲓ ⲙ̀ⲡⲉϥⲥⲱⲙⲁ· ⲛⲉϥⲕⲱ̀ⲧ ⲉ̀ⲣⲟϥ ⲛ̀ⲟⲩⲙⲁⲣⲧⲩⲣⲓⲟⲛ· ⲛⲉϥⲉⲓⲛⲉ ⲙ̀ⲡⲉϥⲥ̀ⲛⲟϥ ⲉ̀ϩⲣⲁⲓ̈ ⲉ̀ϫⲛ ⲧⲁ̀ⲡⲉ. ⲉ ⲛⲉ ⲁ ⲡⲛⲁⲩ ⲅⲁⲣ ⲙ̀ⲡⲁⲣⲓⲥⲧⲟⲛ ϣⲱⲡⲉ· ⲁⲩⲱ̀ ⲡ̄ⲣ̀ⲣⲟ ⲙⲛ̀ ⲛ̀ⲕⲉⲣ̀ⲣⲟ ⲉⲧⲛ̀ⲙ̀ⲙⲁϥ. ⲁⲩⲃⲱⲕ ⲉ̀ⲡⲁⲣⲓⲥⲧⲟⲛ. ⲁⲥϣⲱⲡⲉ ⲇⲉ ϩⲛ̀ ⲧⲉⲩⲛⲟⲩ ⲉ̀ⲧⲙ̀ⲙⲁⲩ· ⲁ̀ ⲡⲁⲏⲣ ⲙⲟⲩϩ ⲛ̀ⲕⲗⲟⲟ̀ⲗⲉ ⲁⲩⲱ̀ ⲁⲩⲛⲟϭ̄ ⲛ̀ⲕⲙ̀ⲧⲟ ϣⲱⲡⲉ ϩⲱⲥⲧⲉ ⲛ̀ⲧⲉ ⲡ̄ⲕⲁϩ ϣ̀ⲧⲟⲣⲧⲣ̀ ⲁⲩⲱ̀ ⲛ̀ⲧ[ⲉ] ⲛ̀ⲧⲟⲩⲉⲓⲏ̀ (sic) ⲛⲟⲉⲓⲛ· ⲛ̀ⲧⲉ ⲑⲁⲗⲁⲥⲥⲁ ⲧⲱⲟⲩⲛ ⲉϩⲣⲁⲓ̈

page 18. col. II. ⲛⲁ ⲙⲏⲛⲧⲏ (sic) ⲙ̀ⲙⲁϩⲉ· ⲉ ⲛⲉ ⲁ̀ ⲡ̄ϫⲟⲉⲓⲥ ⲅⲁⲣ ⲉⲓ ⲉ̀ⲡⲉⲥⲏⲧ· ⲉ̀ⲃⲟⲗ ϩⲛ̀ ⲙ̀ⲡⲏⲩⲉ̀ ⲉϥϩⲙⲟⲟ· ⲉ̀ϫⲙ̀ ⲡ̄ϩⲁⲣⲙⲁ ⲛ̀ⲛⲉⲭⲉⲣⲟⲩⲃⲓⲛ ⲁϥⲁϩⲉⲣⲁⲧϥ ϩⲁⲧⲛ̀ ⲧ̀ⲧⲁⲡⲣⲟ ⲙ̀ⲡ̄ϣⲏⲓ̈· ⲁϥⲕⲉⲗⲉⲩⲉ̀ ⲙ̀ⲙⲓⲭⲁⲏⲗ ⲉⲧⲣⲉϥⲉⲓⲛⲉ ⲛ̀ⲙ̀ⲙⲉⲗⲟⲥ· ⲛ̀ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉ̀ϩⲟⲩⲛ ⲉ̀ⲛⲉⲩⲉ̀ⲣⲏⲩ. ⲉⲡⲉⲓⲇⲏ[1] ⲁϥϫⲟⲟⲥ ϫⲓⲛ ⲉϥⲟ̀ⲛϩ ϫⲉ ⲛ̀ϯⲛⲁⲟⲩϫⲁⲓ ⲁⲛ ⲉ̀ⲃⲟⲗϩⲙ̀ ⲡⲉⲓⲙⲁⲛⲅⲁⲛⲟⲛ. ϫⲉⲕⲁⲥ ⲉϥⲉ̀ⲡⲓⲥⲧⲉⲩⲉ̀ ϫⲉ ⲟⲩⲛ̀[ϭⲟⲙ] ⲙ̀ⲡⲛⲟⲩⲧⲉ·

[1]) Memphitic version, p. 12.

ⲉⲧⲟⲩⲛⲉⲥ ⲛⲉⲧⲙ[ⲙⲟⲟⲩⲧ][1] ⲙⲛ̄ⲛ̄ⲥⲁ ⲧⲣⲉⲩⲙⲟⲩ. ⲡϫⲟ-
ⲉⲓⲥ ⲇⲉ ⲓ̅ⲥ̅ ⲁϥⲁⲙⲁϩⲧⲉ ⲛ̄ⲅⲉⲱⲣⲅⲓⲟⲥ ϩⲛ̄ ⲧⲉϥ[ϭⲓϫ]
ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ϯϭⲓϫ ⲛ̄ⲧⲁⲥⲡⲗⲁⲥⲥⲉ
page 19. col. I. ⲛ̄ⲁⲇⲁⲙ ⲡ̄ϣⲟⲣⲡ ⲛ̄ⲣⲱⲙⲉ· ⲛⲧⲁⲓ̈ⲧⲁⲙⲓⲟϥ ⲉ̀ⲃⲟⲗ ϩⲙ̄
ⲡ̄ⲕⲁϩ ⲙ̄ⲙⲙⲁ̀ ⲛ̄ϣⲁ. ⲛⲧⲟⲥ ⲟⲛ ⲧⲉⲛⲟⲩ· ⲉⲧⲛⲁⲡ̄ⲗⲁⲥⲥⲉ
ⲙ̄ⲙⲟⲕ. ⲁ̀ ⲡϫⲟⲉⲓⲥ ⲛⲓϥⲉ ⲉ̀ϩⲟⲩⲛ ⲉϩⲣⲁϥ ⲛ̄ⲟⲩⲡ̄ⲛⲟⲏ
ⲛ̄ⲱ̀ⲛϩ̄. ⲁⲩⲱ̀ ⲛ̄ⲧⲉⲣⲉ ⲡ̄ϫⲟⲉⲓⲥ ⲁⲥⲡⲁⲍⲉ ⲙ̄ⲙⲟϥ
ⲁϥⲃⲱⲕ ⲉϩⲣⲁⲓ̈ ⲙ̄ⲡⲏⲩⲉ̀ ⲙⲛ̄ ⲛⲉϥⲁⲅⲅⲉⲗⲟⲥ. ⲅⲉⲱⲣ-
ⲅⲓⲟⲥ ⲇⲉ ⲛ̄ⲧⲉⲣⲉϥⲧⲱⲟⲩⲛ ⲉ̀ⲃⲟⲗ ϩⲛ̄ ⲛⲉⲧⲙⲟⲟⲩⲧ.
[ⲁ]ϥⲙⲟⲟϣⲉ ⲁϥ[ⲧ]ⲱⲙⲛⲧ ⲉ̀ⲛⲣ̀[ⲣⲱⲟⲩ] ϩⲛ̄ ⲧⲉⲡ[ⲗ]-
ⲁⲧⲓⲁ ⲉⲩϯϩⲁⲡ [ⲉ̀]ϩⲛ̄ⲣⲱⲙⲉ ⲉⲁⲩϣⲱⲗ[1] ⲛ̄ⲟⲩⲣ̀ⲡⲉ.
page 19. col. II. ⲁϥϯ ⲙⲡⲉϥⲟⲩⲟⲓ̈ ⲁϥⲣ̀ ϩⲓⲑⲏ ⲙ̄ⲙⲟⲟⲩ· ⲡⲉϫⲁϥ ⲛⲁⲩ
ϫⲉ ⲱ̀ ⲛ̄ⲣ̀ⲣⲱⲟⲩ· ⲁ̀ⲧⲉⲧⲛ̄ⲥⲟⲩⲱⲛⲧ̀ ⲙⲛ̄ ⲡⲉⲧⲛ̄ⲥⲧⲣⲁ-
ⲧⲉⲩⲙⲁ ϫⲉ ⲁⲛⲅ̄ ⲛⲓⲙ· ⲁϥⲉⲓⲱ̀ⲣⲙ̄ ⲇⲉ ⲉ̀ϩⲟⲩⲛ ⲉ̀ϩⲣⲁϥ
ⲛ̄ϭⲓ ⲡⲉⲇⲣⲁⲕⲱⲛ ⲉⲧϩⲙ̄ ⲡⲛⲟⲩⲛ· ⲡⲉϫⲁϥ ϫⲉ ⲡⲉϥ-
ⲡⲣⲟⲥⲟⲡⲟⲛ ⲡⲉ· ϩⲛ̄ⲕⲟⲟⲩⲉ̀ ⲇⲉ ⲛⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ ϫⲉ
ⲙ̄ⲙⲟⲛ· ⲁⲗⲗⲁ ⲉϥⲉⲓⲛⲉ ⲙ̄ⲙⲟϥ ⲡⲉⲧⲛ̄ⲛⲁⲩ ⲅⲁⲣ
ⲁϥⲟⲩⲱ̀ ⲉϥⲙⲟⲩ ⲁⲩⲱ̀ ⲛⲁϣ ⲛ̄ϩⲉ ϥⲛⲁⲱ̀ⲛϩ. ⲁϥⲟⲩ-
ⲱϣⲃ̄ ⲛ̄ϭⲓ ⲡⲉⲡⲉⲧⲟⲩⲁⲁⲃ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲉϫⲁϥ ϫⲉ
ⲁ̀ⲛⲟⲕ ⲡⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ· ⲡⲉⲛⲧⲁⲧⲉⲧⲛ̄ϣⲁⲁⲧϥ̀ ϩⲛ̄
page 20. col. I. ⲧⲉϥⲙⲏⲧⲉ· ⲉⲑⲃⲉ ⲟⲩ ⲧⲉⲧⲛ̄ⲛⲟⲟϭⲛⲉϭ ⲙ̄ⲡⲣⲁⲛ ⲙ̄ⲡⲁ-
ⲛⲟⲩⲧⲉ ⲡⲉⲛⲧⲁϥⲧⲁⲙⲓⲟ̀ ⲛ̄ⲧⲡⲉ ⲙⲛ̄ ⲡ̄ⲕⲁϩ ⲙⲛ̄ ⲛⲉⲧ-
ⲛ̄ϩⲏⲧⲟⲩ ⲧⲏⲣⲟⲩ· ⲁⲩⲱ̀ ⲁϥϯ ⲛⲏⲧⲛ̄ ⲛ̄ⲧⲙⲛ̄ⲧⲉⲣⲟ
ⲉ̀ϣⲁⲥⲧⲁⲕⲟ. ⲁϥⲛⲁⲩ ⲇⲉ ⲛ̄ϭⲓ ⲁ̀ⲛⲁⲧⲟⲗⲓⲟⲥ[2] ⲡⲉⲥ-
ⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ϫⲉ ⲁ̀ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲧⲱⲟⲩⲛ ⲉ̀ⲃⲟⲗ ϩⲛ̄
ⲛⲉⲧⲙⲟⲟⲩⲧ· ⲁϥⲡⲓⲥⲧⲉⲩⲉ̀ ⲛ̄ⲧⲟϥ ⲙⲛ̄ ⲧⲉϥⲧⲁⲝⲓⲥ

1) A later hand has written on the margin the Arabic equivalent of this word; [illegible]

2) Memphitic version, p. 13.

ⲧⲏⲣⲥ· ⲯⲩⲭⲏ ⲙⲉⲛ ⲛ̀ⲧⲁⲩⲡⲓⲥⲧⲉⲩⲉ̀ ⲉⲡⲭⲟⲉⲓⲥ· ⲙ̀ⲡⲉϩⲟⲟⲩ ⲉ̀ⲧⲉⲙ̀ⲙⲁⲩ ⲉⲩⲛⲁⲣ̀ ⲙⲁⲁⲃ ⲯⲓⲥ ⲛ̀ϣⲉ ⲉⲡⲓⲥⲧⲁⲓⲟⲩ ⲯⲓⲧⲉ ⲙ̀ⲯⲩⲭⲏ ⲁϥⲕⲉ[1]ⲗⲉⲩⲉ ⲛ̀ϭⲓ ⲡⲣ̀ⲣⲟ ⲇⲁ- page 20. col. II. ⲇⲓⲁ̀ⲛⲟⲥ ⲉⲧⲣⲉⲩϫⲓⲧⲟⲩ· ⲉⲃⲟⲗ ⲛ̀ⲧⲡⲟⲗⲓⲥ ⲛ̀ⲥⲉϩⲣⲁ ⲙ̀ⲙⲟⲟⲩ ⲉ̀ϩⲉⲛ ⲙⲁⲛ̀ϫⲁⲓⲉ· ⲛ̀ⲥⲉⲗⲁⲁⲩ ⲙ̀ⲙⲏⲧ ⲛ̀ⲧⲁⲅⲙⲁ· ⲛ̀ⲥⲉϩⲟⲧⲃⲟⲩ ϩⲙ̀ ⲧⲥⲏϥⲉ. ⲁⲩⲱ̀ ⲛ̀ⲧⲉⲓϩⲉ ⲁⲥϫⲱⲕ ⲉ̀ⲃⲟⲗ ⲛ̀ϭⲓ ⲧⲉⲩⲙⲁⲣⲧⲩⲣⲓⲁ̀ ϩⲙ̀ ⲟⲩϩⲟⲙⲟⲗⲟⲅⲓⲁ̀ ⲉⲛⲁⲛⲟⲩⲥ· ⲛ̀ⲥⲟⲩ ⲙⲛ̀ⲧⲏ ⲙ̀ⲡⲉⲃⲟⲧ ⲙ̀ϣⲟⲣⲡ· ⲁⲩϫⲓ ⲙ̀ⲡⲉⲩⲕⲗⲟⲙ· ⲁⲩϫⲓⲧⲟⲩ ⲉⲡⲡⲁⲣⲁⲇⲓⲥⲟⲥ ϩⲛ̀ ⲟⲩⲉⲓⲣⲏⲛⲏ· ⲁⲩⲱ̀ ⲥⲉⲧⲱⲃϩ ⲉ̀ϫⲱⲛ ⲁ̀ⲛⲟⲛ ⲛⲉⲓ ⲣⲉϥⲣ̀ⲛⲟⲃⲉ ⲙ̀ⲙⲁϩⲣⲙ̀ ⲡⲉⲛⲣ̀ⲣⲟ ⲡⲉⲭ̅ⲥ̅.

Ⲙⲛ̀ⲛ̀ⲥⲁ ⲛⲁⲓ̈ ⲁϥⲕⲉⲗⲉⲩⲉ ⲛ̀ϭⲓ ⲇⲁⲇⲓⲁ̀ⲛⲟⲥ ⲉⲧⲉ ⲡⲉ ⲇⲣⲁⲕⲱⲛ ⲉⲧϩⲙ̀ ⲡⲛⲟⲩⲛ ⲡⲉ ⲉⲧⲣⲉⲩⲉⲓⲛⲉ ⲛⲁϥ page 21. col. I. ⲙ̀ⲡⲡⲉⲧⲟⲩⲁⲁⲃ ⲅⲉⲱⲣⲅⲓⲟⲥ· ⲉⲡⲃⲏⲙⲁ· ⲁⲩⲱ̀ ⲁϥⲟⲩⲉϩⲥⲁϩⲛⲉ ⲉⲧⲣⲉⲩⲉⲓⲛⲉ ⲛ̀ⲟⲩϭⲗⲟϭ ⲙ̀ⲡⲉⲛⲓⲡⲉ· ⲛ̀ⲥⲉϫⲧⲟ ⲉ̀ϫⲱϥ ⲙ̀ⲡⲇⲓⲕⲁⲓⲟⲥ. ⲙⲛ̀ⲛ̀ⲥⲱⲥ ⲛ̀ⲥⲉⲉⲓⲛⲉ ⲛ̀ⲟⲩϭⲁⲗⲁϩⲧ̀ ⲛ̀ⲥⲉⲛⲟⲩϫⲉ ⲉ̀ⲣⲟⲥ ⲛ̀ⲟⲩⲧⲁϩⲧ̀ ϩⲁⲣⲟⲥ· ϣⲁⲛⲧⲉⲥⲃⲣⲃⲣ̀· ⲛ̀ⲥⲉⲟⲩⲱⲛ ⲛ̀ⲧⲉϥⲧⲁⲡⲣⲟ ϩⲛ̀ ⲟⲩⲁ̀ϫⲱ ⲙ̀ⲡⲉⲛⲓⲡⲉ· ⲛ̀ⲥⲉϣⲟⲩⲉ ⲧⲁϩⲧ̀ ⲉϩⲣⲁⲓ̈ ⲉ̀ⲣⲱϥ. ⲙⲛ̀ⲛ̀ⲥⲱⲥ ⲇⲉ ⲟⲛ ⲁϥⲕⲉⲗⲉⲩⲉ̀ ⲉⲧⲣⲉⲩⲃⲟⲗϥ ⲉ̀ⲃⲟⲗ ϩⲙ̀ ⲡ̀ⲡⲉⲛⲓⲡⲉ ⲛ̀ⲥⲉⲟϥⲧ ⲛ̀ϩⲙ̀ⲉⲓⲃⲧ̀ ⲉ̀ⲧ̅ⲉϥⲁ̀ⲡⲉ. ⲁϥⲟⲩⲁϩⲥⲁϩⲛⲉ ⲇⲉ page 21. col. II. ⲟⲛ ⲉⲧⲣⲉⲩⲉⲓⲛⲉ ⲛ̀ⲟⲩⲛⲟϭ ⲛ̀ⲱⲛⲉ· ⲛ̀ⲥⲉϣ̀ⲧϣⲱⲧϥ̀ ⲛ̀ⲥⲉⲟⲩⲁϩϥ̀ ⲉϩⲣⲁⲓ ⲉ̀ϫⲛ̀ ⲧⲉϥⲁ̀ⲡⲉ ⲛ̀ⲥⲉⲟⲣϫ̀ ⲙ̀ⲙⲟϥ· ϩⲛ̀ ⲟⲩⲧⲁϩⲧ̀· ⲁⲩⲱ̀ ⲛ̀ⲥⲉⲕⲟⲣⲕⲣ̀ ⲙ̀ⲡⲱⲛⲉ. ϩⲛ̀ ⲟⲩⲙⲁ ⲉϥⲥⲕⲣ̀ⲕⲱⲣ ⲉ̀ⲡⲉⲥⲏⲧ· ϩⲱⲥⲧⲉ ⲛ̀ⲧⲉ ⲛⲉϥⲙⲉⲗⲟⲥ ⲛⲟⲩϩ ⲉ̀ⲃⲟⲗ ⲛ̀ⲛⲉⲩⲉ̀ⲣⲏⲩ. ⲛ̀ⲧⲉⲣⲉϥϥⲓ ⲇⲉ ⲉϩⲣⲁⲓ̈ ϩⲁ ϯⲕⲉ (sic) ⲃⲁⲥⲁⲛⲟⲥ. ϩⲛ̀ ⲟⲩⲙⲛ̀ⲧϫⲱⲱ̀ⲣⲉ· ⲉ̀ⲣⲉ ⲡⲱⲛⲉ ⲟϥⲧ̀ ⲉ̀ϫⲛ̀ ⲧⲉϥⲁ̀ⲡⲉ· ϣⲁ ⲡⲉϥⲙⲟⲕϩ. ⲁϥⲕⲉⲗⲉⲩⲉ̀ ⲉⲧⲣⲉⲩ-

[1] This word has been written on the margin by a later hand.

ⲁϥϣⲧϥ ⲉϩⲣⲁⲓ̈ ⲛ̀ⲥⲁϫⲱϥ· ⲛ̀ⲥⲉϩⲱⲕ ⲙ̀ⲙⲟϥ. ⲡⲇⲓⲕⲁⲓⲟⲥ
ⲇⲉ ⲛⲉϥⲥⲟⲡ̀ⲥ̀ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲡⲁϫⲟⲉⲓⲥ ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅
ⲛⲁϩⲙⲉⲧ ⲉ̀ⲃⲟⲗϩⲛ̀ ⲛⲉⲓ ⲃⲁⲥⲁⲛⲟⲥ. ⲙ̀ⲛ̀ⲛ̀ⲥⲁ ⲛⲁⲓ̈
page 22. col. I. ⲇⲉ ⲁϥⲕⲉⲗⲉⲩⲉ̀ ⲛ̀ϭⲓ ⲡⲉⲇⲣⲁⲕⲱⲛ ⲉⲧϩⲙ̀ ⲡ̀ⲛⲟⲩⲛ.
ⲉⲧⲣⲉⲩⲧⲁⲙⲓⲟ̀ ⲛ̀ⲟⲩⲉ̀ϩⲉ ⲛ̀ϩⲟⲙⲛ̀ⲧ ⲛ̀ⲥⲉⲟϥⲧ̀[1] ⲉ̀ϩⲟⲩⲛ
ⲉ̀ⲣⲟⲥ ⲛ̀ϩⲛ̀ⲉⲓⲃⲧ̀ ⲉⲩϣⲟⲓ̈ ⲙⲛ̀ ϩⲉⲛⲟⲓⲙⲉ ⲉⲩϣⲟⲓ̈·
ⲛ̀ⲥⲉⲛⲟⲩϫⲉ ⲉ̀ϩⲟⲩⲛ ⲉ̀ⲣⲟⲥ ⲙ̀ⲡⲇⲓⲕⲁⲓⲟⲥ. ⲁⲩⲱ̀
ⲁϥⲕⲉⲗⲉⲩⲉ̀ ⲉ̀ⲧⲣⲉⲩⲕⲱⲧⲉ ⲛ̀ϩⲛ̀ϩⲟⲙⲛ̀ⲧ ⲙⲛ̀ ϩⲉⲛ-
ⲙⲁⲛ̀ⲅⲁⲛⲟⲛ. ϩⲱⲥⲧⲉ ⲛ̀ⲧⲉ ⲛⲉϥⲙⲉⲗⲟⲥ ⲉⲧϩⲓϩⲟⲩⲛ
ϣⲱϣ ⲉ̀ⲃⲟⲗ ⲛ̀ⲑⲉ ⲛ̀ⲟⲩϫⲛⲟⲟⲩ ⲙ̀ⲡϣⲱⲙ. ⲛⲧⲉⲣⲉϥϥⲉⲓ
ⲇⲉ ϩⲁ ϯⲕⲉⲃⲁⲥⲁⲛⲟⲥ (sic) ϩⲛ̀ ⲟⲩⲙⲛⲧϫⲱⲱⲣⲉ. ⲁϥⲕⲉ-
page 22. col. II. ⲗⲉⲩⲉ̀ ⲉⲧⲣⲉⲩϫⲓⲧϥ̀ ⲉ̀ⲡⲉϣⲧⲉⲕⲟ· ⲛ̀ⲥⲉ ⲛⲟϫϥ ⲉ̀ⲃⲟⲗ·
ϣⲁⲛⲧⲉϥⲙⲟϣⲧϥ̀ ϫⲉ ϩⲛ̀ⲁϣ ⲛ̀ⲕⲟⲗⲁⲥⲓⲥ· ϥ̀ⲛⲁ
ⲁⲛϩⲁⲗⲓⲥⲕⲉ ⲙ̀ⲡ̀ⲥⲁ ⲛ̀ⲧⲉϥⲙ̀ⲛⲧⲃ̀ⲣ̀ⲣⲉ. ⲁ ⲡϫⲟⲉ̀ⲓⲥ ⲇⲉ
ⲟⲩⲱ̀ⲛϩ̀ ⲉ̀ⲣⲟϥ ϩⲛ̀ ⲧⲉⲩϣⲏ ⲉ̀ⲧⲙ̀ⲙⲁⲩ ⲡⲉϫⲁϥ ⲛⲁϥ
ϫⲉ ⲧⲱⲕ ⲙ̀ⲙⲟⲕ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁ̀ⲛⲟⲕ ⲅⲁⲣ ϯϣⲟⲟⲡ
ⲛⲙ̀ⲙⲁⲕ. ⲉⲓⲥ ϩⲏ̀ⲧⲉ ⲁ̀ⲕⲙⲟⲩ ⲙ̀ⲡ̀ϣⲟⲣⲡ ⲛ̀ⲥⲟⲡ
ⲁⲓ̈ⲧⲟⲩⲛⲟⲥⲕ̀ ⲡⲙⲉϩϥⲧⲟⲟⲩ ⲇⲉ [ⲛ̀]ⲥⲟⲡ ϯⲛⲏⲩ
[ⲉ̀]ⲣⲟⲕ ϩⲓϫⲛ̀ ⲛⲉ[ⲕ]ⲗⲟⲟ̀ⲗⲉ. ⲧⲁ ϫⲓ [ⲛ̀]ⲧ̀ⲡⲁⲣⲁ-
page 23. col. I. ⲑⲏⲕⲏ [ⲛ̀ⲧⲁⲓ] ϭⲁⲗⲱⲟⲩ [ⲉ̀ⲣⲟⲕ ⲉ̀ⲧⲉ ⲡⲉⲕ] ⲥⲱⲙⲁ
[ⲙⲛ̀ ⲧⲉⲕ] ⲯⲩⲭⲏ ⲧⲉ. ⲧⲉⲕⲙⲁⲣⲧⲩⲣⲓⲁ̀ ⲅⲁⲣ ⲛⲁ-
ϣⲱⲡⲉ ⲉⲥϯⲥⲟⲉⲓⲧ ϩⲛ̀ ⲙ̀ⲙⲛⲧⲉⲣⲱⲟⲩ ⲛ̀ⲥⲁϣϥⲉ
ⲛ̀ⲣⲟⲙⲡⲉ· ϭⲙ̀ϭⲟⲙ ⲧⲉⲛⲟⲩ· ⲁⲩⲱ̀ ⲛⲅ̀ⲧⲙ̀ⲃⲱⲗ ⲉ̀ⲃⲟⲗ·
ⲁⲩⲱ̀ ⲁ̀ ⲡϫⲟⲉⲓⲥ ⲁⲥⲡⲁⲍⲉ ⲙ̀ⲙⲟϥ. ⲁϥⲃⲱⲕ ⲉ̀ϩⲣⲁⲓ̈
ⲙⲡⲏⲩⲉ ⲙⲛ̀ ⲛⲉϥⲁⲅⲅⲉⲗⲟⲥ. ⲛⲧⲉⲣⲉ[2] ϩⲧⲟⲟⲩⲉ̀ ⲇⲉ
ϣⲱⲡⲉ· ⲁϥⲕⲉⲗⲉⲩⲉ̀ ⲉ̀ⲧⲣⲉⲩⲉⲓⲛⲉ ⲙ̀ⲙⲟϥ ⲉⲡⲃⲏⲙⲁ.
ⲡⲉϫⲁϥ ⲛⲁϥ ⲛ̀ϭⲓ ⲡ̀ⲣ̀ⲣⲟ ⲙⲁⲅⲛⲉⲛⲧⲓⲟⲥ ϫⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ

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[1] Memphitic version, p. 14.
[2] Memphitic version, p. 15.

ϯⲁⲓⲧⲓ ⲙ̀ⲙⲟⲕ ⲛ̀ⲟⲩⲁⲓ̈ⲧⲏⲙⲁ [ϫⲉ] ⲛⲛⲉⲕⲣ̀ⲙⲁⲅⲓⲁ̀
[ⲛ̀]ϩⲏⲧϥ ϣⲉ ⲡⲁ ϫⲟⲉⲓⲥ ⲡ̀ⲣ̀ⲣⲟ [ⲙ̀ⲛ ⲡⲉ]ϣⲃⲉ [ⲛ̀]ⲛⲟⲩ-
ⲧⲉ· ⲙ̀ⲛ ⲧⲁⲣⲧⲉⲙⲓⲥ ⲧ̀ⲙⲁⲁⲩ ⲛ̀ⲛⲛⲟⲩⲧⲉ ⲧⲏⲣⲟⲩ ϯⲛⲁ-
page 23. col. II. ⲡⲓⲥⲧⲉⲩⲉ ⲉ̀ⲡⲉⲕⲛⲟⲩⲧⲉ. ⲡⲉϫⲁϥ ϫⲉ ⲁϫⲓ ⲡⲉⲧⲉⲕⲟⲩ-
ⲁ̀ϣϥ̀ ⲡⲉϫⲁϥ ⲛ̀ϭⲓ ⲙⲁⲅⲛⲉⲛⲧⲓⲟⲥ ϫⲉ ⲉⲓⲥ ϩⲏⲏ̀ⲧⲉ
ⲥⲉϩⲁϩⲧⲏⲛ ⲛ̀ϭⲓ ⲙⲉⲛⲧⲁϥⲧⲉ ⲛ̀ⲑⲣ̀ⲟⲛⲟⲥ ⲁⲩⲱ̀ ⲡⲟⲩⲁ̀
ⲡⲟⲩⲁ̀ ⲙ̀ⲛⲉⲑⲣⲟⲛⲟⲥ ⲉϥⲧⲏϭ ϩ̀ⲛ ϩⲉⲛⲡⲟϭⲉ ⲛ̀ϣⲉ.
ϩⲟⲓ̈ⲛⲉ ⲙⲉⲛ ⲉ̀ⲃⲟⲗ ⲛ̀ϩⲏⲧⲟⲩ· ϩⲛ̀ⲉ̀ⲃⲟⲗϩ̀ⲛ ϩⲉⲛ-
ϣⲏⲛ ⲛ̀ⲣⲉϥϯⲕⲁⲣⲡⲟⲥ. ϩⲛ̀ⲕⲟⲟⲩⲉ̀ ⲇⲉ ⲟⲛ ⲛ̀ϩⲏⲧⲟⲩ
ⲉⲩⲟ ⲛ̀ⲁⲧⲕⲁⲣⲡⲟⲥ ⲉϣⲱⲡⲉ ⲉⲩϣⲁⲛⲃⲱⲗ ⲉ̀ⲃⲟⲗ ⲛ̀ϭⲓ
ⲡ̀ⲙⲛ̀ⲧⲁϥⲧⲉ ⲛ̀ⲑⲣ̀ⲟⲛⲟⲥ· ϩⲓⲧⲛ̀ ⲛⲉⲕϣ̀ⲗⲏⲗ ⲛ̀ⲧⲉ ⲙ̀ⲡⲟϭⲉ
page 24. col. I. ⲉⲧϩⲓⲱⲟⲩ· ϫⲓⲛⲟⲩⲛⲉ ⲉ̀ⲃⲟⲗ ⲁⲩⲱ̀ ⲛ̀ⲥⲉϯⲕⲁⲣⲡⲟⲥ
ⲉϥⲡⲏϩ ⲉ̀ⲃⲟⲗ ⲁⲩⲱ̀ ⲛⲁⲧⲕⲁⲣⲡⲟⲥ ⲛ̀ⲥⲉϭⲱ ⲉⲩⲟ̀
ⲛ̀ⲁⲧⲕⲁⲣⲡ̀ⲟⲥ· ⲧ̀ⲛⲛⲁⲡⲓⲥⲧⲉⲩⲉ̀ ⲉ̀ⲡⲉⲕⲛⲟⲩⲧⲉ. ⲡ̀ⲡⲉⲧ-
ⲟⲩⲁⲁⲃ ⲇⲉ ⲙ̀ⲙⲉ ⲉⲧⲧⲁ̀ⲓⲏⲩ ⲅⲉⲱⲣⲅⲓⲟⲥ· ⲁϥⲕⲱⲗϫ̀
ⲛ̀ⲛⲉϥⲡⲁⲧ· ⲁϥϣ̀ⲗⲏⲗ ⲛⲁ ⲟⲩⲛⲟⲩ ⲥⲉⲛⲧⲉ· ϩⲱⲥⲧⲉ
ⲛ̀ⲧⲉ ⲡⲁⲏⲣ ϣⲱⲡⲉ· ϩ̀ⲛ ⲟⲩⲛⲟϭ ⲛ̀ϣ̀ⲧⲟⲣⲧⲣ̀. ⲁⲩⲱ̀
ⲁⲩⲛⲟϭ ⲛ̀ⲕⲙ̀ⲧⲟ ϣⲱⲡⲉ ⲕⲁⲧⲁ ⲑⲉ ⲛ̀ⲧⲁϥϣⲱⲡⲉ
ⲙ̀ⲡⲛⲁⲩ ⲛ̀ⲧⲁϥⲧⲱⲟⲩⲛ ⲉ̀ⲃⲟⲗϩ̀ⲛ ⲛⲉⲧⲙⲟⲟⲩⲧ. ⲁⲩⲱ̀
page 24. col. II. ⲛ̀ⲧⲉⲩⲛⲟⲩ ⲁ̀ ⲡⲙⲛ̀ⲧⲁϥⲧⲉ ⲛ̀ⲑⲣⲟⲛⲟⲥ ⲃⲱⲗ ⲉ̀ⲃⲟⲗ
ϩⲓⲧⲛ̀ ⲧϭⲟⲙ ⲙ̀ⲡⲛ̀ⲟⲩⲧⲉ. ⲁ̀ ⲛⲡⲟⲟ̀ϭⲉ ⲙ̀ϣⲉ ϫⲓⲛⲟⲩⲛⲉ
ⲉ̀ⲃⲟⲗ ⲁⲩϣⲱⲡⲉ ⲛ̀ⲣⲉϥϯⲕⲁⲣⲡⲟⲥ ⲉϥⲡⲏϩ. ⲛⲉ ⲙ̀ⲛ̀ⲕⲁⲣ-
ⲡⲟⲥ ϩⲓⲱⲟⲩ ϭⲉ ⲁⲩϭⲱ ⲉⲩⲟ̀ ⲙ̀ⲁⲧⲕⲁⲣⲡⲟⲥ ⲛ̀ⲧⲉ-
ⲣⲉϥⲛⲁⲩ ⲇⲉ ⲛ̀ϭⲓ ⲡ̀ⲣ̀ⲣⲟ ⲡⲉϫⲁϥ ϫⲉ ⲛ̀ⲧⲕ̀ ⲟⲩ ⲛⲟϭ
ϩⲏⲣⲁⲕⲗⲏⲥ ϫⲉ ϩ̀ⲛ ⲛ̀ⲕⲉϣⲉ ⲉⲧϣⲟⲩⲱⲟ̀ⲩ ⲁⲕⲟⲩⲉⲛϩ
ⲧⲉⲕϭⲟⲙ ⲉ̀ⲃⲟⲗ[1] ⲛ̀ϩⲏⲧⲟⲩ. ⲅⲉⲱⲣⲅⲓⲟⲥ ϩⲱⲱ ϯⲥⲟⲟⲩⲛ
ϫⲉ ⲉⲓⲛ[ⲁ]ⲧⲁⲕⲟϥ ⲛ̀ⲁϣ ⲛ̀ϩ[ⲉ]· ⲁϥⲕⲉⲗⲉⲩⲉ̀ ⲉⲧⲣⲉ[ⲩ]-
ⲧⲁⲙⲓⲟ ⲛ̀ⲟⲩⲛ[ⲟϭ] ⲛ̀ⲃⲁϣⲟⲩⲣ ⲛ̀ⲥⲉ[ϣⲁⲁⲧϥ] ϩ̀ⲛ

[1]) Memphitic version, p. 16.

ⲧⲉϥⲙⲏⲧⲉ ⲛ̀ⲥⲉⲗⲁⲁϥ ⲛ̀ϣ...... ⲥⲛⲁⲩ ⲁⲩⲱ[1]. ⲧⲉ
age 25. col. I. ⲑⲉ ⲛ̀ⲧⲁϥϯ ⲙ̀ⲡⲉϥⲡ̅ⲛ̅ⲁ̅.
ⲙ̀ⲛ̀ⲛ̀ⲥⲱⲥ ⲇⲉ ⲟⲛ ⲁϥⲟⲩⲉϩⲥⲁϩⲛⲉ ⲉⲧⲣⲉⲩⲉⲓⲛⲉ ⲛ̀ⲟⲩ-
ⲛⲟϭ ⲛ̀ⲭⲁⲗⲭⲓⲱⲛ (sic)· ⲛ̀ⲥⲉⲛⲟⲩ ϫⲉ ⲉϩⲣⲁⲓ̈ ⲉ̀ⲣⲟϥ
ⲙ̀ⲙ̀ⲙⲉⲗⲟⲥ ⲙ̀ⲡ̀ⲇⲓⲕⲁⲓⲟⲥ· ⲙ̀ⲛ̀ ⲟⲩⲧⲁϩⲧ ⲛ̀ⲥⲉⲥⲁϩⲧⲉ
ϩⲁⲣⲟϥ ϩⲁ ⲡⲉⲭⲁⲗⲭⲓⲱⲛ (sic) ⲙ̀ⲛ̀ ⲟⲩⲗⲁⲙϫⲁⲧⲡ̀
ⲙ̀ⲛ̀ ⲟⲩⲱⲧ· ⲙ̀ⲛ̀ ⲟⲩⲁⲙⲣⲏϩⲉ ϣⲁⲛⲧⲉϥⲃ̀ⲣⲃ̀ⲣ̀ ⲛⲉϥⲛⲏϫ
ϣⲗⲓϭ ⲉ̀ⲃⲟⲗ ⲛⲁⲙⲉⲛⲧⲏ ⲙ̀ⲙⲁⲁ̀ϩⲉ. ⲛ̀ϩⲩⲡⲉⲣⲏⲧⲏⲥ ⲇⲉ
ⲛⲁⲓ̈ ⲉⲧⲥⲁϩⲧⲉ ϩⲁ ⲡⲉⲭⲁⲗⲭⲓⲟⲛ (sic) ⲁⲩⲡⲱⲧ
age 25. col. II. ⲉ̀ⲡⲟⲩⲉ̀· ⲛ̀ⲧⲉⲣⲟⲩϯⲙⲉϣϭⲙϭⲟⲙ ⲉ̀ϥⲓ ⲉ̀ϩⲣⲁⲓ̈ ϩⲁ-
ⲛ̀ⲧⲉⲗⲧⲓⲗⲉ· ⲉⲧϥⲱϭⲉ ⲉ̀ϩⲣⲁⲓ̈ ϩⲙ̀ ⲡⲉⲭⲁⲗⲭⲓⲱⲛ (sic)
ⲉⲧⲉϥϣⲟⲟⲡ ⲛ̀ϩⲏⲧϥ [ⲁⲩⲧⲁⲙⲉ ⲡ̀ⲣ̀ⲣⲟ ϫⲉ ⲁ̀ ⲡⲓⲧⲁⲗⲁⲓ-
ⲡⲟⲣⲟⲥ ⲣⲱⲕϩ ⲙ̀ⲡⲧⲏⲣϥ ⲁϥⲟⲩⲁϩⲥⲁϩⲛⲉ ⲛ̀ⲥⲉⲧⲟⲙⲥϥ
ⲙ̀ⲡⲕⲁϩ ⲙ̀ⲛ̀ ⲡⲉⲭⲁⲗⲭⲓⲱⲛ (sic)· ⲉⲧⲉϥϣⲟⲟⲡ ⲛ̀ϩⲏⲧϥ][2]
ϫⲉⲕⲁⲥ ⲛ̀ⲛⲉ ⲛⲉⲭⲣⲓⲥⲧⲓⲁ̀ⲛⲟⲥ ϩⲉ ⲉ̀ⲣⲟϥ ⲛ̀ⲥⲉϥⲓ̀
ⲉ̀ⲃⲟⲗ ϩⲛ̀ ⲛⲉϥⲙⲉⲗⲟⲥ· ⲛ̀ⲥⲉⲥ̀ⲙⲓⲛⲉ ⲛ̀ⲟⲩⲙⲁⲣⲧⲩⲣⲓⲟⲛ
ⲉ̀ⲣⲟϥ. ⲉⲩⲃⲏⲕ ⲇⲉ ⲉⲧⲁⲙⲉ ⲡ̀ⲣ̀ⲣⲟ· ⲁⲩⲛⲟϭ ⲇⲉ
ⲛ̀ϣⲧⲟⲣⲧⲣ̀ ⲇⲉ ϣⲱⲡⲉ. ϩⲱⲥⲧⲉ ⲛ̀ⲧⲉ ⲧⲡⲉ ⲣ̀ⲕⲁⲕⲉ
ⲛ̀ⲥⲉⲧⲙ̀ⲣ̀ⲟⲩⲟ̀ⲉⲓⲛ ⲛ̀ϭⲓ ⲛ̀ⲥⲓⲟⲩ. ⲛⲉ ⲁ ⲡϫⲟⲉⲓⲥ ⲅⲁⲣ
ⲉⲓ ⲉ̀ⲡⲉⲥⲏⲧ. ⲙ̀ⲛ̀ ⲛⲉϥⲁⲅⲅⲉⲗⲟⲥ ⲉ̀ϫⲙ̀ ⲡⲉⲭⲁⲗⲭⲓⲱⲛ
age 26. col. I. (sic) ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲁ̀ⲛⲟⲕ[3] ⲡⲉ ⲡⲛⲟⲩⲧⲉ ⲛ̀ⲧⲁϥ-
ⲧⲟⲩⲛⲉⲥ ⲗⲁⲍⲁⲣⲟⲥ. ⲉ̀ⲃⲟⲗ ϩⲛ̀ ⲛⲉⲧⲙⲟⲟⲩⲧ. ⲛ̀ⲧⲟⲕ
ϩⲱⲱⲕ ⲱ̀ ⲅⲉⲱⲣⲅⲓⲟⲥ ϯϫⲱ ⲙ̀ⲙⲟⲥ ⲛⲁⲕ ϫⲉ ⲁ̀ⲙⲟⲩ
ⲉ̀ⲃⲟⲗ ϩⲙ̀ ⲡⲉⲭⲁⲗⲭⲓⲱⲛ (sic) ⲛ̀ⲅⲁϩⲉⲣⲁⲧⲕ̀ ⲉ̀ϫⲛ̀
ⲛⲉⲕⲟⲩⲉ̀ⲣⲏⲧⲉ ⲉ̀ⲙⲛ̀ⲗⲁⲁⲩ ⲛ̀ⲧⲁⲕⲟ ϣⲟⲟ̀ⲡ ⲛ̀ϩⲏⲧⲕ̀.
ⲁⲩⲱ ⲛ̀ⲧⲉⲩⲛⲟⲩ ⲁϥⲧⲱⲟⲩⲛ ⲉ̀ⲃⲟⲗ ϩⲛ̀ ⲛⲉⲧⲙⲟⲟⲩⲧ

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1) The page ends here. 2) The words enclosed by rackets have been written on the margin by a later hand.

3) Memphitic version, p. 17, l. 4.

ⲛ̀ϭⲓ ⲡ̀ⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲧⲟⲩⲁⲁⲃ ⲅⲉⲱⲣⲅⲓⲟⲥ· ϩⲱⲥ
ⲙ̀ⲡⲉ ⲗⲁⲁⲩ ⲙ̀ⲡⲉⲑⲟⲟⲩ ϣⲱⲡⲉ ⲙ̀ⲙⲟϥ ⲉⲡⲧⲏⲣϥ̀.
ⲡⲉϫⲉ ⲡ̀ϫⲟⲉⲓⲥ ⲛⲁϥ ϫⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲟⲩⲛ̀ ⲟⲩⲛⲟϭ
ⲛ̀ⲣⲁϣⲉ ϣⲟⲟⲡ ϩⲛ̀ ⲧⲡⲉ· ⲙ̀ⲡⲉⲙ̀ⲧⲟ ⲉ̀ⲃⲟⲗ ⲛ̀ⲛⲁⲅⲅⲉⲗⲟⲥ
page 26. col. II. ⲉ̀ϫⲙ̀ ⲡⲉⲕⲁ̀ⲅⲱⲛ. ⲁⲛⲟⲕ ⲇⲉ ⲟⲛ ϯⲛⲏⲩ ϣⲁⲣⲟⲕ ϩⲓϫⲛ̀
ⲛⲉⲕⲗⲟ̀ⲟ̀ⲗⲉ ⲧⲁϯϭⲟⲙ ⲛⲁⲕ· ⲛ̀ⲑⲉ ⲛ̀ⲁⲃⲣⲁϩⲁⲙ ⲙⲛ̀
ⲓ̀ⲥⲁⲁⲕ ⲙⲛ̀ ⲓ̈ⲁⲕⲱⲃ ⲛⲁⲕⲗⲏⲣⲟⲛⲟⲙⲟⲥ ϭⲙ̀ϭⲟⲙ ⲁⲩⲱ̀
ⲛ̀ⲅ̀ϫⲣⲟ· ⲁ̀ⲛⲟⲕ ⲅⲁⲣ ϯϣⲟⲟⲡ ⲛ̀ⲙ̀ⲙⲁⲕ. ⲡϫⲟⲉⲓⲥ
ⲇⲉ ⲓⲥ ⲁϥⲃⲱⲕ ⲉ̀ϩⲣⲁ̈ⲓ ⲙ̀ⲡⲏⲩⲉ̀ ⲙⲛ̀ ⲛⲉϥⲁⲅⲅⲉⲗⲟⲥ.
ⲙⲛ̀ⲛ̀ⲥⲱⲥ ⲇⲉ ⲟⲛ ⲛⲉⲧⲁϩⲉⲣⲁⲧⲟⲩ ⲉⲧⲥⲁϩⲧⲉ ϩⲁ
ⲡⲉϫⲁⲗⲭⲓⲟⲛ ⲛ̀ⲧⲉⲣⲟⲩⲛⲁⲩ ⲉ̀ⲡⲉⲛⲧⲁϥϣⲱⲡⲉ· ⲁⲩⲡⲱⲧ
ⲁⲩⲧⲁⲙⲉ ⲡ̀ⲣ̀ⲣⲟ ϫⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ· ⲡⲉⲛⲧⲁⲕⲛⲟϫϥ̀ ⲉ̀ⲡⲉ-
ⲭⲁⲗⲕⲓⲟⲛ· ⲉⲓⲥ ϩⲏⲏⲧⲉ ⲧⲉⲛⲟⲩ ⲉϥϯⲥⲃⲱ ϩⲛ̀ ⲧⲡ̀ⲟⲗⲓⲥ.
ⲁⲩⲱ ⲁϥⲕⲉⲗⲉⲩⲉ̀ ⲉ̀ⲧⲣⲉⲩⲛ̀ⲧϥ̀ ⲛⲁϥ.[1]

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page ? col. I. ⲅⲉⲱⲣⲅⲓⲟⲥ ⲧⲁⲙⲟϥ ⲉ̀ⲣⲟϥ ⲁϥϭⲓⲛⲉ ⲛ̀ⲛ̀ⲛⲟⲩⲃ ⲉⲩⲕⲏ
ⲉϩⲣⲁ̈ⲓ ⲁϥϫⲓⲧⲟⲩ ⲉ̀ϩⲟⲩⲛ ⲉ̀ⲡⲧⲟⲡⲟⲥ. ⲡⲣⲱⲙⲉ ⲇⲉ
ⲛ̀ⲧⲁϥⲱⲣⲕ̀ ⲛ̀ⲛⲟⲩϫ ⲛ̀ⲧⲉⲣⲉ ⲡⲇⲁⲓⲙ̀ⲟⲛⲓⲟⲛ ⲕⲁⲁϥ
ⲛ̀ⲟⲩⲕⲟⲩⲓ̀ ⲁϥⲱϣ ⲉ̀ⲃⲟⲗ ϫⲉ ⲡ̀ⲛⲟⲩⲧⲉ ⲙ̀ⲡ̀ϩⲁⲅⲓⲟⲥ
ⲅⲉⲱⲣⲅⲓⲟⲥ ⲕⲱ ⲛⲁⲓ ⲉ̀ⲃⲟⲗ· ⲁⲩⲱ̀ ⲁϥϩⲟⲙⲟⲗⲟⲅⲉⲓ
ⲙ̀ⲡⲉϥⲛⲟⲃⲉ ⲙ̀ⲡⲉⲙ̀ⲧⲟ ⲉ̀ⲃⲟⲗ ⲛ̀ⲟⲩⲟⲛ ⲛⲓⲙ ⲁ̀ ⲡⲛⲟⲩⲧⲉ
ϣⲉⲛⲉϩⲧⲏϥ ϩⲁⲣⲟϥ ⲁϥⲛⲉϫ ⲡⲇⲁⲓ̀ⲙⲟⲛⲓⲟⲛ ⲉ̀ⲃⲟⲗ
ⲛ̀ϩⲏⲧϥ. ⲛ̀ⲧⲉⲣⲉ ⲡⲟⲩϫⲁⲓ̈ ⲇⲉ ϣⲱⲡⲉ ⲛⲁϥ ⲡⲉϫⲁϥ
ⲛ̀ⲧⲉϥⲥϩⲓⲙⲉ ϫⲉ ⲁⲓⲣ̀ⲛⲟⲃⲉ ⲉ̀ⲡⲛⲟⲩⲧⲉ ⲙ̀ⲡ̀ϩⲁⲅⲓⲟⲥ
ⲅⲉⲱⲣⲅⲓⲟⲥ ⲧⲉⲛⲟⲩ ϭⲉ ⲧⲱⲟⲩⲛ ⲛ̀ⲧⲉⲃⲱⲕ ⲉ̀ⲡⲉⲛⲏ̀ⲓ
ⲛ̀ⲧⲉⲥⲓⲛⲉ ⲛ̀ⲛ̀ⲛⲟⲩⲃ ⲙ̀ⲡⲧ[ⲟⲡⲟ]ⲥ. ⲡⲁⲛ[2] . . . .
page ? col. II. . . . .
ⲕⲱⲛ . . . .

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1) The page ends here. 2) The column ends here.

ⲛⲟⲃⲉ . . . .

ⲛⲁϥ ⲛ̀ϭⲓ ⲧⲉϥⲥϩⲓⲙⲉ ϫⲉ ϫⲓⲛ̀ϫⲡ̀ⲥⲟⲛ̀ⲥⲁϥ ⲁⲩⲣⲱⲙⲉ ϫⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉⲓⲛⲉ ⲛⲁϥ ⲙ̀ⲡⲉⲕⳅⲟⲩⲣ· ⲁⲓ̈ϯⲛⲁϥ ⲛ̀ⲛ̀ⲛⲟⲩⲃ. ⲁⲩⲱ̀ ⲟⲩⲣⲱⲙⲉ ⲡⲉ ⲛ̀ⲟⲩⲟⲃϣ̀ ⲛ̀ⲕⲁⲣⲟⲩⲥ. ⲁ̀ⲛⲟⲕ ⲇⲉ ⲁⲓ̈ⲙⲟⲟϣⲉ ⲛ̀ⲙ̀ⲙⲁϥ ϣⲁϩⲟⲩⲛ ⲉ̀ⲡⲧⲟⲡⲟⲥ. ⲁⲩⲱ̀ ⲁⲓ̈ⲗⲟ ⲉⲓⲛⲁⲩ ⲉ̀ⲣⲟϥ. ⲡⲣⲱⲙⲉ ⲇⲉ ⲁϥⲉⲓⲙⲉ ϫⲉ ⲡ̀ϩⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲉ ⲁⲩⲱ̀ ⲁϥϣ̀ⲡ̀ϩ̀ⲙⲟⲧ ⲛ̀ⲧⲙ̀ ⲡⲛⲟⲩⲧⲉ ⲉ̀ϫⲙ ⲡⲉϩⲙⲟⲧ ⲛ̀ⲧⲁϥⲧⲁϩⲟϥ ⲙⲛ̀ ⲑⲉ ⲛ̀ⲧⲁϥⲟⲩϫⲁⲓ̈ ⲉ̀ⲃⲟⲗ ϩⲙ̀ ⲡ̀ⲇⲁⲓⲙⲟⲛⲓⲟⲛ. ⲁⲩⲱ̀ ⲛⲉϥϣⲟⲟⲡ ϩⲙ̀ ⲡⲧⲟⲡⲟⲥ ⲙ̀ⲡ̀ϩⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉϥⲇⲓⲁⲕⲟⲛⲉⲓ ⲛⲁϥ ϣⲁ ⲡⲉϩⲟ[ⲟⲩ] ⲙ̀ⲡⲉϥ [ⲃⲓⲟⲥ] . , .

page ? col. I

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. . . . . [ϣⲡ]ⲏⲣⲉ . . . .

. . . . . . ⲏⲡⲉ . . . .

ⲙ̀ⲙⲟⲟⲩ. ⲁⲩϣⲱⲡⲉ ϩⲙ̀ ⲡ̀ⲧⲟⲡⲟⲥ ⲙ̀ⲡ̀ϩⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ϩⲱⲥⲧⲉ ⲛ̀ⲧⲉ ⲡⲉϥⲥⲟⲉⲓⲧ ⲡⲱϩ ϣⲁ ⲛⲉⲭⲱⲣⲁ ⲧⲏⲣⲟⲩ ⲉⲧⲃⲉ ⲛ̀ϭⲟⲙ ⲉⲧϣⲟⲟⲡ ⲛ̀ϩⲏⲧϥ. ⲛⲉⲧϣⲱⲛⲉ ⲛ̀ϥⲧⲁⲗϭⲟ ⲙ̀ⲙⲟⲟⲩ ⲛ̀ⲇⲁⲓⲙⲟⲛⲓⲟⲛ ⲛ̀ϥ̀ⲛⲟⲩϫⲉ ⲙ̀ⲙⲟⲟⲩ ⲉ̀ⲃⲟⲗ. ⲁⲩⲉⲓ ϣⲁⲣⲟϥ ⲛ̀ϭⲓ ⲛ̀ⲣ̀ⲣⲱⲟⲩ ⲙⲛ ⲛ̀ⲕⲱⲙⲏⲥ. ⲁⲩⲡⲁϩⲧⲟⲩ ⲁⲩϫⲓⲥⲙⲟⲩ ϩⲙ̀ ⲡⲉϥⲧⲟⲡⲟⲥ ⲉ̀ⲧⲟⲩⲁⲁⲃ ⲁⲩⲉⲓⲛⲉ ⲛⲁϥ ⲛ̀ϩⲛ̀ⲇⲱⲣⲟⲛ. ϩⲟⲓⲛⲉ ⲁⲩⲧⲁⲙⲓⲟ ⲛ̀ϩⲛ̀-

page ? col. II

ϩⲓⲕⲟⲛ ⲛ̀ⲛⲟⲩⲃ ⲁⲩⲧⲁϩⲟⲟⲩ . . . . . . ⲡⲉϥⲧⲟⲡⲟⲥ ϩⲛ̀ ⲕⲟⲟⲩⲉ ⲇⲉ ⲁⲩⲧⲁⲙⲓ̀ⲟ ⲛ̀ϩⲛ̀ⲗⲓⲙⲏⲛ ⲛ̀ⲛⲟⲩⲃ. ⲙⲛ̀ ϩⲉⲛⲕⲩⲙⲉⲗⲓⲟⲛ ⲙⲛ̀ ϩⲛⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ ⲉⲩⲣ̀ⲡ̀ⲙⲉⲉⲩⲉ ⲛ̀ⲛⲉⲩϣⲏⲣⲉ. ⲁⲩⲱ̀ ⲛⲉⲣⲉ ⲡ̀ϩⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ· ϫⲓϩⲙⲟⲧ ⲉϩⲣⲁⲓ̈ ⲉ̀ϫⲱⲟⲩ ⲛ̀ⲛⲁϩⲣⲙ̀ ⲡ̀ⲛⲟⲩⲧⲉ. ⲁⲩⲱ̀ ⲁ̀ ⲡⲉⲭ̅ⲥ̅ ϯⲛⲁϥ ⲙ̀ⲡⲉⲓ ⲕⲉⲛⲟϭ ⲛ̀ϩⲙⲟⲧ· ⲛ̀ⲑⲉ ⲛ̀ⲧⲁϥⲱⲣⲕ ⲛⲁϥ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲁⲓⲱⲣⲕ̀ ⲙ̀ⲙⲟⲓ̈ ⲙ̀ⲙⲓⲛ ⲙ̀ⲙⲟⲓ̈· ϫⲉ ⲣⲱⲙⲉ ⲛⲓⲙ ⲉⲧϣⲟⲟⲡ ϩⲛ̀ ⲟⲩⲁ̀ⲛⲁⲅⲕⲏ ⲙⲛ̀ ⲡ̀ⲓⲣⲁⲥⲙⲟⲥ ⲛⲓⲙ· ⲉϥϣⲁⲛⲱϣ ⲉ̀ϩⲣⲁⲓ̈ ⲉ̀ⲣⲟⲓ̈ ϩⲛ̀ ⲡⲉϥϩⲏⲧ

page ? col. I. ⲧⲏⲣϥ̀ ⲛⲉϥϫⲟⲟⲥ ϫⲉ ⲡ̀ⲛⲟⲩⲧⲉ ⲙ̀ⲡ̀ϩⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲃⲟⲏⲑⲉⲓ ⲉ̀ⲣⲟⲓ̈. ϯⲛⲁⲛⲁϩⲙⲟⲩ ⲉ̀ⲃⲟⲗ ϩⲙ̀ ⲡⲓⲣⲁⲥⲙⲟⲥ
ⲛⲓⲙ· ⲙⲛ̀ ⲁ̀ⲛⲁⲅⲕⲏ ⲛⲓⲙ ⲉⲓⲥ ⲛⲁⲓ̈ ⲙⲉⲛ ⲁ̀ⲛ̀ϫⲟⲟⲩ
ⲉⲧⲃⲏⲏ̀ⲧⲕ ⲱ̀ ⲡ̀ⲙⲁⲣⲧⲩⲣⲟⲥ ⲙ̀ⲡⲉⲭ̅ⲥ̅ ⲁⲩⲱ̀ ⲡ̀ϫⲱⲱⲣⲉ
ⲛ̀ⲇⲩⲛⲁⲧⲟⲥ· ⲡⲉⲛⲧⲁ ⲡⲛⲟⲩⲧⲉ ϯⲧⲁⲉⲓⲟ̀ ⲛⲁϥ ϩⲛ̀
ⲧⲡⲉ ⲁⲩⲱ̀ ϩⲓϫⲙ̀ ⲡ̀ⲕⲁϩ· ⲧⲛ̀ⲥⲟⲡⲥ̀ ⲙ̀ⲙⲟⲕ ⲁ̀ⲣⲓⲡⲣⲉⲥ-
ⲃⲉⲩⲉ ⲉϩⲣⲁⲓ̈ ⲉ̀ϫⲱⲛ ⲛ̀ⲛⲁϩⲣⲙ̀ ⲡⲉⲛⲧⲁⲕⲙⲉⲣⲓⲧϥ̀
ⲡⲉⲭ̅ⲥ̅ ⲛⲉϥϣⲉⲛⲉϩⲧⲏϥ ϩⲁⲣⲟⲛ. ⲛⲉϥⲁⲩⲝ̱ⲁⲛⲉ ⲛ̀ⲛⲉⲛ-
page ? col. II. ⲥⲱϣ, ⲙⲛ̀ ⲛⲉⲛⲅⲉⲛⲏⲙⲁ. ⲛ̀ϥ̀ⲥⲁⲛ̀ϣ ⲛ̀ⲣ[ⲱ]ⲙⲉ
ⲛⲉϥϯϭⲟⲙ ⲛ̀ⲛ̀ⲧⲉ̀ⲃⲛⲟⲟⲩⲉ ⲁⲩⲱ̀ ⲛⲉϥϩⲱⲧⲡ̀ ⲛ̀ⲙ̀ⲙⲁⲛ
ⲙ̀ⲡⲉϥⲛⲁ· ⲙⲛ̀ ⲧⲉϥⲁ̀ⲅⲁⲡⲏ ϩⲓ ⲟⲩⲥⲟⲡ. ⲛ̀ϥϥⲓ ⲙ̀ⲙⲁⲩ
ⲛ̀ⲛⲓϩⲓⲥⲉ· ⲙⲛ̀ ⲡⲓⲡⲟⲗⲩⲙⲟⲥ ⲉ̀ⲃⲟⲗ ϩⲓϫⲱⲛ. ⲁⲩⲱ̀
ⲛⲉⲣⲣⲱⲟⲩ ⲙⲛ̀ ⲛⲉⲝ̱ⲟⲩⲥⲓⲁ̀ ⲙⲛ̀ ⲛⲁⲣⲭⲱⲛ ⲙⲛ̀ ⲛⲉ-
ⲕⲣⲓⲧⲏⲥ· ⲉ̀ⲧⲁⲣⲭⲉⲓ ⲉ̀ϫⲱⲛ. ⲛ̀ϥⲗⲁⲁⲩ ⲛ̀ϩⲩⲙⲉⲣⲟⲥ ⲉ̀ϩⲟⲩⲛ
ⲉ̀ⲡⲉϥⲡⲗⲁⲥⲙⲁ ⲉⲧⲟⲩⲁⲁⲃ· ⲁⲩⲱ ⲛ̀ϥϯ ⲛⲁⲛ ⲛ̀ϩⲛ̀ⲟⲩ-
ⲟⲉⲓϣ ⲛ̀ⲉⲓⲣⲏⲛⲓⲕⲟⲛ· ϫⲉ ⲧⲛ̀ⲥⲟⲟⲩⲛ ϫⲉ ⲟⲩⲛ̀ϭⲟⲙ
page ? col. I. ⲙ̀ⲙⲟⲕ ⲉ̀ⲡⲣⲉⲥⲃ[ⲉⲩⲉ ⲉϩ]ⲣⲁⲓ̈ ⲉ̀ϫⲱⲛ [ⲛ̀]ⲧⲛ̀ ⲧⲉⲭⲁⲣⲓⲥ
ⲙⲛ̀ ⲧⲙⲛ̀ⲧⲙⲁⲓ̈ⲣⲱⲙⲉ ⲙ̀ⲡⲉⲛϫⲟⲉⲓⲥ ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅ ⲡⲁⲓ̈
ⲉ̀ⲃⲟⲗ ϩⲓⲧⲟⲟ̀ⲧϥ ⲉ̀ⲣⲉ ⲡⲉⲟⲟⲩ ⲙⲛ̀ ⲡⲧⲁⲉⲓⲟ̀· ⲙⲛ̀ ⲧⲉ-
ⲡⲣⲟⲥⲕⲩⲛⲏⲥⲓⲥ ⲡ̀ⲣⲉⲡⲉⲓ ⲛⲁϥ ⲙⲛ̀ ⲡⲉϥⲉⲓⲱⲧ ⲛ̀ⲁⲅⲁ-
ⲑⲟⲥ ⲙⲛ̀ ⲡⲉⲡ̅ⲛ̅ⲁ̅ ⲉ̀ⲧⲟⲩⲁⲁⲃ· ⲛ̀ⲣⲉϥⲧⲁⲛϩⲟ ⲙ̀ⲡⲧⲏⲣϥ
ⲁⲩⲱ̀ ⲛ̀ϩⲟⲙⲟⲟⲩⲥⲓⲟⲛ· ⲧⲉⲛⲟⲩ ⲙⲉⲛ ⲁⲩⲱ̀ ⲛ̀ⲟⲩⲟ̀ⲉⲓϣ
ⲛⲓⲙ ⲁⲩⲱ̀ ϣⲁ ⲛⲁⲓⲱⲛ ⲧⲏⲣⲟⲩ ⲛ̀ⲛⲁⲓⲱⲛ ϩⲁⲙⲏⲛ.

ⲁⲥϫⲱⲕ ⲉ̀[ⲃⲟⲗ ⲛ̀ϭ]ⲓ ⲧⲙⲁⲣⲧⲩⲣⲓⲁ [ⲙⲛ̀ ⲛ̀ϭⲟⲙ]
ⲙ̀ⲡ̀ϩⲁⲅⲓⲟⲥ [ⲅⲉⲱⲣⲅⲓⲟⲥ] ϩⲛ̀ ⲟⲩⲉⲓⲣⲏⲛⲏ [ⲛ̀ⲧⲉ]
ⲡⲛⲟⲩⲧⲉ ϩⲁϩⲁⲙⲏⲛ (sic) . . . . ⲓ̅ⲅ̅ ⲙⲡⲁ
col. II. . . . . ⲣ?

ⲉⲅⲱ ⲉⲗⲁⲭ ⲥⲧⲉⲫⲁⲛⲟⲥ ⲕⲁⲓ ⲓⲱⲁⲛⲛⲏⲥ ⲁⲇⲉⲗⲫⲟⲩ

ⲅⲣⲁⲯⲁ ⲁ̀ⲣⲓⲡⲉⲛⲙⲉⲉⲩⲉ· ⲡⲟ̅ⲥ̅ ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅ ⲉϥⲉⲥⲙⲟⲩ ⲁⲩⲱ̀ ⲛⲉϥϩⲁⲣⲉϩ ⲉ̀ⲡⲱⲛϩ ⲙⲛ̀ ⲛ̀ⲧⲁϩⲟ ⲉ̀ⲣⲁⲧϥ ⲙ̀ⲡⲁⲡⲁ ⲓⲁⲕⲱⲃ ⲡⲩ̅ⲩ̅ ⲙ̀ⲡⲁⲣⲭⲏⲡⲁⲡⲁ ⲗⲏⲩⲥ ⲙⲛ̀ ⲕⲟⲩⲗⲃⲁⲛ ⲁ̀ⲡⲟⲭⲱⲣⲓⲟⲛ ϣⲙⲓⲛ ⲡⲁⲛⲟⲥ ϫⲉ· ⲛ̀ⲧⲟϥ ⲁϥϥⲓ ⲡ̀ⲣⲟⲟⲩϣ ⲙ̀ⲡⲉⲓϫⲱⲱⲙⲉ ⲛ̀ϩⲩⲡⲟⲙⲛⲏⲙⲁ ⲙ̀ⲡⲓϩⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ϩⲁ ⲡⲟⲩϫⲁⲓ̈ ⲛ̀ⲧⲉϥⲯⲩⲭⲏ ϫⲉ ⲕⲁⲥ ⲉ̀ⲣⲉ ⲡϩⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛⲁϫⲓϩⲙⲟⲧ ⲉ̀ϫⲱϥ ⲛ̀ⲛⲁϩⲣⲙ̀ ⲡ̀ⲣ̀ⲣⲟ ⲡⲉⲭ̅ⲥ̅ ⲛϥ̀ⲧⲟⲩϫⲟϥ ϩⲙ̀ ⲡⲉⲓⲁⲓⲱⲛ ⲙ̀ⲡⲟⲛⲏⲣⲟⲛ ⲁⲩⲱ̀ ⲛ̀ϥ̀ϯⲛⲁϥ ⲛ̀ⲟⲩⲙⲉⲣⲟⲥ ⲙⲛ̀ ⲟⲩ ⲕⲗⲏⲣⲟⲥ ⲙⲛ̀ ⲛⲉⲧⲟⲩⲁⲁⲃ ⲧⲏⲣⲟⲩ ϩⲙ̀ ⲡⲕⲉⲁⲓⲱⲛ ⲉⲧⲛⲏⲩ [ϩⲁⲙⲏⲛ].

Fragment B.

ⲠⲈ. col. I. ⲙⲟⲩⲧⲉ[1] ⲉ̀ⲣⲟϥ ϫⲉ ⲁⲥⲏⲣ· ⲁⲩⲛⲟϫϥ̀ ⲉ̀ⲃⲟⲗ ⲙ̀ⲙⲁⲩ
ⲛ̀ϭⲓ ⲛ̀ϩⲩⲡⲏⲣⲉⲧⲏⲥ ⲁⲩⲕⲟⲧⲟⲩ ⲉⲡⲉⲥⲏⲧ. ⲁⲩⲟⲩⲉ̀ ⲇⲉ
ⲉ̀ⲃⲟⲗ ⲙ̀ⲡⲧⲟⲟⲩ ⲛ̀ⲟⲩⲥⲧⲁⲇⲓⲟⲛ. ⲁⲩⲱ̀ ⲛ̀ⲧⲉⲩⲛⲟⲩ
ⲉⲓⲥ ⲟⲩⲛⲟϭ ⲛ̀ϩ̀ⲣⲟⲩⲙ ⲡⲉ ⲁϥϣⲱⲡⲉ· ϩⲱⲥⲧⲉ ⲉⲧⲣⲉⲡ̀-
ⲧⲟⲟⲩ ⲧⲏⲣϥ̀ ⲛⲟⲉⲓ. ⲁⲩⲱ̀ ⲁ̀ ⲡϫⲟⲉⲓⲥ ⲉⲓ[2] ϩⲓϫⲛ̀
ⲛⲉⲕⲗⲟⲟⲗⲉ· ⲁϥⲙⲟⲩⲧⲉ ⲉ̀ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ
ⲛⲁϥ· ϫⲉ ⲱ̀ ⲡⲁⲥⲱⲧⲡ ⲛ̀ϩⲙ̀ϩⲁⲗ ⲧⲱⲟⲩⲛ ⲉϩⲣⲁ̈ⲓ
ϩⲓϫⲙ̀ ⲡ̀ⲕⲁϩ. ϩⲛ̀ ⲧⲉⲩⲛⲟⲩ ⲇⲉ ⲉ̀ⲧⲙ̀ⲙⲁⲩ ⲁϥⲧⲱⲟⲩⲛ
col. II. ⲛ̀ϭⲓ ⲡ̀ⲡⲉⲧⲟⲩⲁⲁⲃ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉ̀ⲃⲟⲗϩⲛ̀ ⲛⲉⲧⲙⲟⲟⲩ.
ⲁϥⲡⲱⲧ ϩⲓⲡⲁϩⲟⲩ ⲙ̀ⲛ̀ϩⲩⲡⲉⲣⲉⲧⲏⲥ ⲁϥϫⲓϣⲕⲁⲕ ⲉ̀ⲃⲟⲗ
ϫⲉ ϭⲱ ⲛⲏⲧⲛ̀ ⲛ̀ⲟⲩⲕⲟⲩⲓ̈. ⲛ̀ϩⲩⲡⲏⲣⲉⲧⲏⲥ ⲇⲉ ⲛ̀ⲧⲉⲣⲟⲩ-
ⲥⲱⲧⲙ̀ ⲉ̀ⲧⲉϥⲥⲙⲏ ⲁⲩⲕⲟⲧⲟⲩ ⲉ̀ⲡⲁϩⲟⲩ· ⲁⲩⲱ̀ ⲛ̀ⲧⲉ-
ⲣⲟⲩⲛⲁⲩ ⲉⲡⲡⲉⲧⲟⲩⲁⲁⲃ ⲅⲉⲱⲣⲅⲓⲟⲥ· ⲉϥⲡⲏⲧ ϩⲓⲡⲁϩⲟⲩ
ⲙ̀ⲙⲟⲟⲩ ⲉϥϫⲓϣⲕⲁⲕ ⲉ̀ⲃⲟⲗ· ⲁⲩϩⲉ ϩⲁ ⲛⲉϥ ⲟⲩⲉ̀ⲣⲏⲧⲉ
ⲉⲩϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲱ̀ ⲡⲉⲛⲙⲉⲣⲓⲧ ⲛ̀ⲉ̀ⲓⲱⲧ ⲉⲧⲧⲁⲉⲓⲏⲩ
ⲁⲩⲱ̀ ⲡ̀ϩⲙ̀ϩⲁⲗ ⲙ̀ⲡⲛⲟⲩⲧⲉ ϩⲛ̀ ⲟⲩⲙⲉ· ⲙⲁ ⲛⲁⲛ
ϩⲱⲱⲛ ⲛ̀ⲧⲉⲥⲫ̀ⲣⲁⲅⲓⲥ ⲉⲧϩⲙ̀ ⲡⲉⲭ̅ⲥ̅ ⲓ̅ⲥ̅· ⲁⲩⲱ̀ ⲛ̀ⲧⲉⲩ-
Ⲡⲋ. col. I. ⲛⲟⲩ ⲁⲩⲙⲟⲟⲩ ⲟⲩⲱⲛϩ ⲉ̀ⲃⲟⲗϩⲓ ϩⲏ ⲙ̀ⲡ̀ⲇⲓⲕⲁⲓⲟⲥ
ϥⲃⲁⲡⲧⲉⲓⲍⲉ ⲙ̀ⲙⲟⲟⲩ ⲉⲡⲣⲁⲛ ⲙ̀ⲡⲉ̀ⲓⲱⲧ ⲙⲛ̀ ⲡ̀ϣⲏⲣⲉ
ⲙⲛ̀ ⲡⲉ ⲡⲡ̅ⲁ̅ ⲉ̀ⲧⲟⲩⲁⲁⲃ. ⲙ̀ⲙⲁⲧⲟⲓ̈ ⲇⲉ ⲛ̀ⲧⲁⲩϫⲟⲟⲩ-

[1]) Memphitic version, p. 24, l. 24.

[2]) Memphitic version, p. 25.

ⲥⲟⲩ ⲛ̀ϭⲓ ⲛⲉⲣⲣⲱⲟⲩ. ⲉ̀ⲛⲟⲩϫⲉ ⲉ̀ⲃⲟⲗ ⲙ̀ⲡⲥⲱⲙⲁ
ⲙ̀ⲡⲡⲉⲧⲟⲩⲁ̀ⲁⲃ ⲅⲉⲱⲣⲅⲓⲟⲥ. ⲡⲉⲅⲗⲏⲅⲱⲛ· ⲙⲛ̀ ⲕ̀ⲗⲏ-
ⲅⲁⲧⲓⲟⲥ ⲙⲛ̀ ⲗⲁⲛⲁⲥⲓⲁ̀ⲣⲓⲟⲥ ⲙⲛ̀ ⲙⲁⲛⲇ̀ⲣⲓⲁ̀ⲛⲟⲥ ⲛⲧⲉ-
ⲣⲟⲩⲣⲉⲓⲇⲉ ϣⲁ ⲡ̀ⲣ̀ⲣⲟ ⲁⲩϫⲓϣⲕⲁⲕ ⲉ̀ⲃⲟⲗ ⲉⲩϫⲱ
ⲙ̀ⲙⲟⲥ ϫⲉ ⲁ̀ⲛⲟⲛ ϩⲛ̀ⲭⲣⲓⲥⲧⲓⲁ̀ⲛⲟⲥ ⲡⲁⲣⲣⲏⲥⲓⲁ. ⲡⲣⲣⲟ
col. II. ⲇⲉ ⲁϥϣⲱⲡⲉ ϩⲛ̀ ⲟⲩⲛⲟϭ ⲛ̀ϩⲃⲁ· ⲁϥⲕⲉⲗⲉⲩⲉ̀ ϫⲉ
ⲕ̀ⲗⲏⲅⲱⲛ ⲉⲧⲣⲉⲩⲁϣⲧϥ̀ ⲛ̀ⲥⲁ ϫⲱϥ. ⲙⲁⲛⲇ̀ⲣⲓⲁ̀ⲛⲟⲥ ⲇⲉ
ⲙⲛ̀ ⲗⲁⲛⲥⲓⲁ̀ⲣⲓⲟⲥ ⲉⲧⲣⲉⲩⲙⲟⲟⲩⲧⲟⲩ ϩⲛ̀ ⲧ̀ⲥⲏϥⲉ.
ⲁⲩⲱ̀ ⲕ̀ⲗⲏⲅⲁⲇⲓⲟⲥ ⲉⲧⲣⲉⲩⲛⲟϫϥ̀ ⲉⲡⲕⲉⲛⲓⲕⲓⲟⲛ ⲛⲉϥ-
ⲙⲓϣⲉ ⲙⲛ̀ ⲛⲉⲑⲏⲣⲓⲟⲛ ⲁⲩⲱ̀ ⲛ̀ⲧⲉⲓϩⲉ ⲁⲩϫⲱⲕ ⲉ̀ⲃⲟⲗ
ⲛ̀ⲧⲉⲩⲙⲁⲣⲧⲩⲣⲓⲁ̀ ϩⲛ̀ ⲟⲩϩⲟⲙⲟⲗⲟⲅⲓⲁ̀ ⲉ̀ⲛⲁⲛⲟⲩⲥ
ⲙ̀ⲡ̀ⲛⲁⲩ ⲛ̀ϫⲡ̀ⲯⲓⲧⲉ ⲛ̀ⲥⲟⲩⲯⲓⲥ ⲙ̀ⲡⲉⲃⲟⲧ ⲡⲁⲣⲙ̀ϩⲟⲧ
ϩⲛ̀ ⲟⲩⲉⲓⲣⲏⲛⲏ ⲛ̀ⲧⲉ ⲡⲛⲟⲩⲧⲉ ϩⲁⲙⲏⲛ.[1] ⲉⲓⲧⲁ ⲙⲛ̀-
ⲣⲍ. col. I. ⲛ̀ⲥⲁ ⲛⲁï ⲁ̀ ⲡ̀ⲣ̀ⲣⲟ ⲙⲟⲩⲧⲉ ⲉⲡϩⲁⲅⲓ̀ⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ϣⲉ ⲡⲁϫⲟⲉⲓⲥ ⲡ̀ⲣⲏ ⲙⲛ̀ ⲡ̀ⲧⲁⲓ ⲟⲩ-
ϫⲟⲩⲧ ⲯⲓⲥ ⲛ̀ⲛⲟⲩⲧⲉ· ⲁⲩⲱ̀ ⲧⲁⲣⲧⲏⲙⲓⲥ ⲧ̀ⲙⲁⲩ
ⲛ̀ⲛ̀ⲛⲟⲩⲧⲉ ϯϯⲥⲟ ⲉ̀ⲣⲟⲕ ⲛ̀ⲑⲉ ⲛⲟⲩϣⲏⲣⲉ ⲙ̀ⲙⲉⲣⲓⲧ.
ⲁⲙⲟⲩ[2] ϭⲉ ⲧⲉⲛⲟⲩⲱ̀ ⲡⲁϣⲏⲣⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛ̀ⲅ̀ ⲥⲱⲧⲙ̀
ⲛ̀ⲥⲱï ⲉⲓϯⲥ̀ⲃⲱ ⲛⲁⲕ· ⲉⲡⲉⲧⲉϣϣⲉ̀ ⲡⲉ ⲛⲅ̄ϯ ⲙ̀ⲡⲉⲕⲟⲩⲟï
ⲛⲅ̀ ⲧⲁⲗⲉ ⲑⲩⲥⲓⲁ̀ ⲉϩⲣⲁï ⲙ̀ⲡⲁⲡⲟⲗⲗⲱⲛ ⲡⲉⲧⲧⲟⲩϫⲟ
col. II. ⲛ̀ⲧⲟⲓⲕⲟⲩⲙⲉⲛⲏ ⲧⲏⲣⲥ. ⲡⲉϫⲉ ⲡ̀ⲡⲉⲧⲟⲩⲁⲁⲃ ⲛⲁϥ ϫⲉ
ⲉ̀ⲣⲉ ⲛⲉⲓ ϣⲁϫⲉ ⲧⲱⲛ ϣⲁ ⲡⲟⲟⲩ ⲉⲓⲥ ⲥⲟ ⲛ̀ⲣⲟⲙⲡⲉ
ⲉⲕⲃⲁⲥⲁⲛⲓⲍⲉ ⲙ̀ⲙⲟï ⲉ̀ⲁⲕⲁⲁⲧ ⲙ̀ⲙⲉⲗⲟⲥ ⲙⲉⲗⲟⲥ ⲛ̀ϣⲟ
ⲙⲛ̀ⲧ̀ ⲛ̀ⲥⲟⲡ ⲙ̀ⲡⲉⲓⲥⲱⲧⲙ̀ ⲉ̀ⲛⲉⲓ ϣⲁϫⲉ ⲉⲧϩⲟⲗϭ
ⲛ̀ⲧⲟⲟ̀ⲧⲕ̀ ⲉ̀ⲛⲉϩ ⲛ̀ⲥⲁ ⲡⲟⲟⲩ. ⲁⲣⲁ ϭⲉ ⲱ̀ ⲡ̀ⲣ̀ⲣⲟ ⲛ̀ ⲅ̄ⲥⲟⲟⲩⲛ
ⲁⲛ ϫⲉ ⲡ̀ⲅⲉⲛⲟⲥ ⲛ̀ⲛⲉⲭⲣⲓⲥⲧⲓⲁ̀ⲛⲟⲥ ⲙⲉⲩⲉ ϣⲙⲟⲟⲩ-

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1) At the foot of this page, under the second column, is written in smaller letters ⁖ ⲡⲙⲉϩⲇ̄ ⲛ̀ⲥⲟⲡ ⲛ̀ⲱϣ ⁖

2) Memphitic version, p. 26.

ⲧⲟⲩ ⲉ̀ⲛⲉϩ ⲁⲗⲗⲁ ⲉ̀ϣⲁⲩϭⲱ ⲉⲩϯⲟⲩⲃⲉ ⲛ̀ϣⲁϫⲉ
ⲉ̀ⲧⲟⲩϫⲱ ⲙ̀ⲙⲟⲟⲩ ⲛⲁⲩ. ⲧⲉⲛⲟⲩ ϭⲉ ⲁⲕⲡⲣⲟⲧⲣⲉⲡⲉⲓ
ⲙ̀ⲙⲟⲓ ϩⲛ̀ ϩⲉⲛⲅⲟⲗⲁⲅⲓⲁ̀ ϯⲛⲁⲧⲁⲗⲉ ⲑⲩⲥⲓⲁ ⲉϩⲣⲁ̈ⲓ·
ⲡⲏ. col. I. ⲉⲛⲟⲩ ⲙ̀ⲡⲛⲟϭ ⲛ̀ⲛⲟⲩⲧⲉ ⲡⲁⲡⲟⲗⲗⲱⲛ. ⲡ̀ⲣ̀ⲣⲟ ⲇⲉ
ⲁϥϯⲡⲉⲓ ⲉ̀ϫⲛ̀ ⲧⲉϥⲁ̀ⲡⲉ. ⲡⲡⲉⲧⲟⲩⲁ̀ⲁⲃ ⲇⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲁϥⲛⲟϫϥ̀ ⲛ̀ⲥⲁⲃⲟⲗ ⲙ̀ⲙⲟϥ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲙⲉⲛⲧⲉ
ⲛ̀ⲅⲁⲗⲓⲗⲁⲓⲟⲥ ⲥⲩⲛⲏⲑⲓⲁ̀ ⲛ̀ϯⲙⲓⲛⲉ ⲉ̀ⲧⲓⲡⲉⲓ ⲉ̀ϫⲛ̀
ⲧⲉⲩⲁ̀ⲡⲉ ⲉⲓⲙⲏⲧⲉⲓ ⲛ̀ⲧⲁⲧⲁⲗⲉ ⲑⲩⲥⲓⲁ ⲉϩⲣⲁ̈ⲓ ⲛ̀ϣⲟⲣⲡ̀
ⲛ̀ⲛⲉⲕⲛⲟⲩⲧⲉ. ⲟⲩⲉϩⲥⲁϩⲛⲉ ϭⲉ ⲉⲧⲣⲉⲩⲁⲥⲫⲁⲗⲓⲍⲉ
ⲙ̀ⲙⲟⲓ. ⲉⲡϣⲉ. ⲉⲡⲉⲓ ⲇⲏ ⲁ̀ ⲡⲉϩⲟⲟⲩ ⲟⲩⲉⲓ ⲛⲉ ⲁⲩⲱ̀
ⲁ̀ ⲡⲣⲏ ⲣⲓⲕⲉ ⲉ̀ϩⲱⲧⲡ̀ ⲁⲗⲗⲁ ϫⲉⲕⲁⲥ ⲉⲓϣⲁⲛⲧⲱⲟⲩⲛ
col. II. ⲉϩⲧⲟⲟⲩⲉ̀ ⲉ̀ⲣⲉ ⲡ̀ⲙⲏϣⲉ ⲧⲏⲣϥ ⲥⲱⲟⲩϩ ⲁ̀ⲛⲟⲕ ⲇⲉ
ϩⲱⲱⲧ ⲛ̀ⲧⲁⲧⲁⲗⲉ ⲑⲩⲥⲓⲁ̀ ⲉϩⲣⲁ̈ⲓ ⲛ̀ⲛ̀ⲛⲟⲩⲧⲉ. ⲡⲉϫⲁϥ
ⲇⲉ ⲙ̀ⲡ̀ⲙⲁⲣⲧⲩⲣⲟⲥ ϫⲉ ⲙ̀ⲛⲉⲥϣⲱⲡⲓ ⲱ̀ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲉⲧⲣⲁⲕⲱⲗⲁⲍⲉ ⲙ̀ⲙⲟⲕ ⲛ̀ⲕⲉ ⲥⲟⲡ ⲁⲗⲗⲁ ⲛ̀ⲕⲉⲥⲉϣⲉ
ⲛ̀ⲧⲁ̈ⲓⲧⲁⲁⲩ ⲛⲁⲕ ⲉⲩⲥⲃⲱ ⲛ̀ⲑⲉ ⲛ̀ⲟⲩⲉⲓⲱⲧ ⲉϥⲡⲁ̈ⲓⲇⲉⲩⲉ̀
ⲙ̀ⲡⲉϥϣⲏⲣⲉ. ⲧⲉⲛⲟⲩ ϭⲉ ⲁⲙⲟⲩ ⲛ̀ⲅ̀ ⲃⲱⲕ ⲉϩⲟⲩⲛ[1]
ϣⲁ ⲡ̀ⲡⲁⲗⲗⲁⲧⲓⲟⲛ ϣⲁ ⲧ̀ⲣ̀ⲣⲱ ⲁⲗⲉⲝⲁⲛⲧⲣⲓⲁ̀ ⲛ̀ⲅ̀
ⲙ̀ⲧⲟⲛ ⲙ̀ⲙⲟⲕ ϣⲁ ϩⲧⲟⲟⲩⲉ. ⲛⲧⲉⲣⲟⲩϫⲓⲧϥ̀ ⲇⲉ ⲉ̀ϩⲟⲩⲛ
ϣⲁ ⲧ̀ⲣ̀ⲣⲱ ⲁ̀ⲗⲉⲝⲁⲛ̀ⲧⲣⲓⲁ̀ ⲁϥϣⲧⲁⲙ ⲙ̀ⲡ̀ⲣⲟ ⲉ̀ⲣⲟⲟⲩ
ⲡⲑ. col. I. ⲁϥⲉⲓ ⲉ̀ⲃⲟⲗ ⲣⲟⲩϩⲉ ⲇⲉ ⲛ̀ⲧⲉⲣⲉϥϣⲱⲡⲉ ⲁϥⲕⲱⲗϫ
ⲛ̀ⲛⲉϥⲡⲁⲧ ⲁϥϣ̀ⲗⲏⲗ ⲉϥϫⲱ ⲙ̀ⲡⲉⲓ ⲯⲁⲗⲙⲟⲥ ϫⲉ ⲛⲓⲙ
ⲡⲉ ⲡⲛⲟⲩϭ ⲛ̀ⲛⲟⲩⲧⲉ ⲛ̀ⲑⲉ ⲙ̀ⲡⲉⲛⲛⲟⲩⲧⲉ ⲛ̀ⲧⲟⲕ ⲡⲉ
ⲡⲛⲟⲩⲧⲉ ⲉ̀ⲧⲉⲓⲣⲉ ⲛ̀ⲛⲉⲓϣⲡⲏⲣⲉ ⲙⲁⲩⲁⲁϥ· ⲁⲩⲱ̀ ⲟⲛ
ϫⲉ ⲁϩⲣⲟⲟⲩ ⲛ̀ϩⲉⲑⲛⲟⲥ ⲁⲩϫⲓⲥⲉ ⲛ̀ϩⲏⲧ· ⲁⲛ̀ⲗⲁⲟⲥ (sic)
ⲙⲉⲗⲉⲧⲁⲛ ⲛ̀ϩⲉⲛⲡⲉⲧϣⲟⲩⲉⲓⲧ· ⲁⲩⲁϩ ⲉⲣⲁⲧⲟⲩ ⲛ̀ϭⲓ
ⲛⲉⲣⲣⲱⲟⲩ ⲙ̀ⲡ̀ⲕⲁϩ. ⲁⲩⲱ̀ ⲁ̀ⲛⲁⲣⲭⲱⲛ (sic) ⲥⲱⲟⲩϩ
ⲉⲩⲙⲁ̀ⲛⲟⲩⲱⲧ ⲉ̀ϯ ⲟⲩⲃⲉ ⲡ̀ϫⲟⲉⲓⲥ ⲙⲉⲛ ⲡⲉϥⲭ̄ⲣ̄ⲥ̄· ⲛⲧⲉ-

[1] Memphitic version, p. 27.

col. II. ⲣⲉ ⲡⲡⲉⲧⲟⲩⲁⲁⲃ ⲇⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲟⲩⲱ̀ ⲉϥϣⲗⲏⲗ ⲁϥϯ
ⲙ̀ⲡϩⲁⲙⲏⲛ. ⲡⲉϫⲁⲥ ⲛⲁϥ ⲛ̀ϭⲓ ⲧⲣ̀ⲣⲱ ⲁ̀ⲗⲉⲝⲁⲛ-
ⲧⲣⲓⲁ̀ ϫⲉ ⲡⲁϫⲟⲉⲓⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛⲓⲙ ⲛⲉ ⲛⲉⲓⲣⲣⲱⲟⲩ
ⲛ̀ⲧⲁⲩϫⲓⲥⲉ ⲛ̀ϩⲏⲧ ⲏ̀ ⲛⲓⲙ ⲛⲉ ⲛⲉⲓ ⲁⲣⲭⲱⲛ ⲛ̀ⲧⲁⲩ-
ⲙⲉⲗⲉⲧⲁ ⲛ̀ϩⲉⲛⲡⲉⲧϣⲟⲩⲉⲓⲧ ⲁⲩⲱ̀ ⲟⲛ ⲧⲁⲙⲟⲓ̀ ϫⲉ
ⲛⲓⲙ ⲡⲉ ⲡⲉⲭ̅ⲣ̅ⲥ̅ ⲁⲩⲱ̀ ⲁ̀ⲛⲟⲕ ϯⲛⲁⲥⲱⲧⲙ̀ ⲉ̀ⲣⲟϥ. ⲁ̀
ⲡⲡⲉⲧⲟⲩⲁⲁⲃ ⲇⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲟⲩⲱⲛ ⲛ̀ⲧⲉϥⲧⲁⲡⲣⲟ
ⲡⲉϫⲁϥ ϫⲉ ⲥⲱⲧⲙ̀ ⲱ̀ ⲧⲣ̀ⲣⲱ ⲁⲗⲉⲝⲁⲛⲧ̀ⲣⲓⲁ̀ ⲧⲁ
ϣⲁϫⲉ ⲛⲙ̀ⲙⲉ· ⲙ̀ⲡⲉϩⲟⲟⲩ ⲇⲉ ⲛ̀ⲧⲁ ⲡ̀ⲛⲟⲩⲧⲉ ⲧⲁⲙⲓⲟ̀
Ⲛ. col. I. ⲛ̀ⲧⲡⲉ ⲙⲛ̀ ⲡ̀ⲕⲁϩ. ⲛ̀ⲧⲉⲣⲉϥⲟⲩⲱ̀ ⲇⲉ ⲉϥⲧⲁⲙⲓⲟ̀ ⲙ̀ⲡ̀ⲧⲏⲣϥ
ⲁϥϫⲓ ⲛⲟⲩⲕⲁϩ ⲉ̀ⲃⲟⲗϩⲙ̀ ⲡ̀ⲕⲁϩ. ⲁϥⲡ̀ⲗⲁⲥⲥⲉ ⲛ̀ⲟⲩ-
ⲣⲱⲙⲉ ⲁⲩⲱ̀ ⲡ̀ⲕⲁϩ ⲁϥϣⲱⲡⲉ ⲛ̀ⲟⲩⲥⲁⲣⲝ ⲙⲛ̀ ϩⲉⲛ-
ϣⲁⲁⲣ ⲉ̀ⲣⲉ ϩⲉⲛⲙⲟⲩⲧ ⲙⲛ̀ ϩⲉⲛⲛⲉⲩⲣⲟⲛ ⲙⲟⲩⲣ
ⲙ̀ⲙⲟϥ ⲁⲩⲥ̀ⲧⲟⲙⲁⲭⲟⲥ ⲇⲉ ϣⲱⲡⲉ ⲛ̀ϩⲏⲧϥ ⲙⲛ̀ ϩⲉⲛⲃⲁⲗ
ⲙⲛ ϩⲉⲛⲙⲟⲩⲧ ⲙⲛ̀ ⲟⲩⲗⲁⲥ ⲙⲛ̀ ⲟⲩϣⲟⲩⲱ̀ⲃⲉ· ⲙⲛ̀
ϩⲉⲛϭⲓϫ ⲙⲛ̀ ϩⲉⲛⲟⲩⲣⲏⲧⲉ· ⲁⲩⲱ̀ ⲛ̀ⲕⲉⲙⲉⲗⲟⲥ ⲧⲏⲣⲟⲩ[1].
ⲛⲁϣ ⲛ̀ϩⲉ ⲱ̀ ⲧⲣ̀ⲣⲱ ⲁⲗⲉⲝⲁⲛⲧⲣⲓⲁ̀ ⲁ ⲧⲉⲓ ⲟ̀ⲩⲥⲓⲁ̀
col. II. ⲛ̀ⲟⲩⲱⲧ ⲉ̀ⲧⲉ ⲡ̀ⲕⲁϩ ⲡⲉ ϣⲱⲡⲉ ϩⲛ̀ ϯⲧⲉⲭⲛⲏ ⲛ̀ⲟⲩⲱⲧ
ⲛ̀ⲧⲉ ⲡϫⲟⲉⲓⲥ ⲙⲏ ⲟⲩⲛ̀ϭⲟⲙ ⲉ̀ⲉⲓⲙⲉ ϫ̅ⲉ ⲛ̀ⲧⲁϥⲧⲁⲙⲓ
ⲉ̀ⲡⲣ̀ⲱⲙⲉ ⲛⲁϣ ⲛ̀ϩⲉ. ⲧⲁⲓ ⲟⲛ ⲧⲉ ⲑⲉ ⲙⲛ̀ ϭⲟⲙ
ⲉ̀ⲉⲓⲙⲉ ⲉ̀ⲧⲉⲩⲛⲟⲩ ⲉ̀ⲧⲉⲣⲉ ⲡ̀ⲛⲟⲩⲧⲉ ⲛⲁϣⲓⲛⲉ ⲛ̀ⲥⲁ
ⲡ̀ⲣⲱⲙⲉ ⲛ̀ϩⲏⲧⲥ̀ ⲉⲧⲣⲉϥⲃⲱⲕ ϣⲁⲣⲟϥ. ⲉⲧⲃⲉ ⲡ̀ⲣⲱⲙⲉ
ⲅⲁⲣ ⲛ̀ⲧⲁⲩⲡⲉⲣϣ̀ ⲧⲡⲉ ⲉ̀ⲃⲟⲗ. ⲁⲩⲱ ⲉⲧⲃⲏⲏⲧϥ̀ ⲛ̀ⲧⲁ
ⲡⲣⲏ ⲣ̀ⲟⲩⲟⲉⲓⲛ ⲉ̀ⲣⲉ ⲡⲟⲟϩ ⲗⲩⲧⲟⲩⲣⲅⲉⲓ ⲉⲧⲃⲏⲏ̀ⲧϥ̀
ⲛ̀ⲧⲁⲩⲡⲱⲣϣ̀ ⲉ̀ⲃⲟⲗ ⲙ̀ⲡⲁⲏⲣ ⲉ̀ⲣⲉ ⲛⲉⲥⲧⲟⲓⲭⲓⲟⲛ ⲁ̀ϩⲉ-
ⲚⲀ̅. col. I. ⲣⲁⲧⲟⲩ ϩⲛ̀ ⲛⲉⲩⲇⲁⲝⲓⲥ ⲉⲧⲃⲏⲏ̀ⲧϥ̀. ⲁ ϩⲣⲱⲓ̈ ⲇⲉ ⲉⲓ-
ϣⲁϫⲉ ⲱ̀ ⲧⲣ̀ⲣⲱ ⲁⲗⲩⲝⲁⲛⲇⲣⲓⲁ̀ ⲉⲧⲃⲏⲏⲧϥ̀. ⲧ̀ⲣⲣⲱ ⲇⲉ
ⲁ̀ⲗⲉⲝⲁⲛⲇ̀ⲣⲓⲁ̀ ⲡⲉϫⲁⲥ ⲙ̀ⲡ̀ⲡⲉⲧⲟⲩⲁⲁⲃ ⲅⲉⲱⲣⲅⲓⲟⲥ ϫⲉ

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1) Memphitic version, p. 28.

ⲡⲁϫⲟⲉⲓⲥ ϯⲟⲩⲱϣ ⲉ̀ⲉⲓⲙⲉ ϫⲉ ⲛ̀ⲧⲁ ⲡϫⲟⲉⲓⲥ ⲉⲓ ⲉ̀ⲃⲟⲗ ϩⲛ̀ ⲧ̀ⲡⲉ ⲛⲁϣ ⲛ̀ϩⲉ. ⲡⲉϫⲁϥ ⲇⲉ ⲛⲁⲥ ⲛ̀ϭⲓ ⲡ̀ⲡⲉⲧⲟⲩⲁⲁⲃ ⲅⲉⲱⲣⲅⲓⲟⲥ ϫⲉ ⲉ̀ⲡⲉⲓ ⲇⲏ ⲁϥⲛⲁⲩ ϫⲉ ⲁ ⲧⲟⲓⲕⲟⲩⲙⲉⲛⲏ ⲧⲏⲣⲥ̀ ϫⲱ ϩⲙ̀ ϩⲛ̀ⲧⲉⲑⲩⲥⲓⲁ̀ ⲛ̀ⲛ̀ⲇⲁⲓ̈ⲙⲟⲛⲓⲟⲛ ⲛⲁⲓ̈ ⲉ̀ⲧⲉⲣⲉ ⲛ̀ⲣⲱⲙⲉ ϣⲙ̀ϣⲉⲛⲁⲩ ϩⲙ̀ ⲡ̀ⲧ̀ⲣⲉⲩⲕⲱ ⲛ̀ⲥⲱⲟⲩ col. II. ⲙ̀ⲡⲛⲟⲩⲧⲉ. ⲡⲉϫⲉ ⲧ̀ⲣ̀ⲣⲱ ⲙ̀ⲡⲡⲉⲧⲟⲩⲁⲁⲃ ϫⲉ ⲟⲩⲕ ⲟⲩⲛ ⲛ̀ⲛⲟⲩⲧⲉ ϩⲛ̀ⲇⲁⲓ̈ⲙⲟⲛⲓⲟⲛ ⲛⲉ· ⲡⲉϫⲉ ⲡ̀ⲡⲉⲧⲟⲩⲁⲁⲃ ⲅⲉⲱⲣⲅⲓⲟⲥ ϫⲉ ⲉ̀ϩⲉ. ⲡⲉϫⲁⲥ ⲛⲁϥ ϫⲉ ⲛ̀ⲧⲁ ⲡⲉⲭ̅ⲥ̅ ⲣ̀ⲣⲱⲙⲉ ⲛⲁϣ ⲛ̀ϩⲉ. ⲡⲉϫⲁϥ ⲇⲉ ⲛⲁⲥ ⲛ̀ϭⲓ ⲡⲡⲉⲧⲟⲩⲁⲁⲃ ⲅⲉⲱⲣⲅⲓⲟⲥ ϫⲉ ⲥⲱⲧⲙ̀ ⲱ̀ ⲧ̀ⲣ̀ⲣⲱ ⲁ̀ⲗⲉⲝⲁⲛⲧⲣⲓⲁ̀ ⲛ̀ⲑⲉ ⲛ̀ⲧⲁⲩⲡⲣⲟⲫⲏⲧⲉⲩⲉ̀ ⲉⲧⲃⲏⲏⲧϥ ϩⲙ̀ ⲡⲉⲡ̅ⲛ̅ⲁ̅ ⲉ̀ⲧⲟⲩⲁⲁⲃ ⲛ̀ϭⲓ ⲛⲉⲡ̀ⲣⲟⲫⲏⲧⲏⲥ. ⲇⲁⲩⲉⲓⲇ ⲙⲉⲛ ϫⲓϣⲕⲁⲕ ⲉ̀ⲃⲟⲗ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲡⲉⲧϩⲙⲟⲟⲥ ⲚⲈ. col. I. ⲉϩⲣⲁⲓ̈ ⲉ̀ϫⲛ̀ ⲛⲓⲭⲁⲓⲣⲟⲩⲃⲓⲛ ⲟⲩⲱ̀ⲛϩⲕ̀ ⲛⲁⲛ ⲉ̀ⲃⲟⲗ ⲁⲩⲱ̀ ⲟⲛ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲙⲁⲧⲟⲩⲛⲉⲥ ⲧⲉⲕϭⲟⲙ ⲛ̀ⲅ̀ ⲉⲓ ⲉ̀ⲧⲟⲩϫⲟⲛ. ⲡⲁⲗⲓⲛ ⲟⲛ ϫⲉ ⲉϥⲛⲏⲩ ⲉ̀ⲡⲉⲥⲏⲧ ⲛ̀ⲑⲉ ⲛⲟⲩϩⲱⲟⲩ ⲉ̀ϫⲛ̀ ⲟⲩⲥⲟⲣⲧ̀ ⲉ̀ⲧⲉ ⲧ̀ⲡⲁⲣⲑⲉⲛⲟⲥ ⲙⲁⲣⲓⲁ̀ ⲧⲉ. ⲉϥϫⲱ ⲇⲉ ⲙ̀ⲙⲟⲥ ϩⲱⲱϥ ⲛ̀ϭⲓ ⲁⲃⲃⲁⲕⲟⲩⲙ ⲡⲉⲡ̀ⲣⲟⲫⲏⲧⲏⲥ· ϫⲉ ⲡ̀ϫⲟⲉⲓⲥ ⲁⲓ̈ⲥⲱⲧⲙ̀ ⲉ̀ⲡⲉⲕϩⲣⲟⲟⲩ ⲁⲓ̈ⲣ̀ϩⲟⲧⲉ. ⲁⲓ̈ⲥⲟⲩⲛ̀ ⲛⲉⲕϩⲃⲏⲩⲉ̀ ⲁⲓ̈ⲣ̀ϣⲡⲏⲣⲉ. ⲡⲉϫⲁⲥ ⲇⲉ ⲛⲁϥ ⲛ̀ϭⲓ ⲧ̀ⲣ̀ⲣⲱ ⲁ̀ⲗⲩⲝⲁⲛⲇⲣⲓⲁ̀· ϫⲉ ⲛ̀ⲧⲁ ⲡⲉ- col. II. ⲡⲣⲟⲫⲏⲧⲏⲥ ⲥⲱⲧⲙ̀ ⲉ̀ⲣⲟϥ ϩⲛ̀ ⲟⲩ ⲁϥⲣ̀ϩⲟⲧⲉ ⲏ̀ ⲛ̀ⲧⲁϥⲛⲁⲩ ⲉ̀ⲛⲉϥϩ̀ⲃⲏⲩⲉ̀ ϩⲛ̀ ⲟⲩ ⲁϥⲣ̀ϣⲡⲏⲣⲉ. ⲡⲉϫⲁϥ ⲇⲉ ⲛⲁⲥ ⲛ̀ϭⲓ ⲡ̀ⲡⲉⲧⲟⲩⲁⲁⲃ ⲅⲉⲱⲣⲅⲓⲟⲥ ϫⲉ ⲥⲱⲧⲙ̀ ⲱ̀ ⲧ̀ⲣ̀ⲣⲱ ϫⲉ ⲙ̀ⲡⲉ ⲡⲣⲟⲫⲏⲧⲏⲥ ϣⲟⲃⲧⲁ .... ⲉϥϣⲁϫⲉ. ⲁϥⲥⲱⲧⲙ̀ ⲅⲁⲣ ϫⲉ ⲡ̀ϫⲟⲉⲓⲥ ⲛⲏⲩ ⲁϥⲣ̀ϩⲟⲧⲉ[1] ⲁϥⲥⲟⲩⲱⲛϥ̀ ⲇⲉ ⲟⲛ ϫⲉ ϥ̀ⲛⲁⲁ̀ⲛⲁⲥⲧ̀ⲣⲩⲫⲏ ⲙⲛ̀ ⲛ̀ⲣⲱⲙⲉ

[1] Memphitic version, p. 29.

ⲁⲩⲱ̀ ⲁϥⲣ̀ϣⲡⲏⲣⲉ. ⲡⲉϫⲁⲥ ⲇⲉ ⲛⲁϥ ϫⲉ ⲛⲁⲙⲉ ⲡⲁ-
ϫⲟⲉⲓⲥ ⲕⲁⲗⲱⲥ ⲁⲕϣⲁϫⲉ ⲁⲩⲱ̀ ⲁ̀ⲛⲟⲕ ϩⲱ ϯⲟⲩⲱϣ
ⲉ̀ⲥⲱⲧⲙ ⲉ̀ⲣⲟⲕ. ϣⲗⲏⲗ ϭⲉ ⲉ̀ϫⲱⲓ̈ ⲛ̀ⲧⲉ ⲧⲉⲡ̄ⲗⲁⲛⲏ
ⲚⲄ. ⲛ̀ⲛⲉⲓⲇⲱⲗⲟⲛ ⲟⲩⲉ̀ⲛ̀ ⲥⲁⲃⲟⲗ ⲙ̀ⲙⲟⲓ. ⲡⲉϫⲉ ⲡⲡⲉⲧⲟⲩ-
col. I. ⲁⲁⲃ ⲅⲉⲱⲣⲅⲓⲟⲥ ϫⲉ ⲡⲓⲥⲧⲉⲩⲉ̀ ⲉ̀ⲡⲉⲛⲧⲁⲩⲥ̀ⲧⲁⲩⲣⲟⲩ
ⲙ̀ⲙⲟϥ ⲁⲩⲱ̀ ⲛⲉϥⲛⲁⲣ̀ϣⲣ̀ ϫⲟⲉⲓⲥ ⲉⲣⲱ ⲁⲛ ⲛ̀ϭⲓ ⲡ̄ⲣⲉϥ-
ⲥⲱⲣⲙ̀ ⲛ̀ ⲇⲁⲓ̈ⲙⲟⲛⲓⲟⲛ ⲡⲉϫⲁⲥ ⲇⲉ ⲛⲁϥ ϫⲉ ϯⲡⲓ-
ⲥⲧⲉⲩⲉ̀ ⲁⲗⲗⲁ ϯⲣ̀ϩⲟⲧⲉ ϩⲏⲧϥ̀ ⲙ̀ⲡⲉⲓⲣ̀ⲣⲟ ⲛ̀ⲁⲛⲟⲙⲟⲥ
ϫⲉ ⲟⲩⲗⲟⲓⲙⲟⲥ ⲡⲉ ⲛ̀ⲟⲩⲁⲙⲥⲁⲣ̀ⲝ· ⲉⲧ̀ⲃⲉ ⲡⲁⲓ̈ ϩⲁⲣⲉϩ
ⲉⲡⲙⲩⲥⲧⲏⲣⲓⲟⲛ ϩⲁ ϩⲧⲏⲕ ϣⲁⲛ ϯⲙ̀ⲡϣⲁ ⲛ̀ⲧⲉ ⲡⲉⲡⲛ̄ⲁ̄
ⲙ̀ⲡ̄ϫⲟⲉⲓⲥ ⲉⲓ ⲉϩⲣⲁⲓ̈ ⲉ̀ϫⲱⲓ̈ ⲁⲗⲗⲁ ⲕⲁⲁⲧ ⲧⲁⲟⲃϣ̀
col. II. ⲛ̀ⲟⲩⲕⲟⲩⲓ̈. ⲡⲡⲉⲧⲟⲩⲁⲁⲃ ⲇⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁϥⲕⲁⲁⲥ
ⲙ̀ⲡⲉϥ ϣⲁϫⲉ ⲛ̀ⲙ̀ⲙⲁⲥ· ⲁϥⲕⲱⲗϫ ⲇⲉ ⲛ̀ⲛⲉϥⲡⲁⲧ̀
ⲁϥϣ̀ⲗⲏⲗ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲡϫⲟⲉⲓⲥ ⲥⲱⲧⲙ̀ ⲉ̀ⲡⲁϣⲗⲏⲗ·
ⲙⲁⲣⲉ ⲡⲁⲥⲟⲡⲥ̀ ϩⲱⲛ ⲉ̀ϩⲟⲩⲛ ⲉ̀ⲣⲟⲕ. ⲙⲁⲣⲉ ⲡⲁⲧⲁⲉⲓⲟ
ⲉⲓ ⲉ̀ϩⲟⲩⲛ ⲙ̀ⲡⲉⲕⲙ̀ⲧⲟ ⲉ̀ⲃⲟⲗ. ⲁⲩⲱ̀ ⲁϥϭⲱ ⲉϥⲙⲏⲛ
ⲉ̀ⲃⲟⲗ ⲉϥϣ̀ⲗⲏⲗ ϣⲁⲛⲧⲉ ⲡⲟⲩⲇⲉⲓⲛ ⲉⲓ ⲉ̀ⲃⲟⲗ. ϩⲧⲟⲟⲩⲉ̀
ⲇⲉ ⲛ̀ⲧⲉⲣⲉϥϣⲱⲡⲉ ⲁϥⲕⲉⲗⲉⲩⲉ ⲛ̀ϭⲓ ⲡⲣ̀ⲣⲟ ⲉⲧⲣⲉϥⲉⲓ
ⲉ̀ⲃⲟⲗ ⲛϥ̀ⲃⲱⲕ ⲛ̀ⲙ̀ⲙⲁϥ ⲉⲡⲉⲣⲡⲉ. ⲡⲉϫⲉ ⲡ̄ⲡⲉⲧⲟⲩⲁⲁⲃ
ⲅⲉⲱⲣⲅⲓⲟⲥ ⲙ̀ⲡⲣ̀ⲣⲟ ϫⲉ ⲣ̀ϣⲁⲛ ⲟⲩⲣ̀ⲣⲟ ⲛ̀ⲟⲩⲱⲧ ⲡ̄ⲣⲟ-
ⲉⲗⲑⲏ ϣⲁⲣⲉ ⲟⲩⲛⲟ̀ϭ ⲙⲙⲏⲏ̀ϣ ⲉⲥⲱⲟⲩϩ ⲉ̀ⲣⲟϥ ⲡⲟⲥⲟ
ⲚⲆ. ⲙⲁⲗⲗⲟⲛ ⲛⲉⲓⲣ̀ⲣⲱⲟⲩ ⲧⲏⲣⲟⲩ ⲉⲩϣⲁⲛⲉⲓ ⲉ̀ⲃⲟⲗ ϣⲁⲩϩⲉ
col. I. ⲉ̀ϩⲛ̀ⲧⲃⲁ ⲛ̀ⲧⲃⲁ ⲉⲩⲥⲱⲟⲩϩ ⲉ̀ⲣⲱⲟⲩ ⲁⲩⲱ ⲉⲩⲟⲩⲏϩ
ⲛ̀ⲥⲱⲟⲩ. ⲁⲗⲗⲁ ⲛ̀ⲧⲱⲧⲛ̀ ϩ̀ⲙⲟⲟⲥ ⲛⲏⲧⲛ̀ ϩⲙ̀ ⲡ̄ⲡⲁⲗⲗⲁ-
ⲧⲓⲟⲛ ⲁⲛⲟⲕ ⲇⲉ ⲙⲛ̀ ⲛ̀ⲟⲩⲏ̀ⲏⲃ ⲧⲛ̄ⲛⲁⲃⲱⲕ ⲉ̀ⲡⲉⲣⲡⲉ
ϣⲁ ⲡⲁⲡⲟⲗⲗⲱⲛ ⲛ̀ⲧⲛ ⲧⲁⲗⲉ ⲑⲩⲥⲓⲁ̀ ⲛⲁϥ ⲉϩⲣⲁⲓ̈.
ⲁⲩⲱ̀ ⲁ̀ ⲡⲣ̀ⲣⲟ ⲧⲣⲉ ⲡ̄ⲕⲩⲣⲓⲝ ⲱϣ ⲉ̀ⲃⲟⲗ ⲉϥϫⲱ
ⲙ̀ⲙⲟⲥ ϫⲉ ⲥⲱⲟⲩϩ ⲧⲏⲣⲧⲛ̀ ⲛ̀ⲧⲉⲧⲛ̀ ⲉⲓ ⲛ̀ⲧⲉⲧⲛ̀ⲛⲁⲩ
col. II. ϫⲉ ⲉⲓⲥ ⲡⲥⲁϩ ⲛⲉⲙ ⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲛ̀ⲛ̄ⲅⲁⲗⲓⲗⲁⲓⲟⲥ ⲛⲁⲉⲓ

ⲉ̀ⲡⲉⲣⲡⲉ ⲛⲉϥⲧⲁⲗⲉ ⲑⲩⲥⲓⲁ̀ ⲉϩⲣⲁï ⲙ̀ⲡⲁⲡⲟⲗⲗⲱⲛ.
ⲛⲧⲉⲣⲉⲥⲥⲱⲧⲙ[1] ⲇⲉ ⲛ̀ϭⲓ ⲧⲉⲥϩⲓⲙⲉ ⲛ̀ⲭⲏⲣⲁ ⲛ̀ⲧⲁ
ⲡⲉⲥϣⲏⲣⲉ ⲛⲁⲩ ⲉ̀ⲃⲟⲗ ⲉ̀ⲧⲉⲥⲙⲏ ⲙ̀ⲡ̄ⲕⲩⲣⲓⲝ ⲉϥⲱϣ
ⲉ̀ⲃⲟⲗ. ⲁⲥⲉⲓ ⲛ̀ⲧⲉⲩⲛⲟⲩ ⲉ̀ⲧⲙ̀ⲙⲁⲩ ⲉ̀ⲣⲉ ⲡ̄ⲃⲱ ⲛ̀ⲧⲉⲥ-
ⲁⲡⲉ ⲃⲏⲗ ⲉ̀ⲃⲟⲗ ⲉ̀ⲣⲉ ⲡϣⲏⲣⲉ ϣⲏⲙ ⲛ̀ⲧⲟⲟ̀ⲧⲥ. ⲁⲥ-
ϫⲓϣⲕⲁⲕ ⲉ̀ⲃⲟⲗ ⲉⲥϫⲱ ⲙ̀ⲙⲟⲥ. ϫⲉ ⲟⲩⲟï ⲛⲁï ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲡⲉⲛⲧⲁϥⲧ̀ⲣⲉ ⲛⲉⲧⲙⲟⲟⲩⲧ ⲧⲱⲟⲩⲛ ⲁϥⲧ̀ⲣⲉ ⲛ̀ⲃⲗⲗⲉ
ⲛⲉ. col. I. ⲛⲁⲩ ⲉ̀ⲃⲟⲗ ⲁϥⲧⲣⲉ ⲛ̀ϭⲁⲗⲉ ⲙⲟⲟ̀ϣⲉ. ⲡⲉⲛⲧⲁϥⲧ̀ⲣⲉ
ⲛ̀ϣⲏⲛ ⲉⲧϣⲟⲟⲩ ⲉ̀ⲣ̀ϣⲏⲛ ⲛ̀ⲕⲉⲥⲟⲡ. ⲡⲉⲛⲧⲁϥⲧ̀ⲣⲉ
ⲧⲟⲩⲉϭⲣⲱ ⲙ̀ⲡⲁⲛⲓ ϫⲓⲛⲟⲩⲛⲉ ⲉ̀ⲃⲟⲗ. ⲡⲉⲛⲧⲁϥⲉⲓ ⲉ̀ϩⲟⲩⲛ
ⲉ̀ⲡⲁⲛⲓ ⲁϥⲧ̀ⲣⲉ ⲡⲁⲛⲟⲩⲥ ϫⲓ ⲟⲩⲟ̀ⲉⲓⲛ ⲉ̀ⲣⲟï ⲁïⲥⲟⲩⲛ̀
ⲡ̄ⲛⲟⲩⲧⲉ ⲛ̀ⲧⲁϥⲧⲁⲙⲓⲟï. ⲡⲉⲛⲧⲁϥⲙⲟⲩϩ ⲛ̀ⲧⲁⲧ̀ⲣⲁ-
ⲡⲉⲍⲁ ⲉ̀ⲃⲟⲗϩⲛ̀ ⲁ̀ⲅⲁⲑⲟⲛ ⲛⲓⲙ. ⲡⲉⲛⲧⲁϥ ⳁϣⲓⲡⲉ
col. II. ⲙ̀ⲡ̄ⲇⲓⲁ̀ⲃⲟⲗⲟⲥ ⲙⲛ̀ ⲛⲉϥⲇⲁⲓⲙⲱⲛ ϫⲉ ⲙ̀ⲛ̀ⲛ̀ⲥⲁ ⲛⲁï
ⲧⲏⲣⲟⲩ ⲛ̀ⲧⲁⲕⲁⲁⲩ ⲙⲛ̀ ⲛⲓϭⲟⲙ ⲧⲏⲣⲟⲩ ⲛ̀ⲧⲁⲩϣⲱⲡⲉ
ⲉ̀ⲃⲟⲗϩⲓ ⲧⲟⲟ̀ⲧⲕ̀ ⲉⲕⲛⲁⳁ ⲙ̀ⲡⲉⲕⲟⲩⲟï ⲉ̀ⲡⲁⲡⲟⲗⲗⲱⲛ
ⲛ̄ⲅ̀ ⲟⲩⲱϣⲧ̀ ⲛⲁϥ ⲛ̄ⲅ̀ϣⲱⲡⲉ ⲛ̀ⲛⲟϭⲛ̄ϭ ⲛ̀ⲛⲉⲭⲣⲓⲥⲧⲓ-
ⲁ̀ⲛⲟⲥ. ⲡ̄ⲡⲉⲧⲟⲩⲁⲁⲃ ⲇⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁϥⲥⲱⲃⲉ ⲡⲉϫⲁϥ
ϫⲉ ⲱ̀ ⲧⲉⲥϩⲓⲙⲉ ⲕⲁ ⲡⲟϣⲏⲣⲉ ⲉϩⲣⲁï ⲉⲧϩⲙ̀ ⲡⲟⲩ-
ϩⲁⲙⲏⲣ ⲛ̀ⲧⲟⲥ ⲇⲉ ⲁⲥⲕⲁⲁϥ ⲉϩⲣⲁï. ⲁϥⲙⲟⲩⲧⲉ
ⲉ̀ⲣⲟϥ ⲛ̀ϭⲓ ⲡ̄ⲡⲉⲧⲟⲩⲁⲁⲃ ⲅⲉⲱⲣⲅⲓⲟⲥ ϫⲉ ⲉⲓϫⲱ ⲙ̀ⲙⲟⲥ
ⲛⲋ. col. I. ⲛⲁⲕ ⲡ̄ϣⲏⲣⲉ ϣⲏⲙ ϩⲙ̀ ⲡ̄ⲣⲁⲛ ⲙ̀ⲡϫⲟⲉⲓⲥ ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅.
ⲡⲉⲛⲧⲁϥⲣ̀ⲟⲩⲟ̀ ⲉⲓⲛ ⲉⲛⲉⲧ ϩⲙ̀ ⲡ̄ⲕⲁⲡⲉ[2] ⲧⲱⲟⲩⲛ ⲉ̀ϩⲣⲁï
ⲛ̄ⲅⲁϩⲉⲣⲁⲧ ⲛ̄ⲅ̀ϥⲟϭ ⲛⲉⲕⲟⲩ ⲉ̀ⲣⲏⲧⲉ ⲛ̄ⲅ̀ⲇⲓⲁ̀ⲕⲟⲛⲓⲛⲉⲓ
ⲙ̀ⲡ̄ϣⲁϫⲉ. ⲛⲧⲉⲩⲛⲟⲩ ⲇⲉ ⲉⲧⲙ̀ⲙⲁⲩ ⲁ ⲡϣⲏⲣⲉ ϣⲏⲙ
ϥⲟϭϥ ⲁϥⲁ̀ϩⲉⲣⲁⲧϥ̀ ⲁϥⲡⲱ̀ ⲁϥⲉⲓ ϣⲁ ⲡ̄ⲙⲁⲣⲧⲩⲣⲟⲥ
ⲁϥⲟⲩⲱ̀ϣⲧ̀ ϩⲁⲛⲉϥⲟⲩⲉ̀ⲣⲏⲧⲉ. ⲡ̄ⲡⲉⲧⲟⲩⲁⲁⲃ ⲇⲉ ⲅⲉⲱⲣ-
ⲅⲓⲟⲥ ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ⲉⲓϫⲱ ⲙ̀ⲙⲟⲥ ⲛⲁⲕ ⲡϣⲏⲣⲉ

[1] Memphitic version, p. 30, l. 2. [2] Memphitic version, p. 30, l. 4.

ϣⲏⲙ ⲃⲱⲕ ⲉ̀ϩⲟⲩⲛ ⲉ̀ⲡⲉⲣⲡⲉ ⲛ̀ⲛ̀ϩⲗⲗⲏⲛ ⲛ̄ⲅ̀ ϫⲟⲟⲥ
col. II. ⲙ̀ⲡⲉⲧⲟⲩⲱⲧ ⲡⲁⲡⲟⲗⲗⲱⲛ ....
ⲙⲟⲩⲧⲉ ⲉ̀ⲣⲟⲕ· ⲡ̄ϣⲏⲣⲉ ⲇⲉ ϣⲏⲙ ⲁϥⲃⲱⲕ ⲉ̀ϩⲟⲩⲛ
ⲉ̀ⲡⲉⲣⲡⲉ ⲛ̀ⲛ̀ϩⲉⲗⲗⲏⲛ ⲡⲉϫⲁϥ ⲙ̀ⲡⲉⲧⲟⲩⲱⲧ[1] ⲡⲁ-
ⲡⲟⲗⲗⲱⲛ ϫⲉ ⲉⲓϫⲱ ⲉ̀ⲣⲟⲕ ⲛ̀ⲧⲟⲕ ⲡ̄ⲕⲱⲫⲟⲥ ⲛ̀ⲃⲗⲗⲉ
ⲉ̀ⲧⲉ ⲙⲛ̀ ⲁⲓⲥⲑⲉⲥⲓⲥ ⲛ̀ϩⲏⲧϥ̀· ϭⲉⲡⲏ ⲁ̀ⲙⲟⲩ ⲉ̀ⲃⲟⲗ ϫⲉ
ⲡ̄ϩⲙ̀ϩⲁⲗ ⲙ̀ ⲡ̄ⲛⲟⲩⲧⲉ ⲙⲟⲩⲧⲉ ⲉ̀ⲣⲟⲕ. ⲡⲉϫⲁϥ ⲛ̀ϭⲓ
ⲡⲡ̅ⲛ̅ⲁ̅ ⲉⲧϣⲁϫⲉ ϩⲙ̀ ⲡⲉⲓⲇⲱⲗⲟⲛ ϫⲉ ⲱ̀ ⲓ̅ⲥ̅ ⲡ̄ⲣⲙ̀ⲛⲁ-
ⲛ̄ⲍ̄. col. I. ⲍⲁⲣⲉⲑ. ⲁⲕⲥⲉⲕ ⲟⲩⲟⲛ ⲛⲓⲙ ϣⲁⲣⲟⲕ· ⲛ̀ⲧⲁⲕϩⲉ ⲉ̀ⲡⲉⲓ-
ϣⲏⲣⲉ ϣⲏⲙ ⲧⲱⲛ. ⲁⲕⲧⲟⲩⲛⲟⲥϥ̀ ⲉ̀ϩⲣⲁ̈ⲓ ⲉ̀ϫⲱⲛ ⲁϥⲉⲓ
ⲇⲉ ⲉ̀ⲃⲟⲗ ⲛ̀ϭⲓ ⲡⲁⲡⲟⲗⲗⲱⲛ ⲉϥⲟⲩⲏϩ ⲛ̀ⲥⲁ ⲡ̄ϣⲏⲣⲉ
ϣⲏⲙ. ⲛ̀ⲧⲉⲣⲉϥⲉⲓ ⲇⲉ ϣⲁ ⲡ̄ⲡⲉⲧⲟⲩⲁⲁⲃ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲁϥⲁ̀ϩⲉⲣⲁⲧϥ̀ ⲙ̀ⲡⲉϥⲙ̀ⲧⲟ ⲉ̀ⲃⲟⲗ. ⲡⲉϫⲁϥ ⲛⲁϥ ⲛ̀ϭⲓ
ⲡ̄ⲇⲓⲕⲁⲓⲟⲥ ϫⲉ ⲛ̀ⲑⲟⲕ ⲡⲉ ⲡ̄ⲛⲟⲩⲧⲉ ⲛ̀ⲛ̀ϩⲗⲗⲏⲛ. ⲁϥⲟⲩ-
ⲱ̀ϣⲃ̀ ⲛ̀ϭⲓ ⲡⲉⲡⲛ̅ⲁ̅ ⲙ̀ⲡⲟⲛⲏⲣⲟⲛ ⲉⲧϣⲁϫⲉ ϩⲙ̀ ⲡⲉⲓ-
ⲇⲱⲗⲟⲛ. ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ϭⲱ ⲱ̀ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲧⲁϫⲱ
ⲛⲁⲕ ⲛ̀ϩⲱⲃ ⲛⲓⲙ. ⲛ̀ⲧⲟϥ ⲇⲉ ⲡⲉϫⲁϥ ϫⲉ ϣⲁϫⲉ.
col. II. ⲡⲉϫⲁϥ ⲛⲁϥ ⲛ̀ϭⲓ ⲡ̄ⲇⲁⲓⲙⲟⲛⲓⲟⲛ ϫⲉ ⲥⲱⲧⲙ̀ ⲱ̀ ⲅⲉ-
ⲱ̀ⲣⲅⲓⲉ̀. ⲙ̀ⲡⲉⲟⲩⲇⲉⲓϣ ⲛ̀ⲧⲁ ⲡⲛⲟⲩⲧⲉ ⲉⲓϣⲉ ⲛ̀ⲧⲡⲉ.
ⲁⲩⲱ ⲁϥⲥ̀ⲙⲛ̀ ⲥⲉⲛⲧⲉ ⲙ̀ⲡ̄ⲕⲁϩ. ⲁϥⲧⲱϭⲉ ⲛ̀ⲟⲩⲡⲁⲣⲁ-
ⲇⲓⲥⲟⲥ ϩⲛ̀ ⲉ̀ⲇⲉⲙ ⲕⲁⲧⲁ ⲙ̀ⲙⲁⲛ̀ϣⲁ ⲙ̀ⲡⲣ̀ⲏ. ⲁ̀ ⲡ̄ⲛⲟⲩⲧⲉ
ⲧⲁⲙⲓⲟ̀ ⲛ̀ⲟⲩⲣⲱⲙⲉ ⲕⲁⲧⲁ ⲡⲉϥⲉⲓⲛⲉ ⲙⲛ̀ ⲧⲉϥϩⲓⲕⲱⲛ.
ⲁⲛⲟⲛ ⲇⲉ ⲛ̀ⲧⲉⲣⲉⲛ ⲣ̀ϫⲁⲥⲓϩⲏⲧ ⲁ̀ ⲡⲛⲟⲩⲧⲉ ϭⲱⲛⲧ̀
ⲉ̀ⲣⲟⲛ. ⲁϥⲛⲟϫⲛ̀ ⲉ̀ⲃⲟⲗϩⲙ̀ ⲡⲉⲛⲉ̀ⲟⲟⲩ[2]. ⲁϥϩⲃ̀ⲣ̀ⲃⲱⲣⲛ̀
ⲉ̀ⲡⲉⲥⲏⲧ ⲉⲡⲛⲟⲩⲛ. ⲉϣⲱⲡ ⲉϭⲉⲧⲉⲛⲟⲩ ⲛ̀ϣⲁⲛⲉϣ
ⲛ̄ⲏ̄. col. I. ϭⲙ̀ϭⲟⲙ ⲉ̀ⲟⲩⲁ̀ ⲛ̀ⲧⲛ̀ⲣ̀ϩⲁⲗ ⲙ̀ⲙⲟϥ ϣⲁⲛⲟⲡϥ̀ ⲛⲁⲛ
ⲛ̀ⲟⲩⲛⲟϭ ⲛ̀ϩⲏⲩ. ⲁⲩⲱ̀ ⲟⲛ ϣⲁⲛⲧⲟⲗⲙⲁⲛ ⲛ̀ⲧⲛ̀ⲃⲱⲕ

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1) Memphitic version, p. 31.
2) Memphitic version, p. 32.

ⲉ̀ϩⲟⲩⲛ ⲉⲧⲉⲕⲕ̀ⲗⲏⲥⲓⲁ̀ ⲙ̀ⲡ̄ⲛⲟⲩⲧⲉ ⲛ̀ⲧⲛ̀ ⲁ̀ϩⲉⲣⲁⲧⲛ̀ ϩⲙ̀
ⲡⲙⲁ ⲉ̀ⲧⲙ̀ⲙⲁⲩ ⲛ̀ⲧⲛ̀ ⲁ̀ⲡⲁⲧⲁⲛ ⲛ̀ⲣⲱⲙⲉ ϩⲛ̀ ⲟⲩⲙⲛ̄ⲧⲁ̀-
ⲡⲓⲥⲧⲟⲥ· ⲛ̀ϩⲟⲩⲟ̀ ⲇⲉ ⲉⲣ̀ϣⲁⲛ ⲡⲟⲩⲏⲏⲃ ⲕⲁ ⲟⲩⲁϩⲓⲃⲟⲗ
ϣⲁⲛⲥ̀ⲡⲟⲩⲇⲁⲍⲉ ⲛ̀ⲧⲛ̀ⲥⲟⲕϥ̀ ⲛⲁⲛ ⲙ̀ⲡⲣⲟⲧⲣⲉⲡⲉⲓ ⲙ̀ⲙⲟϥ
ⲉ̀ⲛⲉⲓⲛⲉ ⲉ̀ϩⲟⲩⲛ ⲉ̀ⲡⲉϥϩⲏⲧ ⲛ̀ⲛⲉⲧⲉⲙⲉϣϣⲉ ⲉⲧⲣⲉ-
ϥⲁⲁⲩ. ⲡⲉϫⲁϥ ⲇⲉ ⲛⲁϥ ⲛ̀ϭⲓ ⲡ̀ⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲧⲟⲩⲁⲁⲃ
col. II. ϫⲉ ⲱ̀ ⲡ̀ⲧⲁⲗⲁⲓⲡⲱⲣⲟⲥ ⲉⲥϫⲉ ϩⲛ̀ ⲧⲉⲕⲡⲣⲟϩⲁⲓⲣⲉⲥⲓⲥ
ⲙ̀ⲙⲓⲛ ⲙ̀ⲙⲟⲕ ⲁⲕⲁⲁⲕ ⲛ̀ϣⲙ̀ⲙⲟ ⲉ̀ⲡⲉⲕⲉⲟⲟⲩ ⲁϩⲣⲟⲕ
ⲉⲕⲟⲩⲱϣ ⲉ̀ϫⲱⲱ̀ⲣⲉ ⲉ̀ⲃⲟⲗ ⲛ̀ⲛⲉⲯⲩⲭⲏ ⲛ̀ⲛⲉⲭⲣⲓⲥⲧⲓ-
ⲁ̀ⲛⲟⲥ. ⲡⲉϫⲁϥ ⲛⲁϥ ⲛ̀ϭⲓ ⲡⲉⲡⲛ̄ⲁ̄ ⲙ̀ⲡⲟⲛⲏⲣⲟⲛ ϫⲉ
ϯϩⲟⲙⲟⲗⲟⲅⲉⲓ ⲛⲁⲕ ϫⲉ ⲉ̀ⲛⲉ ⲟⲩ ⲛ̀ⲧⲁⲓ̈ ⲉ̀ⲝⲟⲩⲥⲓⲁ
ⲙ̀ⲙⲁⲩ ⲉ̀ϩⲟⲩⲛ ⲉ̀ⲣⲟⲕ ⲛⲉⲓ ⲛⲁⲧⲁⲕⲟ ⲡⲉ ⲛ̀ⲧⲉⲕⲯⲩⲭⲏ
ⲙⲛ̀ ⲡⲉⲕⲥⲱⲙⲁ ϩⲓ ⲟⲩⲥⲟⲡ ⲡⲉϫⲉ ⲡ̀ⲙⲁⲣⲧⲩⲣⲟⲥ ⲛⲁϥ
ⲛ̄ϭ ϫⲉ ⲟⲩⲕ ⲟⲩⲛ ⲧⲉⲛⲟⲩ ⲉⲕⲥⲣⲟϥⲧ ⲉ̀ⲣⲟⲓ̈ ϩⲱⲱⲧ ⲟⲩ
col. I. ⲙⲟⲛⲟⲛ ϥⲓ ⲉ̀ⲣⲟⲕ ⲛⲉⲕⲛⲁⲩ ⲉ̀ⲧⲉⲕⲇⲩⲙⲟⲣⲓⲁ̀· ⲛ̀ⲧⲉⲕⲛⲟⲩ
ⲇⲉ ⲁϥⲗⲁⲕⲧⲓⲍⲉ ⲙ̀ⲡ̄ⲕⲁϩ ⲁϥⲟⲩⲱⲛ ⲛ̀ⲣⲱϥ. ⲡⲉϫⲉ
ⲡ̀ⲙⲁⲣⲧⲩⲣⲟⲥ ⲙ̀ⲡⲁⲡⲟⲗⲗⲱⲛ ϫⲉ ⲁⲙⲟⲩ .... ⲕ
ⲛⲁⲕ ⲉ̀ⲡⲉⲥⲏⲧ ⲉⲡⲛⲟⲩⲛ ϣⲁ ⲡⲉϩⲟⲟⲩ ⲙ̀ⲡⲛⲟϭ ⲛ̀ϩⲁⲡ
ⲙ̀ⲙⲉ· ⲡⲁⲓ̈ ⲉ̀ⲧⲉⲕⲛⲁϯ ⲗⲟⲅⲟⲥ ⲛ̀ϩⲏⲧϥ̀ ϩⲁ ⲛⲉⲯⲩ-
ⲭⲟⲟⲩⲉ̀ ⲛ̀ⲧⲁⲕⲥⲟⲣⲙⲟⲩ. ⲛⲧⲟϥ ⲇⲉ ⲡ̀ⲙⲁⲣⲧⲩⲣⲟⲥ
col. II. ⲉ̀ⲧⲟⲩⲁⲁⲃ ⲁϥⲃⲱⲗ ⲉ̀ⲃⲟⲗ ⲙ̀ⲡⲉϥⲙⲟⲩⲥ· ⲁϥⲡⲱⲧ
ⲉ̀ϩⲟⲩⲛ ⲉ̀ⲡⲉⲣⲡⲉ ⲁϥⲙⲟⲣϥ ⲉⲡϩⲏⲧ ⲡ̀ⲙ̀ϩⲏⲣⲁⲕⲗⲏⲥ
ⲁϥⲥⲟⲕϥ̀ ⲉ̀ⲡⲉⲥⲏⲧ ⲁϥⲟⲩⲟ̀ϭⲡϥ ⲁϥⲧ̀ⲣⲉϥϣⲱⲡⲉ ⲛ̀ⲑⲉ
ⲛ̀ⲛⲓⲉⲓⲧⲛ. ⲡⲉϫⲁϥ ⲇⲉ ⲉ̀ϩⲟⲩⲛ ϩⲙ̀ ⲡ̀ⲕⲉϣⲟϫⲡ̄ ⲛ̀ⲛⲉⲓ-
ⲇⲱⲗⲟⲛ ϫⲉ ⲡⲱⲧ ⲛⲏⲧⲛ̀ ⲉ̀ⲃⲟⲗϩⲙ̀ [ⲡ]ⲉⲙⲁ ⲛ̀ⲛⲟⲩⲧⲉ[1]
ⲙ̀ⲛ̀ϩⲉⲗⲗⲏⲛ ϫⲉ ⲁⲓⲉⲓ ⲉ̀ⲧⲁⲕⲉⲧⲏⲩⲧⲛ̀. ⲛ̀ⲟⲩⲏⲏⲃ ⲇⲉ
ⲛ̀ⲧⲉⲣⲟⲩⲛⲁⲩ ⲉⲡⲧⲁⲕⲟ ⲛ̀ⲛⲉⲩⲛⲟⲩⲧⲉ ⲁⲩⲗ̀ⲙⲁϩⲧⲉ
ⲙ̀ⲡ̄ⲡⲉⲧⲟⲩⲁⲁⲃ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁⲩⲥⲟⲛϩϥ̀ ϩⲓⲡⲁϩⲟⲩ ⲙ̀ⲙⲟϥ

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[1]) Memphitic version, p. 33.

ⲍ. col. I. ⲁⲩⲉⲛⲧϥ̀ ⲉ̀ⲣⲁⲧϥ ⲛ̀ⲛⲉⲣⲣⲱⲟⲩ ⲁⲩϫⲱ ⲉ̀ⲣⲟⲟⲩ ⲛ̀ⲛⲉⲛ-
ⲧⲁⲩϣⲱⲡⲉ ⲧⲏⲣ̀ⲟⲩ ⲛ̀ⲛⲉⲩⲛⲟⲩⲧⲉ ⲛ̀ϩⲟⲩⲟ̀ ⲇⲉ ⲛⲉⲛ-
ⲧⲁⲩϣⲱⲡⲉ ⲙ̀ⲡⲁⲡⲟⲗⲗⲱⲛ. ⲡⲉϫⲉ ⲡⲣ̀ⲣⲟ ⲇⲁⲇⲓⲁ̀ⲛⲟⲥ
ⲛⲁϥ ϫⲉ ⲱ̀ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲉⲕⲙⲡ̄ϣⲁ ⲙ̀ⲡ[ⲙ]ⲟⲩ.
ⲙⲏ ⲙ̀ⲡⲉⲕⲥⲙⲛ̀ ⲧⲥ̀ⲛ .... ⲟⲓ̈ ⲉ̀ⲧⲁⲗⲉ ⲑⲩⲥⲓⲁ ⲉϩⲣⲁⲓ̈
ⲛ̀ⲛ̀ⲛⲟⲩⲧⲉ· ⲛⲅ̀ⲃⲉⲟⲩ ⲉ̀ⲡⲙⲁⲛⲣ̀ⲟⲩⲱϣⲧ ⲛⲁⲩ ⲛⲅ̀ ⲧⲁⲗⲉ
ⲑⲩⲥⲓⲁ̀ ⲛⲁⲩ ⲉϩⲣⲁⲓ̈· ⲁⲕ .... ⲇⲙⲁ ⲁⲕⲉⲓⲣⲉ ... ⲛ̀ϩⲉⲛ-
ϩⲃⲏⲩⲉ̀ ⲛ̀ⲧⲙⲉⲛⲉ· ⲛ̀ⲅⲥⲟⲟⲩⲛ ⲁⲛ ϫⲉ ⲡⲉⲕⲥⲛⲟϥ
col. II. ⲛ̀ⲛⲁϭⲓϫ. ⲡⲉϫⲁϥ ⲇⲉ ⲛⲁϥ ⲛ̀ϭⲓ ⲅⲉⲱⲣⲅⲓⲟⲥ ϫⲉ ⲁⲛⲟⲕ
ⲅⲁⲣ ⲛ̀ⲛⲟⲩⲧⲉⲛ ⲧⲁⲓ̈ ϩⲉ ⲉ̀ϩⲟⲟⲩ ⲁⲓ̈ⲟⲩⲱϣⲧ ⲛⲁⲩ.
ⲉϣϫⲉ ⲛⲅ̀ ⲡⲓⲥⲧⲉⲩ ⲉ̀ⲛⲁⲓ̈ ⲁⲛ ⲱ ⲡⲣ̀ⲣⲟ· ⲉⲓⲉ̈ⲃⲱⲕ
ⲁⲛⲓ̀ⲛⲉ ⲛⲁⲓ̈ ⲉ̀ⲡⲉⲓ̈ ⲙⲁ ⲙ̀ⲡⲁⲡⲟⲗⲗⲱⲛ ⲧⲁⲧ[ⲁⲗⲉ]
[ⲑⲩ]ⲥⲓⲁ̀ ⲛⲁϥ ⲉϩⲣⲁⲓ̈ ⲉⲡⲉⲕⲙ̀ⲧⲟ ⲉ̀ⲃⲟⲗ; ⲡⲉϫⲉ ⲡⲣ̀ⲣⲟ
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ⲁⲕⲧ̀ⲣⲉϥⲃⲱⲕ ⲉⲡⲉⲥⲏⲧ ⲉⲡⲛⲟⲩⲛ ⲉⲓⲉⲉⲕⲟⲩⲱϣ ⲉ̀ϫⲟⲟⲩ
ⲧϩⲙⲱⲧ ⲉⲓⲡ .. ⲣⲧⲡ ⲙ̀ⲙⲁⲩ ⲛ̀ⲱⲛϩ· ⲡⲉϫⲁϥ ⲛⲁϥ ⲛ̀ϭⲓ.

IN THE NAME OF GOD.

The Martyrdom of Saint George[1], *the valiant martyr of our Lord Jesus Christ, who completed his strife on the 23rd of the month Pharmûthi*[2], *in the peace of God, Amen.* [1]

Now in times of old there arose a severe and terrible storm, and a great and mighty storm and persecution came upon the Church. In all places the governors had gone astray, and they dragged the preachers of the truth to the altars of the idols, and compelled them all to offer sacrifices to devilish idols. Thus also did the governor Dadianus[3], who had acquired dominion and had obtained the rule over the four quarters of the earth. When Dadianus had become chief, he sat upon the tribune, and wrote edicts to be proclaimed throughout the whole world; and these are the things that were written in them. "Inasmuch

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[1] See *Acta Sanctorum*, April 23; Butler, *Lives of the Saints*, April 23, (Dublin edit. 1833, vol. i, p. 508); Smith, *Dict. Christ. Biog.*, ed. Wace, vol. ii, p. 645, and Baring Gould, *Curious Myths of the Middle Ages*, p. 266.

[2] I. e. April 18. For the proofs that all the churches accept April 23 as the day on which Saint George consummated his martyrdom, see Assemânî in *Kal. Eccles. Univ.*, t. vi, p. 284; and Malan, *The Calendar of the Coptic Church*, p. 28.

[3] Arab. داديانس, Syr. ܕܕܝܢܐ, Ethiop. ዱዱያኖስ፡ The Greek version of Metaphrastes, the encomium of Andrew of Crete on S. George, and the discourse of Gregory of Cyprus, state that George was tortured and martyred by Diocletian. Peter Heylin makes Dadianus, or Dacianus, to be Galerius Maximinianus, or Galerius Caesar, who was by birth a Dacian, and who succeeded Diocletian in "all those parts that he commanded". See *The Historie of St. George of Cappadocia*, p. 173. Whoever Dadianus may have been, he, according to the Coptic text, was not Diocletian, for this emperor commanded ⲈⲨϨⲒⲞⲤ to go to Palestine and destroy the shrine of Saint George "whose head Dadianus the Persian cut off several years ago". See p. 81. There was no king of Persia at this time called Dadianus.

as a rumour has come to my ears that He to whom Mary gave birth is the God who is alone to be worshipped, and that Apollo and Poseidon and Hermes and Astarte and Zeus and Ezabel[1] *(sic)* and Uranus and Scamandros and the other gods are not to be
[2] worshipped at all, | but that Jesus Christ whom the Jews slew is to be worshipped,—I, therefore, write to every place, and to the governors of every land, and to all rulers under the authority of my government to come to me speedily that they may know the decision of my power."[2] Then seventy[3] governors from all parts of the world were gathered together there with so great and mighty a multitude, that the land could not contain them for their number.[4]. And Dadianus the governor sat upon the tribune and made them bring forth all the instruments of the torture chamber and lay them before him; and these were they. The brazen bed, the bone smashing choppers, the iron rods (?), the wheels with knives fixed to them, the wooden horses, the wooden

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[1] The Greek, Latin, Syriac and Arabic texts do not help us in translating the name of this god, and it is not to be found among the seventy gods and goddesses of Diocletian enumerated by Giorgi, *De Miraculis Sancti Coluthi*, p. cc.

[2] The Arabic version of this edict in the Oxford MS. is as follows:—

ان صوتًا جا الى مسامعى ان الذى ولدته مريم هو وحده الذى يُسجد
له وان الابلّون وبوسيطون وهرمس واضين والشترى وبازولل وارناس
وارسقيماس وبقيه الالهه لا يسجد لها لاكن يسوع المسيح فقط الذى
قتله اليهود هو الذى يُعبد فلهذا كتبت الى كل الاماكن والملوك بكل
دوره والرووسا الذى هم تحت سلطان ملك تعالوا الى عاجلا لتعلموا
مشوره سلطانى

The inventor of the story of St. George was probably thinking of the first edict of Diocletian against the Christians published Feb. 24th A. D. 303. The idea that George was the nameless young man who tore down the edict, and who suffered martyrdom on the 23rd of April following is not supported by the Coptic or Syriac texts. For the arguments on this point see *Acta Sanctorum*, April 23, p. 108.

[3] The number of the governors is variously given as three, four, seven, seventy and seventy-two.

[4] In the martyrdom of Saints Pirôou and Athom we are told that Diocletian ordered the eparchs, dukes, counts and governors of every town to assemble at Antioch. See Hyvernat, *Les Actes des Martyrs de l'Égypte*, p. 149.

gloves, the iron gloves, the tongue slitting knives, the tools for drawing out the teeth, the iron bone borers, the sharp saws and other implements of cruel torture.[1] And Dadianus swore an oath, saying, "If I find any people of doubtful mind and refusing to worship the gods, I will reverse the commands of my fathers and will torture them with bitter sufferings, I will break in the towers of their hearts, I will smash their heads, I will cut out their brains with sharp knives, I will saw off their shin bones, I will tear open their bodies, and I will cut off their limbs from their bodies." When the multitude heard these things they feared the tortures greatly, and those who wished to become martyrs
[refrained] when they considered the numbers | of tortures which [3]
they ran the risk of suffering; and three whole years went by without any one daring to say, "I am a Christian".

Now there was a young man whose name was George, the sun of truth and the glorious star betwixt heaven and earth[2]; he was a tribune in the imperial army[3], and came from Cappadocia. And when he had served his time as tribune and acquired much wealth, he came to the governor Dadianus and wished to be made a count by him. When Saint George had come to the city and saw the frenzied idolatry of the governors and that they had forsaken God, he straightway decided to give up his rank of tribune, saying, "I will become a soldier of my Lord Jesus Christ the King of heaven." And when he had distributed all his wealth and given what he had to the poor, he rushed into the presence of the governors and cried out, saying, "Cease your frenzy, O governors, and proclaim not to be gods the things which are not gods; let the gods who have not made heaven and earth perish! As for me, I will worship one God, the

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[1] The Arabic runs:— اسّرة نحاس . وافواس لتكسر العظام . ومعاصير حديد . وبكر وحولها سيوف حاده . والهنبازين . وكفوف خشب . وكفوف حديد . وسكاكين لقطع الالسن وكلبتين لقطع الاضراس ومتاقيب حديد تثقب العظام ومناشير حاده .

[2] Read Ⲛ̀ⲦⲪⲈ ⲚⲈⲘ ⲠⲔⲀϨⲒ

[3] Arab. وكان مستخدما فى طقوس المملكه.

Father of our Lord Jesus Christ and the Holy Spirit." The dragon[1] looked at him, and said, "Every person who has gone forth from the benevolent guidance of the gods perishes, and as for us, we worship things which are beneath [the heavens], for the gods Fire and Sun appear to us as mighty beings;[2] know now that thou hast not only despised us,[3] but thou hast also despised the righteous gods.
[4] Offer sacrifice then to the ‖ gods and to Apollo[4] who is the saviour of the whole world, and be convinced that the gods whom thou humblest know those who honour and obey them, and know how to punish those who disobey them. And now, tell me from whence thou comest? what is thy name? and for what purpose hast thou come hither?" Saint George answered, and said, "The chief name which I bear is 'Christian', I am by birth a Cappadocian, I was a soldier in a famous company, and I performed my duties of tribune satisfactorily in Palestine where it served. Who are the gods whom thou wouldst force me to worship, O king?" The governor said to him, "I desire thee to worship Apollo who hung out the heavens, and Poseidon[5] who made fast the earth." Saint George answered and said, "Neither for thy sake, O evil dragon, nor for that of the governors thy companions will I speak about the righteous ones and thy dead god, but for the sake of these multitudes here present. Whom wouldst thou compel me to worship, O king? Peter the chosen one ofthe Apostles, or Apollo who corrupts the whole world? To which of these wouldst thou have me offer sacrifice? to Elijah the Tishbite who was an angel
[5] upon earth and who walked upon earth and was taken ‖ up to the gates of heaven, or to Scamandros the sorcerer who worked enchantments by fire and who led many people astray, who com-

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[1] Arab. التنين.

[2] Arab. ان من خرج من لحسان الالهه يهلك ونحن محسوبين السفليات وهى الشمس والنار ونحن فنظهر لنا الالهه فى عظمتهم. According to the Arabic some word meaning 'to destroy' has dropped out of the Coptic text after ⲛ̀ⲧⲉ ⲛⲓⲛⲟⲩϯ. The Coptic text of this passage is probably corrupt.

[3] Read ⲁⲕϣⲟϣⲧⲉⲛ ⲁⲛ?

[4] Arab. أبلّون.

[5] Arab. بوسيطن.

mitted adultery with Timetia (Demeter?), who begat Saar and Sarphat the *ophani* of the warrior of the city of Pontus, whose deeds were evil and who were cast into the abyss of the sea?[1] Tell me, O king, to which of these wouldst thou give judgment? to Samuel who prayed to God, or to Poseidon the destroyer of the ships of the sea? to Antaeus and Herakles[2], or to those of the Martyrs and Prophets who wear crowns? Tell me, O king, to which of these wouldst thou give judgment? to Jezebel the slayer of the prophets or to Mary the Virgin the mother of my Lord Jesus Christ? Be ashamed, O king, for the things which thou worshippest are not gods, but deaf idols."

When Saint George had said these things, the governor was greatly enraged and commanded them to hang him upon the wooden horse[3], and to torture him until his bowels flowed out upon the ground. After these things four quaternions of soldiers

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[1] I have not been able to trace what the myth is which is referred to here. In the encomium by Theodotus of Ancyra CAPAΦIN takes the place of CAAP and CAPΦAT and the OΦANI are not mentioned. Perhaps CAPAΦIN is a corruption of Serapis. The Syriac has ܘܕܥ ܕܐܦܘܠܘܢ ܡܫܚ ܫܡܝܐ . ܘܗܪܩܠܝܣ ܐܫܬ ܫܬܐܣܝܗ ܕܐܪܥܐ . ܘܣܪܦܝܣ ܘܦܘܣܝܕܘܢ ܦܓܡܘ ܝܡܐ ܕܠܐ ܢܥܒܪ ܠܬܚܘܡܗ 'And know that Apollo measured the heavens, that Herakles established the foundations of the earth, and that Serapis and Poseidon bridled the sea that it might not pass over its boundary.' The Arabic version in A paraphases this obscure passage and does not help us. It reads لقمطرس الذى سحر النار فضل كثيرين بالسحره هذا الفاسق الذى كان من المعراقين وجميع العرافين المعاندين لبنطس المدينه للجل اعمالهم الرديه غرقو فى غمق البحر.

[2] Arab. انطوس واركلس. Antaeus ('Ανταῖος), the son of Poseidon and Ge, was invincible as long as he touched the earth. Herakles discovered the secret of his strength and lifted him up from the earth and crushed him in the air.

[3] Arab. المعصرة. Syr. ܕܢܬܬܠܐ ܒܨܠܝܒܐ ܘܢܬܣܪܩ "That he should be hung upon the cross and scraped". In the pictures of this method of torturing Saint George depicted in Brit. Mus. MS. Or. 713. fol. 23a, two Y shaped pieces of wood are sunk into the ground and across these is laid a stout pole. Ropes are tied round the neck and under the arms of the saint, and he is suspended from the cross pole, and men are shown standing in front of him and scraping him with iron scrapers.

laid him out and beat him with leather whips until the flesh of his body was torn in shreds; and they sprinkled salt upon him. And they brought hair sacks with which to excoriate his body until his blood ran like water; but he was patient under these sufferings.

And again Dadianus commanded, and they brought for him
[6] iron boots with holes bored | in them, and they drove nails into the soles of his feet through the boots, and his blood flowed out like water; but he endured patiently as if they were not torturing him at all. After these things Dadianus made them build a high platform [1], and bring sixty very sharp stakes and lacerate the flesh of the righteous man with them. Then he commanded and they brought him down from the platform, and cast him into a cauldron of water and boiled him. And the soldiers beat his head with iron nails until they broke in the skull, and his brains poured out through his mouth white as milk; and his whole body was congealed with blood like lead. Then Dadianus commanded and they brought part of a pillar, and eight men rolled it along and laid it upon his belly, and he made them tie it to the saint and leave him until he decided what to do to him.

And it came to pass that during that night the Lord appeared to Saint George, and said to him, "Be strong and of good cheer, beloved George, for I will strengthen thee to bear all these sufferings which they have brought upon thee. And I swear by Myself, and by the holy angels, that among those born of women no one has arisen greater than John the Baptist, and that after thee there shall arise none like unto thee; for behold, I have made thee lord over these seventy governors, and whatsoever thou sayest shall happen unto them. Thou shalt die three times [2], and I will raise thee up again, but after the fourth
[7] time, I Myself will come upon a cloud, and will take thee away to |

[1] Arab. اترون عاليه.

[2] The account of Saint Macarius of Antioch bears a strong resemblance to that of Saint George. He endured many of the tortures which George endured, he was confronted by a magician called Alexander, whom he overcame, and he died three times. See Hyvernat, *Les Actes des Martyrs de l'Égypte*, pp. 41 and 59.

the place of safe keeping which I have prepared for thee for thy holy dwelling; be strong and fear not, for I am with thee." And when He had embraced him He went up to heaven with His holy angels in great glory.

When it was morning the governor commanded, and they brought him before the tribune. Now Saint George was singing a Psalm, saying, "O God, hasten thou to my help, hasten thou to my defence.[1]" When he had come to the tribune[2], he cried out, saying, "O tribune, I and my Lord Jesus Christ have come to thee and thy stone Apollo." And they laid hold of him and tied him with four leather straps, and beat him with leather whips upon his back and belly; and they cast him back again into prison. And Dadianus the governor wrote a letter in which he thus said, "I write to the whole world, greeting. Let any enchanter or magician who can put an end to the magic of this Christian come hither to me, and I will give him much wealth and any territory that he shall ask for, and he shall be second in the kingdom." When this letter had been sent throughout the whole world, behold a man appeared whose name was Athanasius, and he came to the governor and said, "O king, live for ever! There is nothing which I am not able to perform in thy presence." The governor rejoiced, and said, "What sign wilt thou work before me that I may know that thou art able to put an end to the magic of the Christians?" Athanasius answered and said, "Let them bring me an ox." And when they had brought him he spake some words in his ears, [8]
and he was rent in twain. Athanasius said to Dadianus, "Let them bring me a pair of scales," and they brought them to him; and he threw the one half of the ox into one pan of the scales and the other half into the other, and they were exactly equal, and there was not the least difference between the weight of the two halves. And the governor commanded and they brought Saint George to the tribune, and he said to him, "O George, it is for thy sake that I have summoned this man into my domi-

[1] Psalm xxii. 19. [2] Arab. المنبر.

nions; thou must vanquish his magic or he will vanquish thine, thou must slay him or he will slay thee." Saint George looked at the magician and said, "Hasten, my brother, and do unto me speedily whatsoever thou wishest to do, for I see grace drawing nigh unto thee." And straightway Athanasius[1] took a cup,[2] and washed his face in it,[3] and invoked the names of demons over the cup, and gave it to him to drink; and when he had drunk no evil happened to him at all. Athanasius answered and said to George,[4] "My lord, let me only give thee one other sign, and if no evil befall thee then I will believe upon Him Whom they crucified." Then he took another cup, and washed his face in it,[5] and invoked the names of demons more evil[6] than the first over it, and he gave him the cup to drink;[7] and when the saint had drunk no evil happened to him.[8] When Athanasius saw that no evil had happened to him, he said to him, "O Saint George, thou hast the cross of Jesus Christ the Son of God, who came into the world to save sinners; have mercy upon my
[9] soul, and give me the seal of Christ."[9] When Dadianus saw what had happened he was greatly enraged, and commanded them to take the magician outside the city and to slay him with the sword; so he consummated his martyrdom, and was esteemed worthy of everlasting life.[10] And the governor commanded them to throw Saint George into prison until he had decided what he should do with him.

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[1] Athanasius intended to poison George by his mixtures, and we may see by the martyrdom of Saint Macarius of Antioch what such philtres were made of. See Hyvernat, *Les Actes des Martyrs de l'Égypte*, p. 59.

[2] D adds 'of cold water'. [3] Arab. وغسل وجهه فيه.

[4] D makes Athanasius address Dadianus.

[5] D 'and he mixed poisons in it'.

[6] D 'mightier names of devils.' [7] D, 'And he made the sign of the cross over it three times in the name of the Father and the Son and the Holy Spirit, and straightway drank it before the governor and the sorcerer.'

[8] Fragment A of the Sahidic version (D) of the martyrdom begins here.

[9] D adds that when George saw the faith of Athanasius he smote the earth, and water came forth, and he baptised him in the name of the Father and the Son and the Holy Spirit. After that the water returned to its place.

[10] According to D he was martyred on the seventh day of Tôbe.

When it was morning the governor commanded a huge wheel to be made with sharp nails and stakes fastened in it; and the wheel was made after the manner in which he commanded it to be made: the upper part of it was like the edge of a knife, and the lower part like a sharp two-edged sword. And the governor commanded them to bring Saint George out of prison and to throw him upon the instrument of torture. When Saint George turned and saw the shape of the cutting part of the machine, that the upper part of it was like the edge of a knife and the lower part a two-edged sword,[1], he said within himself, "Verily, I shall never come forth alive from this instrument." But again, afterwards, he said within himself, "Woe to thee, O George, why hast thou allowed this thought to enter thy heart? Consider the lot which has come to thee,[2] and remember that the Jews crucified thy Lord Himself." And after this he lifted up his eyes to heaven, and said, "O Lord, the unchangeable God, the Ruler of eternity, to Whom belongeth victory, Thou Who givest grace to the martyrs, Whose glory and crown Thou [10]
art; Thou Who, before Thou hadst created anything, yea, before Thou hadst created the heavens and the earth, didst rest upon the waters, and now Thou restest upon the whole race of man, and knowest Thy place of rest; Who hast spread out the heavens like a chamber, and at Whose command the clouds pour out rain in their season; Who rainest upon the just and the unjust; Who hast weighed the mountains in a balance and the hills in a pair of scales; Who bringest the winds out of Thy store houses; Who hast cast the rebellious angels into the abyss of hell, where they are punished by evil dragons, and fettered and chained with indissoluble bonds; O Thou the least of Whose commands it is impossible to alter; O Lord God Who, in the last days, didst

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[1] The Arabic of this passage runs:— فلما كان الصباح امر ان يصنع عجلة عظيمة جداً ويسمّروا فيها مسامير واقصاب كثيره وعملت البكره كما امر وعُمل اعلاها مثل خد السيف واسفلها سيوف ذو خدين مسنونه.

[2] Arab. اذكر ما حل بك من الشدايد. But read κλHpoc instead of κAHpoc.

send into the world Thy only begotten Son, Who took upon Himself flesh by the Virgin Mary, and became man, without any one being able to understand how to find out the manhood of Him, the Lord Jesus Christ, begotten of Thee in very truth; Who did walk upon the face of the sea as upon dry land; Who did feed five thousand men with five loaves of bread, and they were satisfied; Who did rebuke the waves of the sea and their crests were bowed down; come now, O my Lord, come Jesus, and help my infirmity, for I am a sinner; let these sufferings be light upon me, for Thine is the glory, and Thy name is full of glory for ever, Amen."

[11] When he had finished [his prayer and had said] 'Amen', they threw him on the wheel, and set it to work; and immediately his body was broken into ten pieces. Then straightway Dadianus lifted up his voice, saying, "Be strong and know, O ye governors, that there is no god save Apollo and Hermes and Zeus and Athene and Scamandros and Hephaistos and Herakles and Poseidon, who work good on the three parts of the sea, and from whose hands kings receive power. Where is now the God of Saint George Whom they call 'Jesus', Whom the Jews crucified and slew? why has He not come and delivered him out of my hands?" And the dragon[1] of the abyss commanded them to throw his bones outside the city into a dry pit, saying within himself, "Lest the Christians find a bone of his, and build a martyrium over it, and bring up his blood against us".

Now it was the hour for eating, and the governor, together with the sixty-nine governors who were with him, went to eat. And while they were eating there came a great earthquake, and suddenly the sky became overcast with clouds, and there was so great a trembling that mountains split asunder suddenly, the earth shook, and the sea was lashed into billows, and the

[1] Small bone plaques with a figure in relief of St. George slaying the dragon were worn as pendants by Coptic Christians. Two of these are to be seen in the British Museum, (Second Egyptian Room, No. 17630).

waves thereof rose to the height of fifteen cubits. And Michael[1] blew with his trumpet, and behold the Lord Jesus came upon His chariot of the Cherubim, and stood on the edge of the pit. And He said to the archangel Michael, "Go down into the pit, and gather together the bones of my son George, for this valiant [12]
George thought in his heart, 'I shall not escape from this instrument (into which I had allowed him to fall) this time'; that he may believe with all his heart, and know that I alone am able to deliver him. And Michael went down into the pit, and put together the holy body of Saint George: and the Lord took hold of his hand, saying, "O George my beloved, behold, the hand which formed Adam the first man is now about to create thee anew;" and the Lord breathed upon his face and filled him again with life, and He embraced him, and went up to heaven with His holy angels.

And Saint George arose in haste from the dead, and went through the squares of the city looking for the governors, and he found them afterwards sitting in judgment. Then he ran into their presence, and said to them, "Do ye not know who I am?" Dadianus the governor lifted his eyes guiltily, and said to the Saint, "Who art thou then?" The martyr of Christ replied, "I am George whom ye slew yesterday, because ye despised my God who could destroy you in a moment." Dadianus continued looking into the face of the saint, and said to him, "Thou art not he, but his shade," and one said to him, "Perhaps it is some one like him." And Anatolius the general knew him, and said, [13]
"Of a truth this is George who has risen from the dead;" and he believed with all his company. Now the number of those [of the army] who believed upon Christ was three thousand and nine and one woman[2] from the multitude. And Dadianus the governor commanded them all to be cast forth outside the city in a desert place, and to be divided into four[3] divisions and to be slain. Thus they consummated their martyrdom at the ninth

[1] According to Coptic tradition Michael stands at the right hand of God, and Gabriel at the left. See Hyvernat, *Les Actes des Martyrs de l'Égypte*, pp. 9, 144, 169. [2] D 3999. [3] D 'ten'.

hour of the Sabbath day on the fifteenth day of Phamenôth,[1] and went to Paradise in glory, and received pardon for their sins.

Then the governor commanded them to bring Saint[2] George to the tribune; and he commanded them to bring an iron bed to which they might bind the righteous man. Then he made them melt lead until it was liquid, and bring a vessel in the shape of an iron ladle and thrust it[3] [full of lead] into his mouth. Then they drove sixty nails through his head into the bed. And Dadianus made them bring a great stone chiselled[4] out to fit his head, and they thrust his head in it, and made it fast with lead,[5] and they rolled him down with the stone [from a high place] and severed his bones one from another; but he bore these tortures[6] with fortitude. Then Dadianus commanded them to remove the stone from him, and to hang him up head downwards, and to tie a large stone to him, and to light a huge fire under him.

After these things[7] the governor commanded to throw him
[14] into a bronze 'bull'[8] and to drive[9] sharp nails into it: then he commanded them to bring a machine to revolve inside the 'bull',[10] that the body of the saint might be broken to pieces[11] by the nails and his limbs become like the particles of dry summer dust; and Saint George bore all these things with fortitude. Then Dadianus commanded them to cast him into prison and to fasten him to the woodwork until he had decided what to do[12] with him or how he should destroy[13] him; now he was very handsome[14]

[1] I. e., March 11. D Mechir.

[2] B begins with the letters ⲅⲓⲟⲥ of ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ. [3] B ⲛ̀ⲥⲉϩⲓⲧⲥ.

[4] B ⲉⲩⲫⲟⲛⲕ ⲕⲁⲧⲁ ⲧⲉϥⲁ̀ⲫⲉ ⲉ̀ⲃⲣⲏⲓ ⲉ̀ⲣⲟϥ (sic).

[5] B rightly ⲛ̀ⲧⲁϩⲧ. [6] B ⲧⲁⲓⲃⲁⲥⲁⲛⲟⲥ. [7] B ⲛⲁⲓ ⲇⲉ ⲟⲛ.

[8] Saint Apater was *boiled* in a 'bull' of brass, ⲛ̀ⲟⲩⲥⲱⲇⲓⲟⲛ ⲙ̀ϩⲟⲙⲧ, and the water from it falling upon the people round about they at once became leprous. See Hyvernat, *Les Actes des Martyrs de l'Égypte*, p. 104.

[9] B ⲉ̀ⲧⲱⲥ. [10] Arab. معجله للمعجل وان تدور عليه.

[11] B ⲛ̀ⲧⲟⲩⲃⲟⲗⲃⲉⲗ. [12] B ⲁϥⲛⲁⲉ̀ⲣⲟⲩ.

[13] B ⲁϥⲛⲁⲧⲁⲕⲟϥ. [14] B ⲟⲩⲥⲁⲓⲉ ⲅⲁⲣ and omits ⲡⲉ.

in appearance.[1] And in that night the Lord appeared to him, saying,[2] "Be patient,[3] O George My chosen one, be of good cheer and be not dismayed, for I am with thee, and there shall be great joy in heaven[4] for thy sake and for the sake of thy contest. Behold, thou hast died once and I raised thee up; thou shalt yet die[5] twice and I will raise thee up again. But the fourth time I Myself will come in the clouds, and I will bring thee to the place of safety which I have prepared for thy body.[6] It is I who give strength to thy holy body, and I will make thee to lie down with Abraham and Isaac and Jacob; be not sad of heart for I[7] am with thee. Thy martyrdom[8] shall be consummated before these seventy governors, and thou shalt testify of Me before[9] them. And they will torture thee for seven years for My name's sake, but be not sad of heart, but of good cheer." And the Lord saluted him, and went up to heaven with His holy angels, and the valiant martyr of Christ looked after Him,[10] and continued looking until the day rose;[11] and he rejoiced in the encourage- [15]
ment which the Lord had given him.

When it was morning, the governor commanded them to bring Saint George to the tribune. When they had brought him, one of the seventy governors, whose name was Magnentius, said to him, "O George, I seek a sign at thy hands, and if thou do it before me, by our lord[12] the Sun, and by the seventy gods,[13] and by Artemis the saviour[14] of the whole world, I will believe on thy God, and will worship Him[15] nobly." Saint

[1] B ⲡⲉϥϫⲓⲛⲛⲁⲩ. [2] B ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ⲛⲁϥ.

[3] B ⲁⲙⲟⲛⲓ. I shall not notice such variants as this in future.

[4] B ϣⲟⲡ ⲛⲁⲕ ⲛ̀ϧⲣⲏⲓ ϧⲉⲛ ⲛⲓⲫⲏⲟⲩⲓ̀. [5] B ⲉⲧⲉⲕⲛⲁⲙⲟⲩ.

[6] Arab. والوديعه التى اودعتها فى جسدك اخدها.

[7] B ϫⲉ ⲁⲛⲟⲕ. [8] B ⲧⲉⲕⲙⲁⲣⲧⲩⲣⲓⲁ̀.

[9] B ⲙ̀ⲡⲟⲩⲙ̀ⲑⲟ ⲉⲃⲟⲗ. [10] B ⲥⲟⲙⲥ ⲛ̀ⲥⲱϥ ⲛ̀ⲑⲟϥ.

[11] B omits ϣⲁⲓ. [12] B ⲡⲁⲛⲏⲃ.

[13] See Giorgi, *De Miraculis Sancti Coluthi*, p. CC; Hyvernat, *Les Actes des Martyrs de l'Égypte*, pp. 78, 102. [14] B ⲉⲑⲛⲁⲛⲟϩⲉⲙ.

[15] B rightly ⲙ̀ⲙⲟϥ.

George said to him, "Say what thou wilt ask of me." Magnentius[1] the governor said to him, "Behold there are seventy thrones here, a throne for each of us, and the legs[2] of them are made of various kinds of wood, some fruit-bearing and some not. Now, if thou wilt make manifest that each wooden leg takes root and blossoms through[3] thy prayer; and that each one made of the wood of a fruit-bearing tree[4] gives fruit; and that each one made of the wood of a tree which does not bear fruit puts forth leaves[5] [only]; by this will I believe[6] on thy God." Then Saint George threw himself upon his face and prayed to God a long time,[7] and sighed. And it came to pass that when he had finished his prayer and said 'Amen', and was rising up, there was a great[8] trembling and shaking,[9] for the Spirit of God came upon the thrones, and they budded and the legs put forth roots and blossomed: those that were of fruit-bearing trees put forth fruit, and those that were not put forth leaves[10] only. Then Magnentius the governor said to him, "A great god is Herakles who thus manifests[11] his power in dry wood." Saint George
[16] answered and said, "Wilt thou compare[12] this blind and dumb idol Herakles with the God who made the heavens and the earth, who made to exist that which did not exist and who can destroy thee with him speedily?" Dadianus the governor answered and said to Saint George, "O excellent Galilean, I know how I will destroy thee."[13] Then he commanded them to bring a huge saw, and they sawed him in two,[14] and so he yielded up his spirit. And he commanded a large cauldron to be brought

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[1] B ⲙⲁⲅⲙⲉⲛⲧⲓⲟⲥ. [2] B ⲁⲛⲫⲁⲧⲥⲓ (sic).
[3] B ⲫⲓⲣⲓ ⲉ̀ⲃⲟⲗ ⲙ̀ϸⲏⲧⲟⲩ ϩⲓⲧⲉⲛ.
[4] B ⲛ̀ⲣⲉϥϯⲟⲩⲧⲁϩ ⲛ̀ⲟⲩⲟⲩⲧⲁϩ ⲉϥⲫⲟⲣⲓ ⲉⲃⲟⲗ.
[5] B ⲉϥⲫⲟⲣⲓ. [6] B ⲧⲉⲛⲛⲁⲛⲁϩϯ. [7] B ⲙ̀ⲙⲁⲩ.
[8] B ⲛ̀ϫⲉ ⲟⲩⲛⲓϣϯ. [9] B ⲟⲩϣⲑⲟⲣⲧⲉⲣ. [10] B ϫⲱⲟⲩⲓ̀.
[11] B ⲁⲩⲟⲩⲱⲛϩ. [12] B ⲁⲕⲑⲉⲛⲑⲱⲛϥ.
[13] B ϯⲥⲱⲟⲩⲛⲟⲩ ⲁⲛ ϫⲉ ⲉⲓⲙⲁⲧⲁⲕⲟϥ ⲛ̀ⲁϣ̀ⲛ̀ⲣⲏϯ.
[14] B ⲁⲩⲁⲓϥ.

and to throw the two parts of the body of the holy man into it, together with lead, and pitch, and animal fat,[1] and bitumen;[2] and they heated them together until they melted, and the flames went up to a great height, and that which was melted flowed hither and thither by reason of the intensity of the flames which rose to a height of fifteen cubits. And they brought pieces from the cauldron to the king, saying, "This (wretched man)[3] has come to an end and is burnt up." And Dadianus commanded them to bury the cauldron and the pieces of the saint which were in it[4] in the earth, lest the Christians should find his remains and build a martyrium over them. When the attendants had finished burying the righteous man and were going away, there was a great trembling in the air and the earth shook to its foundations: and behold the Lord Jesus Christ came down from heaven with His holy angels, and stood over the place
wherein the cauldron was buried. And He said to Zalathiêl[5] [17]
the angel, "Bring up hither the cauldron", and when he had brought it up he laid it down upon the ground. And the Lord, in Whom is might, answered [and said], "O George, my chosen one, arise![6] For I am He that raised up Lazarus from the dead, and I now command[7] thee to arise and come forth from the cauldron and stand upon thy feet; I am the Lord thy God." And straightway the nobly valiant man rose up in great power as one who had suffered no pain[8] at all; and every one who saw him marvelled. The Lord said to him, "Be strong and of good cheer, George, my beloved, for there shall be great joy to thee in heaven and upon earth, and before My Good Father, and before My angels on account of thy contest; be strong, for I am with thee." And He went up to heaven with His holy angels.

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[1] B omits ⲚⲈⲘ ⲞⲨⲰⲦ. [2] B ⲞⲨⲈⲢⲠⲢⲈϨⲒ.

[3] B Ⲛ̀ⲦⲈ ⲠⲒⲂⲈⲢϢⲞ. Arab. فنى الزفت الذى فيه.

[4] Leaf no. 39 is wanting in B. [5] I. e., שאלתיאל.

[6] B fol. 41*a*, begins with ⲦⲰⲚⲔ.

[7] B ⲀⲚⲞⲔ ⲠⲈ Ⲉ̀ⲦⲞⲨⲀϨⲤⲀϨⲚⲒ. [8] B ⲚⲈⲘⲔⲀϨ.

And Saint George arose and walked, and sent to the governor, saying, "Behold, I am going about the city, teaching." And the governor straightway commanded them to seize him and to bring him to him[1] to the tribune; and as he was coming he cried out, saying, "O tribune, O tribune, I and my Lord Jesus Christ, the Son of the living God come to thee[2] and thy Apollo."

And behold, a woman whose name was Schollastikê[3] cried out to[4] Saint George the martyr of Christ, saying, "O my lord George, my son was yoking his ox in the field, and the ox fell
[18] down and died. O my lord, help my poverty, for I know that my lord is able to do so through God." The saint said to her, "Take this staff from my hands, and go to the field and lay it upon the dead ox, and say, 'Thus saith Saint George in the name of Jesus Christ, Arise and stand up';" and the woman did as he had told her, and the ox arose straightway. And the woman glorified God, saying, "Blessed is the hour in which thou didst come into[5] this city, verily thou art a prophet and God hath visited His people."

And again Dadianus sent after the martyr. When he had come, Trakiali[6] the governor spake to him, saying, "Concerning the dry wood which budded, we know not of a certainty whether it was thy God who made it bud, or our god. Now behold we have here[7] a sepulchre cut in the rock on the road to the cemetery, and no man knoweth where it is, nor where the opening[8] of it is: but if through thy prayers the bones of those

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[1] The fragment of the martyrdom given by D ends here. The other parts of the text are fragments of the miracles of Saint George.

[2] B ⲁⲓ̀ ϩⲁⲣⲟⲕ ⲟⲛ.

[3] B ⲥⲭⲟⲗⲗⲁⲥⲧⲓⲕⲏ. Arabic كلستيكا. The Greek has ἐν οἷς καί τις ἀνήρ, Γλυκέριος τοὔνομα. *Acta Sanctorum*, Appendix to April 23, p. xi.

[4] B ⲟⲩⲃⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲙ̀ⲙⲁⲣⲧⲩⲣⲟⲥ ⲛ̀ⲧⲉ ⲡⲭ̅ⲥ̅ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ.

[5] B ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲧⲁⲓ.

[6] The form given by Theodotus is ⲣⲁⲕⲗⲓⲗⲟⲥ. Arabic اطراقيالى, Syr. ܛܪܩܝܠܝܢܐ. [7] B ϧⲁⲧⲟⲧⲉⲛ ϩⲱⲥ ⲉ̀ϧⲟⲩⲛ. [8] B ⲡⲟⲩⲣⲟ.

who are buried therein arise, I swear by my lord the Sun, and by the Moon and by Artemis the mother of the gods, that I will believe[1] upon thy God and become a Christian." The blessed George answered and said. "There come to me the words which I have heard in the Gospel, saying, If ye[2] have faith like a grain of mustard seed ye shall say to this mountain, Depart hence, [and it shall depart], and there shall be nothing impossible[3] to
you.[4] But now arise, thou and Dadianus and the governors[5] of [19]
Egypt, and open the door of the tomb and bring[6] hither to me the rotten bones of those who are dead, together with their dust." Then the three governors went straightway to the place of the sepulchre and opened the door, but they found no bones at all of the dead; and they took up the bone dust which they found, and brought it to Saint George: and Saint George threw himself down upon his knees, and prayed for the space of an hour.[7] When he had finished his prayer and said 'Amen', there was a mighty[8] trembling, and flashes of lightning shone upon those bones. And there came forth immediately from them five men and nine women and three[9] little children; and when the governors saw what had taken place, they marvelled. Then the governors cried out to one of those who had risen from the dead, and said to him, "What is thy name?" And he that had risen from the dead answered and said, "My name is Boês."[10] Dadianus said to him, "How many years is it since thou didst die?" and he replied, "More than two hundred years."[11] Dadianus said to him "Had Christ come into the world at that time, or not?"[12] and he that had risen from the dead said, "I do not know, nor

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[1] B ⲉⲓϯⲛⲁϩϯ. [2] B ⲉ̀ϣⲱⲡ ⲟⲩⲛ. [3] B ⲛ̀ⲉⲣⲁⲧϫⲟⲙ.

[4] S. Matt. xvii. 20. [5] B ⲛⲓⲕⲉⲟⲩⲣⲱⲟⲩⲓ̀. [6] B ⲁ̀ⲣⲓ.

[7] B ϣⲁ ⲫⲟⲩⲱϣ. [8] Read ⲟⲩⲛⲓϣϯ. [9] B ⲓ̅ 'ten'.

[10] Arab. سابون, Syr. ܒܘܐܣ, B ⲂⲓⲟⲩⲂⲏⲛ. Theodotus gives the name as Ⲃⲟⲏⲥ. [11] B ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ⲓⲥ ϩⲟⲩⲟ ⲥ̅ ⲛ̀ⲣⲟⲙⲡⲓ.

[12] Pisentios asked this same question of a mummy who complained to him of the tortures he suffered. See Amélineau, *Étude sur la Christianisme en Égypte*, p. 147.

did I ever hear that He had come." Dadianus said to him, "On what god dost thou believe?"[1] and he that had risen from
[20] the dead said to him, "Do not force me,[2] O governor, for I am ashamed to say what god I believed on. I believed on a god whom they called Apollo, a stupid, dumb, deaf[3] and blind [idol]. When I left the evil living[4] of this life, I went to live in a place in the river of fire, until I should go where the worm dieth not.[5] Hast thou never heard of the Scriptures of the Christians which say, 'Remember me in the day of terror in the place where there is no help,[6] but disquiet and fear.' There is no mercy there, neither can the Judge be persuaded;[7] but the work which every man hath done shall be laid before His eyes. Then[8] the Judge[9] will answer and say, 'Show me each one his work that I may give him[10] his wages, according to that which he hath done;' hear then, O king, and I will tell thee. Every man who lives on earth, and confesses Him whom they crucified, if he bears many sins in his body when he departs[11] from this wicked world, will live in fetters on account of his sins, but on the Lord's day he will have rest because the Lord Jesus looks upon those who are punished on the Lord's day;[12] but as for me, there is no rest at all given to me on the Lord's day because I did not confess Christ's godhead when I lived upon earth. Why then should we confess[13] and worship idols and images which cannot move"? Dadianus the governor answered[14] and said to him, "Thy sense is destroyed through the length of the time of the two hundred years."[15]
[21] Then he that had risen from the dead looked upon Saint George

[1] B ϫⲉⲓⲥ ⲁ̀ⲛⲟⲕ ⲛⲁϩϯ. [2] B ⲁ̀ⲛⲁⲅⲕⲏ.
[3] B ⲛⲉⲃⲟ. [4] B ⲙ̀ⲡⲓϫⲓⲛⲱⲛϧ.
[5] B ⲉ̀ϧⲣⲏⲓ ⲉ̀ⲣⲟϥ ⲁϥⲉⲙⲙⲁⲩ ⲛ̀ϫⲉ ⲡⲓϥⲉⲛⲧ.
[6] B ⲙ̀ⲙⲟⲛ ϩⲗⲓ ⲙ̀ⲃⲟⲏ̀ⲑⲓⲁ. [7] B ⲙ̀ⲡⲁⲩϣⲉⲧ ⲛ̀ϩⲏⲧ.
[8] B ⲓ̀ⲧⲁ. [9] Arab. القاضى. We should probably read ⲕⲣⲓⲧⲏⲥ here.
[10] B ⲙ̀ⲡⲓⲟⲩⲁⲓ ⲡⲓⲟⲩⲁⲓ ⲛⲱⲧⲉⲛ ⲛ̀ⲧⲁϯ ⲙ̀ⲡⲓⲟⲩⲁⲓ ⲡⲓⲟⲩⲁⲓ ⲙ̀ⲡⲉϥⲃⲉⲭⲉ. [11] B ⲛ̀ⲧⲉϥⲟⲩⲱ̀ⲧⲉⲃ. [12] B ⲛ̀ⲧⲉ ϯⲕⲩⲣⲓⲁ̀ⲕⲏ.
[13] B ⲁⲛⲛⲁⲟⲩⲟⲛϩϥ. [14] B ⲁϥⲉⲣⲟⲩⲱ̀ ⲇⲉ. [15] B ⲡⲁⲓϛ.

the martyr of Christ, and said to him, "O my lord the holy[1] martyr of Christ, we beseech thee to give us the holy baptism of Christ, that we may not fall back again into the punishment in which we were."[2] When Saint George saw their faith, he smote the earth with his foot, and water welled up, and he baptized them in the name of the Father, and the Son, and the Holy Spirit. And he said to them, "Depart in peace to Paradise," and they straightway disappeared and were not seen.[3]

And Dadianus the governor was stupefied for a time.[4] Then the governors who were with him said, "This man is a magician[5], and by his magic has made demons[6] rise up before us, saying, 'I have raised the dead'." Dadianus said, "I will now disgrace the whole race[7] of Christians." And he commanded, saying, "Choose me a poor widow woman whose like for poverty there is not in the whole world." And they went round about through the city and found a poor widow, and they put the righteous man with her, wishing to disgrace[8] the Christians. When they had brought[9] the righteous man into the widow's house, he said to her, "Give me some bread, for I am hungry." The poor widow woman answered and said to him,[10] "Master, I have no bread in my house." Saint George said to her, "What god dost thou believe on, that thou hast no bread in thy house?" The woman [22]
said to him, "I believe in Apollo and Herakles[11] the mighty imperial gods." Saint George said to her, "Verily it is a just judgment of God that thou hast no bread in thy house."[12] And the woman looked upon his face, and saw that it was like that of an angel of God, and she said within herself, "I will go and beg bread from my neighbours and acquaintances, that I may set it before the man of God, and peradventure by reason of

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[1] B adds ⲉⲑⲟⲩⲁⲃ. [2] B ⲉⲧⲉⲛ̀ϧⲏⲧⲟⲩ.
[3] B ⲙ̀ⲡⲉϩⲗⲓ ⲛⲁⲩ. [4] B ⲛⲁⲩⲟⲩⲛⲟⲩ. [5] B ⲟⲩⲣⲉϥϩⲓⲕ.
[6] Read ⲛ̀ϩⲁⲛⲇⲉⲙⲱⲛ. [7] B ⲙ̀ⲡⲁⲓⲅⲉⲛⲟⲥ.
[8] B ⲉ̀ϯⲛⲁϣⲱϣ. [9] B ⲉ̀ⲧⲁⲩⲓ̀ⲛⲓ. [10] B omits ⲛⲁϥ.
[11] B ⲡⲓⲁ̀ⲣⲁⲕⲗⲏⲥ. [12] B ⲡⲁⲏⲓ.

his coming into my house I shall find favour in the sight of my neighbours." And it came to pass that when the poor widow woman had gone out the righteous man sat down[1] by the foot of the wooden pillar in her house; and it straightway took root[2], and put forth leaves, and became a large tree, and towered up fifteen cubits above the house. And behold Michael the archangel came[3] with a table[4] filled with all good things, and the saint[5] ate and was comforted; and the table was filled with bread and every good thing. When the poor widow woman came into her house, and saw the great marvels, that is to say, the table set out within and filled with all good things, and the pillar[6] of dry wood which had taken root,[7] she said in her heart, "The God of the Christians hath remembered the poverty of the widow, and hath brought His martyr into my house to help me the wretched in spirit;"[8] and she straightway[9] threw herself down at the feet of the saint and worshipped[10] him. Saint George
[23] answered and said to her,[11] "Rise up and stand[12] upon thy feet, for I[13] am not the God of the Christians, but only His servant,[14] and I endure sufferings for His holy name's sake." And again the woman said to him, "Master, if I have found favour before thee, let me venture to speak one word before thee." The holy[15] man said, "Speak." The woman said to him, "Master, I have here a little boy nine years old who is blind, deaf, dumb, and lame, and I am ashamed to show him to my neighbours: if now thou wilt make him see and hear and speak, I will believe[16] upon thy God." The righteous man answered and said, "Bring hither the child to me;" and she brought him from the third storey of

[1] B ⲛⲁϥϩⲉⲙⲥⲓ ⲡⲉ. [2] B ⲁϥϭⲉⲡⲛⲟⲩⲛⲓ. [3] B ⲁϥⲓ̀ⲛⲓ.
[4] B ⲛ̀ⲟⲩⲧ̀ⲣⲁⲡⲉⲍⲁ. [5] B adds ⲅⲉⲱⲣⲅⲓⲟⲥ.
[6] B ⲛⲉⲙ ⲡⲓⲕⲉⲥⲧⲩⲗⲗⲟⲥ. [7] B ⲉ̀ⲧⲁϥϭⲉⲡⲛⲟⲩⲛⲓ ⲛⲉ ⲟⲩϣⲉ.
[8] B ϯⲧⲁⲗⲉⲡⲱⲣⲟⲥ ⲛ̀ⲭⲏⲣⲁ. [9] B ⲥⲁⲧⲟⲧϥ.
[10] B ⲁⲥⲟⲩⲟⲩⲱϣⲧ. [11] B adds ⲛⲁⲥ. [12] B ⲟ̀ϩⲓ ⲉ̀ⲣⲁⲧ.
[13] B omits the second ⲁ̀ⲛⲟⲕ. [14] B ⲟⲩⲃⲱⲕ ⲛ̀ⲧⲁϥ ⲁⲓϧⲓⲥⲓ.
[15] B ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ. [16] B ϯⲛⲁⲛⲁϩϯ.

her house, and laid him in the bosom of the righteous man. And Saint George prayed over him with his head bowed down[1] over the child lying in his bosom, and he breathed upon him, and the scales fell from his eyes, and he saw straightway with his eyes.[2] The woman said to the saint, "Master, I beseech thee to make him to speak, and to hear with his ears, and to stand up and walk upon his feet."[3] Saint George said to her, "O woman, this is sufficient now, but when I need him[4] to serve me in a matter, I will call him and he shall hear me,[5] and shall go and serve me." And the woman was not able to answer[6] him a word, for she saw that his face was like the face of an angel of God.

And the lawless and impious governor, Dadianus, and the [24] sixty-nine governors who were with him, came out from their meal, and were walking about and enjoying themselves in the open spaces of the city. When the dragon of the abyss, that is to say, Dadianus the governor, saw the tree which had sprung up by means of the righteous man,[7] he asked one of his rulers,[8] "[Whence] is this new sight, this fig tree?" And he told him, saying, "This is the place into which George the mighty saint of the Galileans was cast."

Then the governor commanded to bring him and to set him before the public assembly,[9] and he made them flog him without mercy[10] until his flesh was cut to pieces, [and set fire under him] until his body was consumed through the intensity[11] of the flame; and he made them put vessels of fire upon his head. After these things he made them hang him up[12] to torture him, and they filled iron pots full[13] of fire and placed them under him,

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[1] B omits ⲉϥⲧⲱⲃϩ ⲉ̀ϩⲣⲏⲓ ⲉ̀ϫⲱϥ ⲛⲁⲣⲉ ϫⲱϥ ϫⲟⲃⲥ ⲉ̀ⲡⲉⲥⲏⲧ.
[2] B adds ϧⲉⲛ ⲛⲉϥⲃⲁⲗ.
[3] The next eight leaves in A have been paged and bound up in wrong order.
[4] B ⲓ̀ⲉ̀ⲣⲉⲛ̀ⲭⲣⲓⲁ. [5] B ⲛ̀ⲧⲉϥⲥⲱⲧⲉⲙ. [6] B ⲉ̀ⲣⲟⲩⲱ̀.
[7] Read ⲙ̀ⲡⲓⲑⲙⲏⲓ. [8] B ⲛ̀ⲛⲓⲉ̀ⲛⲁⲣⲭⲟⲥ. [9] B ⲇⲓⲙⲱⲥⲓⲁ̀.
[10] B ϧⲉⲛ ⲟⲩⲙⲉⲧⲁ̀ⲛⲟⲓⲁ (sic) ϧⲉⲛ ⲟⲩⲙⲉⲧⲁⲑⲛⲁⲓ.
[11] B ⲡⲁⲓϣⲁⲓ. [12] B ⲁϥϧⲣⲟⲩⲃⲁϣ ⲟⲛ. [13] B ⲟⲛ ⲥⲉⲙⲉϩ.

until he yielded up his spirit. Then the governor commanded them to take his body and cast it[1] away upon a high mountain, and the dragon said in his heart, "The birds of heaven will come and devour his flesh." When they had taken away the body of the blessed[2] man to a mountain[3] called[4] Siris,[5] the attendants cast it away there, and returned. Now when these devilish attendants had come away[6] from the mountain a short distance, about thirty[7] stadia, there came mighty thunders
[25] and lightnings so that the whole mountain shook. And behold the Lord came upon a cloud, and said to Saint George, "O excellent and chosen one, rise up from where thou liest;" and straightway the martyr of Christ arose. And he ran after the attendants,[8] crying out after them, and saying, "Wait a little for me until I come up with you." When the attendants looked back, and saw the righteous man running after them, they glorified God, and threw themselves down at the feet of the saint, and besought him, saying, "Give us the seal of Christ," and the blessed and righteous man Saint George baptised them in the name of the Father and the Son and the Holy Ghost. Then they came and stood before the lawless governor, and they all cried out,[9] "We are Christians, openly;" and the kings were speechless with fear by reason of this thing. Then Dadianus commanded to bring[10] the attendants and to set them before him,[11] and he made them crucify one of them who was called Klaudane[12] and torture him;[13] two others called Lasiri and Lasirianè[14]

[1] B ⲛ̀ⲥⲉⲃⲉⲣⲃⲱⲣϥ. [2] B ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ. [3] B ⲡⲓⲧⲱⲟⲩ.
[4] E begins here with the letters ⲙⲟⲩϯ.
[5] Arab. سيرين, E ⲁⲥⲏⲣ, Theodotus ⲁⲥⲟⲩⲣⲓⲟⲛ.
[6] B ⲉ̀ⲃⲟⲗ. [7] E a stadium.
[8] B ⲥⲁⲫⲁϩⲟⲩ ⲛ̀ⲛⲓϩⲩⲡⲉⲣⲉⲧⲏⲥ.
[9] B ⲉⲩⲱϣ. [10] B ⲉⲑⲣⲟⲩⲓ̀ⲛⲓ.
[11] B omits ⲉ̀ⲣⲁⲧⲟⲩ ⲛⲁϩⲣⲁϥ.
[12] Arab. الكلودانا. [13] B ⲛ̀ⲥⲉϯ ⲛ̀ⲧⲉϥⲧⲓⲙⲱⲣⲓⲁ̀.
[14] Arab. لاسيرى ولاسيريانا.

they put to the sword, and Klêkôn[1] they threw to the wild beasts.[2]

After these things the governors commanded them to bring Saint George. And Dadianus the governor answered and said to him, "O George, I swear to thee by my Lord the Sun, and by the Moon, and by the gods, and by their mother Artemis, that I will treat thee kindly like my beloved son, and that I will gladly give thee every thing that thou askest; only hearken to [26]
me as a father, and agree with me only so far as to worship the gods." Saint George answered and said to him, "I marvel at the words which thou[3] hast just now spoken. I have been inthy power[4] until this day, why hast thou not spoken them before?[5] Behold, thou hast put me to the torture for the past seven[6] years, thou hast slain me thrice, I died three times, and three times did my Lord Jesus Christ raise me up; but I never heard these words before from thee until this present.[7] Knowest thou not, O governor, that this race of Christians is one that loves victory, and that it fights[8] against those who fight against it? But now I rejoice[9] that I can make thy mightiness glad, and I will offer sacrifice to thy great god Apollo whom[10] thou lovest." When Dadianus the governor heard these things, he rejoiced greatly and took hold of the head[11] of Saint George and kissed it. And the righteous man resisted him, saying, "Nay, nay, O governor, for it is not the custom of the Galileans to be thus treated unless they have first worshipped the gods; command[12] that they put me[13] in

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[1] Arab. اكليكون. E calls these martyrs Glêgûn, Klêgatios, Lanasiarios and Mandrianos, and Theodotus Klêkôn, Lasiri, Dionysius and Joseph.

[2] According to E they suffered martyrdom on the ninth day of Pharmûthi.

[3] Read ⲉⲧⲉⲕϫⲱ ⲙ̀ⲙⲟⲥ?

[4] B ⲛⲁⲩⲭⲏ ⲛ̀ⲑⲱⲧⲉⲛ. Read ⲛ̀ⲧⲟⲧⲕ?

[5] B ⲛⲁⲓ ⲛⲏⲓ ⲓⲥϫⲉⲛ ϣⲟⲣⲡ. [6] E six years.

[7] B ϯⲛⲟⲩ. With reference tothe paging of the leaves in A read ⲚⲂ. Ⲃ., ⲚⲄ. Ⲁ. instead of ⲚⲌ. Ⲃ., ⲚⲎ. Ⲁ. [8] B ⲉⲥⲉϯ.

[9] B ⲉϯⲉⲣⲟⲩⲟⲧ ⲛⲏⲓ ⲛ̀ϫⲉ. [10] B ⲫⲁⲓ. [11] B ⲛ̀ⲧⲁⲁⲫⲉ.

[12] B ⲟⲩⲁϩⲥⲁϩⲛⲓ. [13] B ⲙ̀ⲙⲟϥ.

prison until to-morrow." The governor answered and said to him, "Far be it from me to punish thee henceforth; forgive me for all the sufferings that I have inflicted[1] upon thee, for I wrought them on thee in ignorance. Accept me now as[2] a father,
[27] and come, I will take thee into the interior[3] of the palace where Queen Alexandra is resting in her chamber." When the governor had brought him in, he put him in the chamber with Queen Alexandra, and he shut the door upon them both and went out, for it was evening. Then Saint George bowed his knees[4], and began to pray to God, saying, "O God, my God, there is none like[5] unto Thee among the gods;[6] Thou art the God who doest marvellous things.[7] Why do the heathen cry out and the people imagine vain things? All the governors and rulers of the earth are gathered together, and they speak against God and against His Christ."[8] Alexandra the Queen answered, and said to the saint, "O George, my master, I am listening unto thee attentively, and I like thy words. Who are these who 'cry out'? who[9] are these who 'imagine [vain things]' and who is 'Christ'? teach me, I pray thee, that I may know him." Saint George answered, saying, "If thou desirest[10] to know Christ and His words, O Queen Alexandra, listen. When God had created the heavens and the earth, He took a clod of earth and made a man like unto Him in His own form and likeness; thus He made flesh out of earth. Then again He created sinews in it, and He made the skin and the various other parts of the man, and the eyes, both seeing and unseeing[11] (?), the tongue,[12] the throat, the
[28] hands and every thing which is contained in man. Is not that which is within [us] of earth? And the Lord Christ took upon Himself flesh from the holy Virgin Mary, and became man: He

[1] B ⲉ̀ⲁⲓⲧⲟⲩ. [2] B ⲁⲗⲗⲁ ⲙ̀ⲫⲣⲏϯ.
[3] B ⲥⲁ ϧⲟⲩⲛ ⲙ̀ⲡⲓⲙⲱⲓⲧ. [4] B ⲙ̀ⲡⲉϥⲕⲉⲗⲓ.
[5] Ps. lxxxvi. 8. [6] B ⲡⲉⲉⲧⲟⲛⲓ. [7] Psalm lxxii. 18.
[8] Psalm ii. 1. [9] B ⲛⲓⲙ ⲛⲏ. [10] B ⲁⲣⲉⲉⲣⲉ̀ⲧⲓⲛ.
[11] The text is probably corrupt here. [12] ⲁϥⲑⲁⲙⲓⲟ̀ ⲛ̀ⲟⲩⲗⲁⲥ.

is the God who has raised me up from the dead, and it is for the sake of His Holy name and of His Good Father, and the Holy Spirit that I have endured sufferings. For Adam's sake, O Queen Alexandra, God made the heavens, and created the sun and the shining moon and the stars and the rest of creation." The Queen answered and said to him, "Explain this matter to me." Saint George said to her, "The idolaters who are in the world to-day worship[1] abominable things and not God, for they serve soulless[2] idols fashioned by the hands of man, and despise God the Creator of the universe." The Queen said to him, "Then are these gods, demons?" Saint George said to her, "Yea, they are demons." The Queen said to him, "How did the Son of God come into the world?"[3] Saint George answered and said[4] to her, "Hearken unto me, O Queen Alexandra. The Prophet David saith, 'Thou that sittest upon the cherubim, appear, show Thy strength, and come to help us.'[5] And again he saith, 'He shall come down like rain upon the mown grass'[6], that is, the blessed Virgin Mary. And again the prophet Habakkuk cried out, saying, 'O God, I heard the noise of Thee, and[7] I was afraid I considered Thy works and I was speechless.'[8] When the prophet Habakkuk spake these things, he spake truly, for he knew that Jesus Christ would come down into this world,[9] and [29]
he feared. And he considered that it was God who would become man, that salvation might be ours, and that He might deliver us from the hand of the devil, the enemy of all truth,[10] who leadeth astray these seventy wicked governors." The Queen answered and said, "Verily thou speakest[11] well, and hast persuaded me that Christ is the God of the universe;[12] and now I

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[1] B ⲉⲩⲟⲩⲱϣ. [2] B ⲛⲁⲛ ⲙ̀ⲫⲩⲭⲟⲛ.

[3] The text of A is corrupt in this place, but that this is the question that Alexandra asked is certain from Theodotus (p. 145, l. 8) and E, p. 194. l. 8.

[4] Read ⲡⲉϫⲁϥ ⲛⲁⲥ. [5] Psalm lxxx. 1, 2. [6] Psalm lxxii. 6.

[7] B omits ⲟⲩⲟϩ. [8] Habakkuk iii. 2. Saint George is quoting the Coptic version of Habakkuk. [9] B ⲙ̀ⲡⲓⲕⲟⲥⲙⲟⲥ.

[10] B ⲙⲉⲑⲙⲏⲓ. [11] B ⲕⲥⲁϫⲓ. [12] B ⲙ̀ⲡⲓⲉ̀ⲡⲧⲏⲣϥ.

beseech thee to pray for me, that all crafts and wiles of demons and idols may straightway flee away from me." Saint George answered and said to her, "If thou believest on Jesus Christ who was crucified, no blemish[1] of demons shall draw nigh thee at all." She said to him, "O George, my master, I believe, but I am afraid of the exceeding wicked governor, Dadianus, who devours flesh[2] like a wild beast. Keep the matter secret, and tell no one until I wear the crown of martyrdom in the kingdom of Christ; and now let me[3] rest until the morning.

When the morning had come the governor commanded the herald to cry out through the whole city, saying, "Gather together, [O ye people,] to see this mighty Galilean worship Apollo." And the governor commanded them to bring Saint George into the courtyard of the temple where he was to offer sacrifice to Apollo; but Saint George said to the attendants who had come after him, "Go ye to the governor, and I, and[4] the priests, and the ministers[5] of the temple will go to Apollo, and worship him."
[30] And the herald continued to gather together with diligence the whole city, both small and great, to see the sight.

When the poor widow woman whose son Saint George had healed, saw this, she straightway[6] uncovered her head and rent her clothes, and set out for the place where the saint was. And she said to him, "O thou who didst raise the dead; who didst make those blind from their birth to see;[7] who didst make to appear those who were dried up and gone to dust;[8] who didst make pieces of wood of fruit-bearing trees[9] to blossom beautifully; who didst make the pillar of my house to take root[10] and become a mighty tree, and didst cause a table[11] to be filled with bread and all good things; who didst manifest forth multitudes of miracles and didst put the devil to shame; wilt thou now[12] go to Apollo and worship

[1] B ⲛ̀ⲁⲧⲁϭⲛⲓ. [2] B ⲟⲩⲉⲙⲥⲁⲣⲝ. [3] B ⲭⲁⲧ ϫⲉ ϯⲛⲟⲩ.
[4] B ⲁⲛⲟⲕ ⲇⲉ ⲛⲉⲙ. [5] B ⲛⲓⲥⲁⲧⲏⲅⲟⲥ. [6] B ⲥⲁⲧⲟⲧϥ.
[7] B ⲉ̀ⲧⲉⲣⲟⲛ (sic) ⲛ̀ⲛⲓⲃⲉⲗⲗⲉⲩ. [8] B ⲛⲓϣⲉⲉⲧϣⲟⲩⲱ̀ⲟⲩ.
[9] B ⲛ̀ϣϫϣⲏⲛ. [10] B ϣⲉⲡⲛⲟⲩⲛⲓ. [11] B ⲛ̀ⲧⲁⲁⲣⲁⲡⲉⲍⲁ.
[12] B ϯⲛⲟⲩ ϫⲉ.

him, and put to shame the whole race of Christians?" When Saint George heard these things he smiled upon her,[1] and said, "Put down thy child out of thy arms," and she put[2] him down. Saint George said to the little child, "In the name of my Lord Jesus Christ I wish thee to come and be my servant in this matter," and straightway the little boy heard with his ears, and came leaping towards Saint George. Saint George said to him, "Come, go into the temple of Apollo and say to his idol, 'George the servant of Christ calleth thee'."[3] And the child
went quickly into the temple and said[4], "I tell thee,[5] O blind, [31]
dumb and senseless idol, to come forth quickly, for George the servant of Christ calleth thee." And the evil spirit which sojourned[6] in the idol cried out within him, saying,[7] "O Nazarene, thou drawest every one to thee, and thou hast sent[8] this[9] little boy to me to disgrace me;" and straightway the idol of Apollo leaped down from his pedestal and came to Saint George. And Saint George answered and said to him, "Art thou the god of the heathen?" The demon who sojourned[6] in the idol said, "Bear with me a little, and I will tell thee[10] every thing before thou askest (?)[11] me;" and Saint George said to him, "Speak." And he began to speak and to declare everything, saying, "O master, and saint of God, thou art[12] not ignorant that of old time God made a Paradise in Eden,[13] towards the east, and that God put in it the man He had made in His own likeness. And God said, "Let the angels come and worship him;" and straightway Michael and all his army of angels came and worshipped him. But I would not worship the man whom God

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[1] B ⲁϥⲛⲉⲧϥ ⲣⲱϥ. [2] B ⲁⲕⲭⲱ.

[3] Read ⲙⲟⲩϯ ⲉ̀ⲣⲟⲕ. [4] B omits ⲛⲁ́ϥ.

[5] B ⲁⲓϭⲉⲣⲟⲕ. [6] B ⲉⲧϭⲁⲗⲏⲟⲩⲧ.

[7] B omits ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ. [8] B ⲡⲉ ⲉ̀ⲧⲁⲕⲟⲩⲱⲣⲡ.

[9] B ⲡⲁⲓⲕⲟⲩϫⲓ. [10] B ⲡⲉⲑⲛⲁⲧⲁⲙⲟⲕ.

[11] We might read ⲙ̀ⲡⲁⲧⲉⲕⲧⲁⲕⲟⲓ 'before thou destroyest me'.

[12] B ⲕⲟⲓ. [13] B ⲉⲇⲉⲙ.

had created,[1] and I disputed[2] the command of God, saying, 'O righteous judge, whom the Cherubim[3] full of eyes overshadow, how can I who am more excellent than this man, worship that which is inferior to me?' Then God was very wroth with me,
[32] and He cast me forth from the glory with which I was surrounded, and He cast me forth from heaven like an eagle on a rock, and I was in fetters; and now I live in this idol,[4] and I lead astray the children of men. And I fly and mount up to the firmament of heaven, and I hear the angels praising God, and when I hear the sentence[5] pronounced that a man shall die and go forth from this world, I go to him and inflict sufferings upon him until he blasphemes God." Saint George answered and said to him, "Thou hast not spoken the truth, O creator[6] of

[1] Compare the following extract from the 'Cave of Treasures'. (Brit. Mus. MS. 25,875 fol. 5, *b*. 1, and Bezold, *Die Schatzhöhle* text p. ܝܘ, translation p. 4.

ܘܟܕ ܚܙܐ ܪܝܫܐ ܕܬܓܡܐ ܗܘ ܬܚܬܝܐ ܕܐܝܢܐ ܪܒܘܬܐ ܐܬܝܗܒܬ ܠܗ ܠܐܕܡ. ܚܣܡ ܒܗ ܡܢ
ܗܘ ܝܘܡܐ. ܘܠܐ ܨܒܐ ܕܢܣܓܘܕ ܠܗ. ܘܐܡܪ ܠܚܝܠܘܬܗ ܠܐ ܬܣܓܕܘܢ ܠܗ. ܘܠܐ ܬܫܒܚܘܢܝܗܝ
ܥܡ ܡܠܐܟܐ. ܠܝ ܗܘ ܓܝܪ ܕܢܣܓܘܕ ܠܝ ܕܪܘܚܐ ܘܢܘܪܐ ܐܢܐ. ܘܠܐ ܐܢܐ ܕܐܣܓܘܕ ܠܥܦܪܐ
ܕܐܬܓܒܠ ܡܢ ܥܦܪܐ܀ ܘܟܕ ܗܠܝܢ ܐܬܪܥܝ ܡܪܘܕܐ ܘܠܐ ܐܫܬܡܥ. ܘܗܘ ܒܨܒܝܢ ܢܦܫܗ
ܘܒܓܒܝܘܬܗ ܦܪܫ ܢܦܫܗ ܡܢ ܐܠܗܐ. ܘܐܫܬܕܝ ܘܢܦܠ ܗܘ ܘܟܠܗ ܬܓܡܗ ܒܝܘܡܐ ܕܫܬܐ. ܒܫܥܬܐ
ܬܪܬܝܢ ܗܘܬ ܡܦܘܠܬܗ ܡܢ ܫܡܝܐ. ܘܐܫܬܠܚܘ ܠܒܘܫܝܗܘܢ ܕܫܘܒܚܗܘܢ. ܘܐܬܩܪܝ ܫܡܗ
ܣܛܢܐ ܥܠ ܕܣܛܐ. ܘܫܐܕܐ ܥܠ ܕܐܫܬܕܝ. ܘܕܝܘܐ ܥܠ ܕܐܘܒܕ ܠܒܘܫܐ ܕܫܘܒܚܗ܀

"And when the chief of this lower company saw what majesty had been given to Adam, he was jealous of him from that day, and did not wish to worship him. And he said to his hosts, 'Do not worship him, and do not praise (him) with the (other) angels. For it is meet that he should worship me who am Spirit and fire, and not that I should worship dust formed from dust.' And when the rebel had meditated these things he became disobedient, and of his own free will and choice he separated himself from God, and he and all his company were driven away, and fell (from heaven) on the sixth day. Now his fall from heaven took place at the second hour of the day. And their glorious garments were stripped off them, and he was called Sâṭânâ because he had turned aside and Shîdâ because he was cast out, and Daiwâ because the garment of his glory perished."

[2] B ⲉⲣⲁⲛⲧⲓⲗⲉⲅⲓⲛ. [3] B ⲛⲓⲧⲉⲛϩ ⲛ̀ⲧⲉ ⲛⲓⲭⲉⲣⲟⲩⲃⲓⲙ.
[4] B ⲡⲁⲓⲇⲱⲗⲟⲛ ⲉⲓⲥⲟⲣⲉⲙ. [5] B ⲉ̀ⲧⲁⲡⲟⲫⲁⲥⲓⲥ.
[6] B ⲫⲏⲉⲧⲥⲙⲟⲧ ⲛ̀ⲛⲟⲩⲃ.

lies. Thou wast cast forth from heaven on account of thy pride in having prepared a throne for thyself to sit upon, and for having made thyself equal[1] with Him that is more exalted than thou: and He drove thee suddenly forth from heaven, with all thy hosts, into the depths of the sea." When the spirit heard these things from him, he was speechless, and found not a word to say. And straightway Saint George smote the earth with his foot, and it opened its mouth, and he said to the idol, "Go down now into the abyss, O unclean spirit, and give speech to all the souls that thou hast destroyed;" and the unclean spirit went down straightway[2] into the abyss together with the idol[3] in which he dwelt. And Saint George smote the earth with his foot, and it closed up as it was before.[4] After these things Saint George unloosed his shoe-latchets, and went to the idol of Herakles, and pulled him down upon the ground, and broke him in pieces. And
he said to the other idols, "Go down into the abyss, O gods of [33]
the heathen, for I have come against you in anger and wrath." When the priests and the ministers and the attendants who waited upon the idols saw the destruction of their gods, they laid hold of Saint George, and tied his hands behind him, and took him to the governor, and showed him everything that had happened to the gods and to Apollo,[5] saying, "He has been thrown down into the abyss." And it came to pass that when Dadianus the governor heard these things, he was filled with fury, and said to Saint George, "O thou who art worthy of destruction, didst thou not say to me, 'I will worship the glorious gods where thou dost worship them'? and thou saidst that thou wouldst throw[6] incense to them, and yet thou dost use works of magic in this manner; knowest thou not that thy life is in my hands?" Saint George

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[1] B ϩⲩⲥⲟⲥ. [2] B ⲥⲁⲧⲟⲧϥ ⲟⲩⲛ.

[3] B ⲡⲓⲕⲉⲑⲟⲩⲱⲧ ⲛ̀ⲧⲉ ⲡⲓⲡⲛ̅ⲁ̅ ⲛ̀ⲁ̀ⲕⲁⲑⲁⲣⲧⲟⲛ ⲉⲧϫⲁⲗⲏⲟⲩⲧ.

[4] A martyr called Sarapamon also caused Apollo to sink into the earth. See Hyvernat, *Les Actes des Martyrs de l'Égypte*, p. 307.

[5] B ⲙⲁⲗⲓⲥⲧⲁ ⲡⲓⲛⲓϣϯ ⲛ̀ⲛⲟⲩϯ ⲡⲓⲁⲡⲟⲗⲗⲟⲛ.

[6] B ⲛ̀ⲧⲉⲕⲧⲁⲗⲟ.

answered and said to him, "Go and bring[1] Apollo hither[2] to me, and I will worship him before thee." Dadianus said to him, "It has just[3] been told me by the priests that he has gone down[4] into the abyss, and now thou wishest to send me thither alive." Saint George answered and said to him,[5] "If Apollo was the mighty god in whom thou didst trust[6] to deliver thee in the evil day, how was it that he was unable to help himself,[7] and was the first of all thy seventy gods to go to destruction? When my Lord God cometh to change the heavens and the earth, what wilt thou and what will he in whom thou puttest thy trust, do?" Then the governor in great grief[8] for the destruction of his god Apollo, went into the palace to Queen Alexandra, and said, "I suffer by reason of this race of Christians, and especially through this Galilean[9] George." Queen Alexandra answered and said to the governor, "Have I not told thee many times to let alone this race of Christians? for their God[10] is the true God, and He will humble thee in thy pride." The governor[11] answered and said to the Queen,[12] "Woe is me, O Alexandra, for I fear[13] that the magic of the Christians has entered into thee;" and he laid hold of the hair[14] of her head, and dragged her along until he brought her to the sixty-nine governors who were with him, and he began
[34] to tell them everything that had happened. Then the governors commanded to bring her and to hang her upon the wooden horse to torture her, and she said never a word, but was looking up to heaven. And she looked in the face of Saint George, and said to him, "Pray for me while I suffer these tortures." Saint

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1 Read ⲁⲛⲓⲟⲩⲓ. 2 B ⲙ̀ⲛⲁⲓ and omits ⲛⲏⲓ.
3 Read ⲙ̀ⲡⲓⲣⲏϯ with B. 4 B ⲁⲕⲑⲣⲟⲩϩⲱⲗ.
5 E comes to an end here with the word ⲛ̀ϭⲓ. 6 B ⲉⲧⲉⲣϩⲉⲗⲡⲓⲥ.
7 B ⲛ̀ⲉⲣⲃⲟⲏⲑⲓⲛ ⲉ̀ⲣⲟϥ. 8 B ⲛ̀ⲉⲙⲕⲁϩ ⲛ̀ⲧⲉ ⲡⲉϥϩⲏⲧ.
9 B ⲙⲁⲗⲓⲥⲧⲁ ⲡⲁⲓⲅⲁⲗⲓⲗⲉⲟⲥ.
10 B ϫⲉ ⲟⲩⲏⲓ ⲡⲟⲩⲛⲟⲩϯ ⲛ̀ⲑⲟⲕ (sic). 11 B ⲡⲟⲩⲣⲟ.
12 Read ⲛ̀ϯⲟⲩⲣⲱ. 13 Read ϯⲉⲣϩⲟϯ.
14 B ⲟⲩⲟϩ ⲁϥⲁⲙⲟⲛⲓ ⲙ̀ⲡⲓϥⲱⲓ.

George answered and said to her, "Bear them patiently for a little, O Queen, that thou mayest receive a crown from the hands of my Lord Jesus Christ." And she said to him, "O George, my master, what shall I do, for I have not received holy baptism?" Saint George said to her, "Go, and thou shalt receive baptism by the pouring out of holy blood." And while they were taking her away[1] to destroy her, she cried out, saying, "O my Lord Jesus Christ, behold I have kept the door of my palace open [to Thee], and have not closed it, do thou, O Lord, not close the [35]
door of the paradise of joy against me." When Alexandra the Queen had said these things she nobly consummated her martyrdom on the fifteenth day of Pharmûthi[2] at the third hour, and she received her incorruptible crown.

After these things the governors called Saint George and said to him, "Behold thou hast destroyed the Queen, and now we will gain the mastery over thee."[3] And Magnentius[4] one of the governors said, "Let us pass sentence of death upon him," and the thing pleased[5] them all. Then Dadianus the governor sat down and wrote his sentence of death, saying, "I give George, the chief of the Galileans, who hath put the decrees of the governors behind his back, over to the sword; and know, O ye peoples, that we are innocent[6] of his blood this day;" and the sixty-nine governors who were with him[7] signed[8] the writing. Then Saint George went to the place where he should receive his crown,

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[1] B ⲉⲩⲱ̀ⲗⲓ ⲟⲩⲛ ⲙ̀ⲙⲟⲥ ⲉⲃⲟⲗ.

[2] I. e., April 10. This is the Queen Alexandra mentioned in the Coptic Church Calendar whose identification the Rev. S. C. Malan has found difficult. See his *Calendar of the Coptic Church*, p. 77, note 23.

[3] Read ⲉ̀ⲣⲟⲕ with B.

[4] Some few lines of the Sahidic Text of the last part of this martyrdom have been printed by Bouriant from two or three badly preserved leaves in the Museum of Bûlâḳ. See *Recueil de Travaux*, iv, p. 155.

[5] Read ⲁ̀ ⲡⲓϩⲱⲃ ⲣⲁⲛⲁ with B.

[6] B ⲧⲉⲧⲉⲛⲧⲉⲛⲧⲟⲩⲃⲏⲟⲩⲧ ⲁⲛⲟⲛ ⲉ̀ⲃⲟⲗϩⲁ.

[7] Read ⲉⲑⲛⲉⲙⲁϥ with B.

[8] B ⲁⲩⲥϧⲁⲓ ϧⲁⲣⲁⲧϥ ⲛ̀ⲧⲉϥ ⲉⲡⲓⲥⲧⲟⲗⲏ ⲉ̀ϫⲉⲛ.

rejoicing. When he had come to that spot he said to the soldiers who were holding him, "Brethren, bear with me[1] a little, that I may pray for the seventy governors who have tortured[2] me during the last seven years." Then Saint George looked up to heaven, and said, "O my Lord Jesus Christ who didst send fire from heaven by Saint Elijah to devour the two captains of fifty and their hundred soldiers, let now I pray Thee that same fire come down from Thee and devour[3] these seventy
[36] governors and those round about them, that not one of them may be left; for Thine is the glory for ever and ever, Amen." And while[4] he was praying, there straightway came forth fire from heaven, and it devoured the seventy governors and their hosts, in number about five thousand. And again the saint asked the soldiers to wait a little longer, and he prayed, saying, "O my Lord Jesus Christ, I see a multitude here wishing[5] to carry away my[6] body, but my body will not suffice for the whole world. I beseech Thee to grant a favour[7] to me, grant that my name may heal[8] all those afflicted by unclean spirits, who shall remember Thy servant George. O Lord my God, let every one who is greatly afraid in the place of judgement come forth in peace if he remembers my name; and do Thou write in the Book[9] of Life the name of every one who shall write down my martyrdom and the sufferings[10] which I have endured. If the heavens withhold their[11] rain from the earth, and men make mention of the name of the God of George, I beseech Thee grant that Thy help may support them speedily. O God of truth, for the sake of whose holy name I have suffered[12] these pains, remember all those who shall show kindness to the poor in my name, and forgive them the sins[13] which they have com-

[1] Read ⲚⲈⲘⲎⲒ. [2] B ⲀⲨⲤⲒ ⲤⲈⲈⲢⲂⲀⲤⲀⲚⲒⲌⲒⲚ.
[3] B Ⲛ̀ⲦⲈϤⲢⲞⲔϨⲞⲨ. [4] B Ⲉ̀ⲦⲒ ⲆⲈ ⲈϤⲦⲰⲂϨ.
[5] B ⲈϤⲞⲨⲰϢ. [6] B ⲠⲀⲤⲰⲘⲀ. [7] B ⲚⲈⲘⲰⲞⲨ ϨⲘⲞⲦ.
[8] B Ⲉ̀ⲞⲨⲠⲈⲐⲚⲀⲚⲈϤ. [9] B Ⲙ̀ⲠϪⲰⲘ. [10] B ⲚⲒⲂ̀ⲒⲤⲒ.
[11] B Ⲛ̀ⲚⲈⲤⲘⲞⲨⲚ̀ϨⲰⲞⲨ. [12] B ⲪⲎⲈ̀ϮϢⲞⲠ. [13] B ⲒⲚⲞⲨⲘⲈⲨⲒ̀.

mitted." And when the saint had said these things in the fervour of his heart, behold the Lord Jesus Christ appeared to him, [37] saying, "Come up now into heaven, and rest thyself in the dwelling which I have prepared for thee in the kingdom of My Father which is in heaven. O excellent George, I will fulfil every thing which thou hast asked for, and many other things greater than these." Then Saint George said to the executioners,[1] "Come now, and perform that which has been commanded you;" and he stretched[2] out his neck, and they took off his holy head, and there came forth water and milk. And Jesus Christ took his blessed soul and embraced it[3] and took it up to heaven with Him, and gave it as a gift to His Good Father and the Holy Spirit. Then straightway the earth shook to its foundations, and there were suddenly thunders and lightnings so that no man passed that place for mighty dread. Now all those who became martyrs through Saint George were eight thousand, six hundred and ninety-nine together with Alexandra the Queen. And Saint George consummated his martyrdom on the twenty-third day of the month Pharmûthi, on the Lord's day, at the ninth hour of the day. I Pasikrates[4] the servant of Saint George was with my master until the end of his contest[5] by the sentence of death of the impious governors. I have written down his holy martyrdom, and have added nothing thereto nor taken any thing therefrom; and my Lord Jesus Christ helped me, to Whom together with His Good Father and the Holy Spirit be glory for ever and ever, Amen.

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1 B ⲛ̀ⲛⲓⲕⲉⲧⲱⲛⲛⲁⲣⲓⲟⲛ (sic).

2 B ⲁϥⲥⲱⲟⲩⲧⲉⲛ ⲙ̀ⲡⲉϥⲙⲱⲓⲧ (sic).

3 B ⲙ̀ⲙⲟϥ.

4 Arab. سكرادمس, Syr. ܦܣܝܩܪܛܝܣ.

5 B ⲡⲉϥⲁⲑⲗⲩⲥⲓⲥ.

[38] *These are the mighty deeds and miracles which God wrought by the hand of Saint George after his martyrdom and after the coming of his body into Diospolis his native city, and after the building of his shrine, which was completed and consecrated on the seventh day of the month Athôr, and after the laying of his body within it. Saint Theodosius,[1] Bishop of Jerusalem, recited the mighty deeds and miracles which God wrought by Saint George, and the gracious acts which took place in his holy martyrium[2] when he pronounced the following encomium on the day of his holy commemoration, which is the seventh day of Athôr, when there was gathered together a great multitude of the orthodox[3] to celebrate the festival of Saint George in his shrine and to praise our Lord Jesus Christ.*

"I will open my mouth in parables, I will declare the things which have been hidden from the beginning, which we have heard[4] and known, and which our fathers have declared unto us."[5] As

[1] As this Theodosius, Bishop of Jerusalem, is referred to by Theodotus of Ancyra in his encomium upon St. George (Coptic text, p. 163) he must either have been a contemporary of his, or have lived before his time, for there is no reason to suppose that the mention of him in the encomium of Theodotus is an interpolation, or that it refers to Theodosius the Bishop of Jerusalem who flourished about A. D. 869. See Cave, *Script. Eccles. Historia Literaria*, p. 557, and Le Quien, *Oriens Christianus*, iii, p. 370. The Theodosius here referred to is probably the Palestinian monk who caused such trouble at the Council of Chalcedon, and who afterwards came to Jerusalem and usurped the episcopal throne of Juvenal. Many crimes and murders were committed through his agency in Jerusalem, but he was eventually expelled from that city about the year 453. He fled away and took refuge in the mountains of Sinai and his end is unknown. For his history and a discussion as to whether he appointed himself Bishop or not, see Le Quien, *Oriens Christianus*, iii, col. 164; Tillemont, *Mémoires pour servir à l'Histoire Ecclésiastique*, xv, pp. 197, 380, 672, 731—737, 754--756, and Notes lvii and lviii on pp. 926, 928.

[2] B ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ. [3] B adds ⲉϥⲑⲟⲟⲩⲏⲧ ⲛ̀ϫⲉ ⲟⲩⲛⲓϣϯ ⲛ̀ⲙⲏϣ ⲛ̀ⲧⲉ ⲛⲓⲟⲣⲑⲟⲇⲟⲝⲟⲥ ⲉⲩⲉⲣϣⲁⲓ.

[4] B ⲛ̀ⲛⲏⲉ̀ⲧⲁⲛⲥⲟⲑⲙⲟⲩ. [5] Psalm lxxviii, 2, 3.

the Holy Spirit spake by the mouth of David the righteous king, so also will I show forth to you the gifts and the miracles which came to pass through Saint George the mighty martyr of Christ, and what happened to him in the city of Tyre where he consummated [his martyrdom] under Dadianus, the lawless [governor] of the Persians. Now Tyre was the city of king[1] Nebuchad- [39]
nezzar who was king of[2] all the Chaldeans, and he forsook his city Tyre, and went to Babylon,[3] and built it in a beautiful manner, and fortified it, and made it his royal city. And it came to pass that when they had taken off the head of Saint George it was separated from the body from the ninth hour of the day[4] until sunset; and Pasikrates the servant of Saint George stood[5] by it weeping over it and watching it. And behold God put it into the heart of two of his fellow-servants to come to the city to visit their master, and to learn what had become of him;[6] and [the people] told them, saying, "They have slain him to-day." And they wept and rent their garments, and came[7] to the body, and they found Pasikrates sitting and weeping; and they sat down and wept with him. After these things they rose up together and joined the head[8] of the saint to his body, and it united with it as if it had never been severed at all. And they took the napkin[9] which one of them had on him and wrapped his holy body smeared with blood in it: and they found a new sepulchre near to them outside the city, and they laid the body of the holy man in it until it was morning, and they sat outside the door. And it came to pass on the morrow that they rose up, and went into the city and bought incense and linen; and they brought them and put them around the body[10] of Saint George; and they found that the head had joined on to the body

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[1] B ⲛⲁⲃⲟⲭⲟⲇⲟⲛⲟⲥⲟⲣ ⲡⲟⲩⲣⲟ. Theodosius appears to refer to the capture of Tyre by Nebuchadnezzar after a siege of thirteen years.

[2] B ⲉϫⲉⲛ. [3] B ⲉⲧⲃⲁⲃⲩⲗⲱⲛ. [4] B ⲛ̀ⲧⲉ ⲡⲓⲉ̀ϩⲟⲟⲩ.

[5] B ⲛⲁϥϩⲉⲙⲥⲓ. [6] B ⲛ̀ⲧⲟⲩⲉ̀ⲙⲓ ϫⲉ ⲟⲩ ⲡⲉ ⲉ̀ⲧⲁϥϣⲱⲡⲓ.

[7] B ⲛ̀ⲛⲟⲩϩⲃⲱⲥ ⲁⲩⲕⲱϯ ⲟⲩⲟϩ ⲁⲩϣⲓⲛⲓ ⲛ̀ⲥⲁ.

[8] B ⲉⲧⲉϥⲁ̀ⲫⲉ. [9] B ⲛ̀ⲇⲓ ⲥⲩⲛⲇⲱⲛⲓⲟⲛ. [10] B ⲙ̀ⲡⲥⲱⲙⲁ.

as if he were alive and there was no mark of the sword stroke[1] upon it at all. And the servants marvelled greatly[2], and believed
[40] with all their heart that God had received him to Himself, and that everything which He had promised[3] him while he was alive should in truth be done for him. Then they spread incense over him, and carefully prepared him for burial according to the custom of the country, and they buried[4] him in a sepulchre[5], and sealed[6] it with seals, and they set Pasikrates outside to watch it. And the two other servants went into the city to labour for their living, and to obtain money wherewith to carry the body[7] of the saint with them to their country. And it came to pass that after they had worked for two months the Lord sent to them there a merchant ship from Joppa[8] laden with merchandise: and when they had sold the cargo the servants of Saint George spake with the sailors, and they agreed[9] with them for a price to take them and the body of Saint George on board; and by the help of God they came to Joppa. When the sailors and the merchant[10] heard[11] that it was the body of Saint George of Melitene of Diospolis who had gone into the country of the Persians, they marvelled greatly at the[12] manner of his martyrdom; and they all arose and worshipped him, and glorified God that they were esteemed worthy of carrying[13] Saint George in their ship. And one of the sailors, Leontius[14] of Joppa, an acquaintance of Saint George, brought horses and laid the body upon them, and carried it[15] into Saint George's own house [at Diospolis]; and when he arrived there he found Saint George's mother and sisters had gone to their rest.

1 B ϯϣⲉⲛⲥⲏϥⲓ. 2 B ⲙ̀ⲙⲁϣⲱ. 3 B ⲫϯ ϫⲟⲧⲟⲩ.
4 B ⲁⲩⲕⲱⲥ. 5 B ⲙ̀ⲡⲓⲙ̀ϩⲁⲩ. 6 B ⲁⲩⲧⲟⲡϥ.
7 B ⲙ̀ⲡⲟⲩⲥⲱⲙⲁ. 8 B ⲓⲟⲡⲡⲏ ⲁⲩⲓ̀. 9 B ⲁϥϯⲛⲟⲩϫ.
10 B ⲡⲓⲡⲣⲁⲕⲙⲁⲧⲉⲩⲧⲏⲥ. 11 B ⲉⲧⲁϥⲥⲱⲧⲉⲙ.
12 B ⲛⲁⲩⲉⲣϣⲫⲏⲣⲓ ⲙ̀ⲙⲁϣⲱ ⲡⲉ ϫⲉ ⲛ̀ⲁϣ ⲛ̀ⲣⲏϯ ⲁϥⲉⲣⲙⲁⲣⲧⲩⲣⲟⲥ. 13 B ⲉⲧⲁⲗⲟϥ.
14 Read ⲡⲉ ⲗⲉⲟⲛⲧⲓⲟⲥ, B has ⲗⲉⲟⲛⲧⲓⲛⲟⲥ.
15 B ⲙ̀ⲡⲉϥⲥⲱⲙⲁ.

Then the report spread abroad that they had brought the body [41] of Saint George who had been martyred, and whom they had not seen for the past seven years, into the house,[1] and because they were Christians they threw themselves down and worshipped him,[2] weeping and marvelling at the things which had taken place; and again they rejoiced and glorified God that they were worthy of such a gift. Then Pasikrates and the two other servants[3] whose names[4] were Lukios and Kirinneos told the people of the city everything that had happened to their master, and they all marvelled. And they laid the body of Saint George in his house for a week, and they all came and worshipped it. When the great day of the festival[5] came they all assembled in the church, and the martyrdom of Saint George was read to all the believers, and they marvelled at him and especially at all that had happened[6] to him, and they glorified God and His holy martyr. And behold when a certain wealthy nobleman of the city[7] called Andrew, who was of the family[8] of Saint George's mother, heard his martyrdom read, God opened his heart and he listened attentively to the passage [in the martyrdom][9] which says, "And the Lord appeared unto him,[10] saying, I swear to thee by Myself that no harm shall befall any man who shall confess thy sufferings, for I know that he is flesh and blood. No evil shall happen to any man who is in any necessity whatsoever, whether[11] he be in peril by fearful judgments, or by many waters, or on the mountains, or in any affliction, if he remembers My name and the name of My Father which is in heaven, and [42] the Holy Spirit, and My servant George, and I will deliver him out of every trouble. I will write in the Book of Life the name

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[1] B ⲉⲡⲏⲓ and omits ⲁϥϫⲟⲕⲟⲩ ⲉ̀ⲃⲟⲗ. [2] B ⲉ̀ⲟⲩⲱϣⲧ.

[3] B ⲡⲓⲕⲉⲃⲱⲕ. [4] B ⲟⲩⲁⲓ ⲇⲉ ϫⲉ.

[5] B ⲛ̀ⲧⲁⲓ (sic) ϣⲱⲡⲓ. [6] Read ⲛⲏⲉ̀ⲧⲁⲩϣⲱⲡⲓ with B.

[7] B ⲛ̀ⲣⲁⲙⲁⲟ ⲛ̀ⲧⲉ ϯⲡⲟⲗⲓⲥ ⲉ̀ⲡⲉϥⲣⲁⲛ ⲡⲉ ⲁⲛⲇⲣⲉⲁⲥ ⲩⲟⲥ.

[8] B ⲙ̀ⲡⲅⲉⲛⲟⲥ. [9] See page 86.

[10] B ⲉ̀ⲣⲟϥ ⲁϥⲥⲁϫⲓ ⲛⲉⲙⲁϥ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ. [11] B ⲓ̀ⲧⲁ.

of any one who shall write down thy martyrdom and thy mighty deeds, and shall manifest forth thy day and the sufferings which thou hast endured in My name. I will never allow to want[1] any good thing in this world during his whole life, the man who shall make an offering or a charity in thy name, or who shall make a book on thy sufferings[2] and place it in faith in thy shrine; he shall be numbered with My saints. I am the Lord God, and that which I have said[3] will I do. I will take into My kingdom whosoever shall build[4] a shrine in thy name, and I will never forsake him. I will cause mighty miracles to take place where-[5] soever thy body shall be laid; I will make the nations of the earth[6] come to thy shrine and bring thee gifts; and I will gather together to thy shrine all the heathen of the earth, Jews, Samaritans, Persians, the children of Esau[7] and even the barbarians, and they shall bring thee gifts."

When the believing and truly God-loving man Andrew heard of all these cures with which God would benefit the people through him, he received great joy like Jacob when he saw the face of his son Joseph the ruler in Egypt, and he rose up quickly and wrote
[43] down his martyrdom and put it in his house, saying, "I will set the memorial[8] of my brother in my house, that his blessing and favour may abide with me for ever." And he cried out among the whole multitude, saying, "My brethren, as we have suffered great tribulation[9] for the sake of our brother who was slain with the sword, let us now rejoice exceedingly that he has received great honour in heaven, and verily, because he has thus received freedom of speech before God, he is able to entreat God on our behalf that He may show mercy and help to us in this world and in that which is to come.[10] And now, my brethren, hearken unto me, and let us build a little shrine to his name, and let

[1] B ⲛ̀ϣⲱⲧ. [2] B ⲛⲉϥϧⲓⲥⲓ. [3] B ⲉ̀ⲧⲁⲓϫⲟϥ.
[4] B ⲫⲏⲉ̀ⲑⲛⲁⲕⲱⲧ. [5] B omits ⲉ̀ⲧⲉⲙⲙⲁⲩ ϧⲉⲛ ⲡⲓⲙⲁ.
[6] B ⲡⲕⲁϩⲓ. [7] B ⲛ̀ⲏⲥⲁⲩ. [8] B ⲙ̀ⲡⲉⲕⲉⲣⲫⲙⲉⲩⲓ.
[9] B ⲛⲉⲙⲕⲁϩ. [10] B ⲫⲏⲑⲏⲛⲟⲩ.

us lay his body in it, that his blessing[1] and favour may abide with us *for ever*." Then all the people answered with one voice, "Let be *done* what thou hast said. If thou wilt undertake the matter, we will undertake with thee, that the blessing of the saint may be with us and with our children, and that his blessing may abide in our city *for ever*." And it came to pass that when he heard these things he rejoiced.[2] And he rose up early in the morning, and brought his servants and labourers and the servants of Saint George, and he pulled down the walls[3] and the dwelling of Saint George, and said, "I will not lay my brother's body in strange ground," and the rest of the people of the city helped him and laboured at the holy place. And he deposited the body of Saint George in the church, until they had cleared the ground[4] [44]
and could bring it back again. And it came to pass that when they had cleared the place they laid the foundations, and he marked out with straw where the walls should be[5] according to the size[6] of the little shrine, and he built it as well as he could[7] (i. e., according to his means).

The first miracle of Saint George.

Now the first miracle which Saint George wrought was in respect of the building of the shrine in which they were to lay his body, in the peace of God, Amen.[8] And it came to pass

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[1] B ⲡⲉϥⲥⲙⲟⲩ.

[2] B ⲉ̀ⲧⲁϥⲥⲱⲧⲉⲙ ⲉ̀ⲛⲁⲓ ⲁϥⲣⲁϣⲓ ⲟⲩⲟϩ ⲁϥϣⲱⲣⲡϥ.

[3] B ⲛ̀ⲥⲁ ⲛⲓϫⲟⲓ. [4] B ϣⲁⲧ ⲟⲩⲉⲣⲕⲁⲑⲁⲣⲓⲍⲓⲛ ⲙ̀ⲡⲓⲙⲁ ⲉⲑⲟⲩⲭⲁ ⲥⲉⲛϯ ⲉ̀ϧⲣⲏⲓ ⲁϥⲑⲟⲣⲟⲩⲥⲟⲣⲧⲟϩ.

[5] Arab. امر ان يُعلّم بالتبن على حد بنيان. [6] B ⲧⲙⲁⲓⲏ.

[7] B adds ⲁⲥϫⲱⲕ ⲉ̀ⲃⲟⲗ ⲛ̀ⲧⲉϥⲙⲁⲣⲧⲩⲣⲓⲁ ⲉ̀ⲧⲁϥⲕⲱⲧ ⲉ̀ϯⲉⲕⲕⲗⲏⲥⲓⲁ ⲉ̀ⲧⲉ ⲥⲟⲩⲍ ⲙ̀ⲡⲓⲁ̀ⲃⲱⲧ ⲁ̀ⲑⲱⲣ ⲡ̅ⲟ̅ⲥ̅ ⲛⲁⲓ ⲙ̀ⲡⲓⲣⲉϥⲉⲣⲛⲟⲃⲓ ⲉⲧⲁϥⲥϧⲁⲓ ⲁⲙⲉⲛ. "His martyrium (?) was finished and dedicated as a church on the seventh day of Athôr. O God, have mercy upon the sinner who wrote [this book], Amen."

[8] B omits from ϯϣⲫⲏⲣⲓ to ⲁ̀ⲙⲏⲛ.

that Andrew, who had set himself to build[1] the martyrium of Saint George, was lying on his bed one night and thinking within himself,[2] saying, "I have erred in beginning this building, especially as up to this present I see no man who will help me; and I know[3] not whether I can finish it or not. If I do not finish it, men will laugh at me, saying, 'This man began to build, and was not able to finish', even as our Saviour said." And while he was meditating these things in his heart upon his bed, slumber overtook him and he slept. And behold Saint George appeared to him[4] in a dream, saying, "Andrew, Andrew, knowest thou me?" and he said, "What is it, master?" Saint George said to him, "Knowest thou not who I am?" and Andrew said, "No." When Andrew knew him in his dream, he was astonished, and rose up and cast himself down at his feet and worshipped him, saying,[5] "Art thou alive, O George, my master?" Saint George said
[45] to him, "Thanks be to God, my body is with you, but I live in God by the Holy Spirit. And now I see that thou art downhearted about the shrine which thou hast undertaken to build[6] in my name, in which to lay my body, and I have come to thee to show thee a little wealth belonging to my ancestors out of which thou mayest pay for the shrine. Be of good cheer, and be not faint of heart, for I will put it[7] into the hearts of the people of this city to help thee. Arise and follow me and I will show thee a place in the room of my house, which thou hast pulled down, wherein thou didst lay my body before thou didst take it into the church." Then Andrew, in his dream, rose up, and followed him. And Saint George took him into the room of his house, and showed him the place and set a mark on it with his finger,

[1] Add ⲉ̀ⲕⲱⲧ with B.
[2] B ⲛ̀ϧⲏⲧϥ ⲉ̀ⲣⲉ ⲡⲉϥⲗⲟⲅⲓⲥⲙⲟⲥ ⲫⲟⲛϩ ⲛ̀ϧⲣⲏⲓ ⲛ̀ϧⲏⲧϥ.
[3] B ⲙ̀ⲡⲉϯⲉ̀ⲙⲓ.
[4] B ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ⲛⲁϥ ϫⲉ ⲁⲛⲇⲣⲉⲁⲥ ⲁⲛⲇⲣⲉⲁⲥ ⲥⲟⲩⲱⲛⲧ.
[5] B ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ. [6] B ⲉ̀ⲧⲁⲕϩⲓⲧⲟⲧⲕ ⲉ̀ⲣⲟⲥ.
[7] B ϯⲛⲁⲧⲏⲓⲥ ⲉ̀ⲡϩⲏⲧ.

and said to him,[1] "Rise up early in the morning and come here,[2] and dig down into this place one cubit, and thou shalt find the blessing which God hath set apart for thee." And when Andrew woke[3] up from his vision he roused his wife, and told her everything[4] which he had seen in his vision, and they marvelled greatly. His wife said to him, "Rise up now this very night, and let us light a lamp, and go to the place of which he told thee, and thou wilt see if we find the mark or not. If we find the mark as thou hast seen in thy vision, then of a certainty it is Saint[5] George who has appeared to thee,[6] and we may in truth believe that we shall find the money[7] even as he hath shown[8] thee." So they two arose, and lit[9] a lamp which the woman carried, and [46] Andrew took a spade in his hand and went to that place at midnight, and when he looked upon the ground he found the mark which the saint had made with his finger[10] in the vision; and Andrew and his wife marvelled greatly, and believed with all their hearts that it was Saint George who had made it.[11] Then the valiant Andrew bound a napkin round his loins, and took the spade in his hand and dug into the earth, and when he had gone down a little way he found a jar having its mouth sealed up with clay (?), and he dug it up and found it untouched. And Andrew and his wife threw themselves upon their faces, and worshipped God and Saint George; then they arose and lifted it up, and carried it into their house, glorifying God. And they made the light[12] to burn brightly, and went into[13] their storehouse that no one in the house might know of their matter, and the woman lighted him with the lamp while he uncovered the jar[14],

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1 Read ⲛⲁϥ ϫⲉ. 2 Read ⲉⲡⲁⲓ ⲙⲁ ϣⲱⲕⲓ.
3 B ⲉⲧⲁϥⲉⲣⲛⲏⲫⲓⲛ. 4 B omits ⲉⲣⲱⲟⲩ.
5 B ⲓ̀ⲉ ⲁⲗⲏⲑⲱⲥ ⲙ̀ⲡⲓⲁⲅⲓⲟⲥ. 6 B ⲉⲣⲟϥ.
7 B ⲛ̀ⲧⲁⲓⲭⲣⲓⲁ̀. 8 B ⲉ̀ⲧⲁⲩⲧⲁⲙⲟⲕ.
9 B ⲁϥϭⲉⲣⲟ ⲛ̀ⲟⲩⲕⲁⲣⲁⲡⲧⲏⲥ ⲁ̀ ϯⲥϩⲓⲙⲓ ⲧⲱⲟⲩⲛⲟⲩ ⲙ̀ⲙⲟϥ.
10 B ⲡⲉϥⲧⲏⲃ. 11 B ⲡⲉⲉⲧⲁϥⲑⲁⲙⲓⲟϥ.
12 B ⲙ̀ⲡⲓϧⲏⲃⲥ. 13 B ⲉ̀ϩⲣⲏⲓ. 14 B ⲛ̀ϯⲕⲟⲩⲗⲗⲁⲑⲓ.

which he found to be filled to the top with gold; and they arose and threw themselves upon their faces, and worshipped God and Saint George for the great favour that he had wrought for them. And the man brought out a measure of two hins[1] of gold wherewith he might complete the building of the shrine, and he buried the remainder again, and kept it hid in his house. Now when the morning had come he wished to give a feast to all the city[2] in the name of Saint George, saying within himself, "It is right to give the first-fruits to the Lord;" and he made
[47] a great feast for all the poor and infirm and widows and orphans in the city, and he stood up and ministered unto them and rejoiced with them all. And on the morrow he invited all the nobles of the city, and made another great feast for them in the name of Saint George, and he sat at meat with them, and rejoiced with them because of the blessing which the Lord had vouchsafed to him. While they were eating he arose[3], and spake with them saying, "Since[4] God hath put it into your hearts to help me, let each one of you give a little, according to his means, that we in our generation may do this great blessing which God hath considered our city worthy[5] of, and build the martyrium of Saint George in our city." And they all answered him with one voice, saying,[6] "We tell thee that we will act according to our power, and, by the will of God we will come to thee, and that which each one of us shall find, according to his power, he shall bring to thee." And they all, from the least to the greatest did so each one according to his power, and they counted what came in in the name of Saint George and they found two thousand pounds[7] in gold and one thousand silver *sathéri*.[8] After these

[1] B ⲛ̀ϩⲓⲛ. [2] B ⲛ̀ϯⲡⲟⲗⲓⲥ. [3] B adds ⲁϥⲧⲱⲛϥ.
[4] B ϩⲁⲣⲁ ϫⲉ. [5] B ⲫⲏ ⲉ̀ⲧⲁ ⲫϯ ⲑⲣⲉⲛⲉⲣⲡⲉⲙⲡϣⲁ.
[6] B ⲉⲛϫⲱ ⲙ̀ⲙⲟⲥ.

[7] Arab. دينار. The Coptic word ⲗⲟⲩⲕⲟϫⲓ or ⲗⲟⲩⲕⲟⲧⲧⲓⲛ, Greek λοκοτήνην, ὁλοκοτίνιν, ὁλοκοτῖνος, is a word of uncertain origin. See Du Cange, *Glos. Med. et Infim. Graecitas*, i. 1038. The Sahidic form is ϩⲟⲗⲟⲕⲱⲧⲧⲓⲛⲟⲥ. See Zoega, *Catalogus*, p. 538.

[8] Arab. درهم. See Zoega, *Catalogus*, p. 625, note 9, and p. 513, note 7.

things he came to the place where the shrine was to be built to the name of Saint George, and they laid the foundations in the name of God and of Saint George, and[1] they built it well in three years; and they brought the holy martyr into the martyrium; and they brought the holy Bishop of Jerusalem and he consecrated[2] the shrine. And what a number of miracles took place then! What a number of people were cured[3] of their diseases! and what a multitude of unclean spirits came forth in the name of Saint George the holy martyr of our Lord Jesus Christ!

The second miracle[4] of the holy martyr Saint George. [48]

And it came to pass when the holy Bishop had consecrated the shrine of Saint George and was bringing up the holy offering,[5] a man came in who had an unclean spirit from his youth, and it used to bring him down to the ground, and inflict sufferings upon him and make him writhe and foam at the mouth; now this man came and stood among the congregation wishing to be blessed with the multitude. And it came to pass that when the Bishop pronounced the τρισάγιον[6] the spirit brought

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[1] B ⲛⲉⲙ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁⲩⲕⲟⲧϥ.

[2] B ⲁϥⲉⲣⲁ̀ⲅⲓⲁ̀ⲍⲓⲛ ⲙ̀ⲙⲟϥ. [3] B ⲟⲩϫⲱⲥ. [4] Read ϯϣⲫⲏⲣⲓ. After ⲅⲉⲱⲣⲅⲓⲟⲥ B adds ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲑⲟⲩⲁⲃ.

[5] I. e. the elements. See Hammond, *Antient Liturgies*, p. 173, Note 1.

[6] I. e. Ἅγιος ὁ θεός, ἅγιος ἰσχυρός, ἅγιος ἀθάνατος, ελεησον ἡμας. This hymn was sung in connexion with the 'Little Entrance', and was introduced into the service by Proclus, Patriarch of Constantinople (A. D. 446). It comes in the Greek liturgy of St. Mark just after the Little Entrance, and it is actually found in some of the printed Coptic liturgies. See Malan, *The Divine Liturgy of Saint Mark*, p. 43; Renaudot, *Liturgiarum Orientalium*, i, pp. lxxx—cxii; Densinger, *Ritus Orientalium*, ii, p. 367; Marquess of Bute, *The Coptic Morning Service for the Lord's Day*, p. 56; Rodwell, *The Liturgies of S. Basil, S. Gregory and S. Cyril*, p. 30; Evetts, *Rites of the Coptic Church*, pp. 34—35. The statement made by Hammond (*Antient Liturgies*, p. 381) on this point is incorrect.

the man down upon the ground[1] and made him writhe and foam at the mouth; then he rose up and stood before the multitude, and cried[2] out, saying, "What hast thou to do with me, O saint of God? I know who thou art, and that thou art not able to cast me forth from this man, for I am a lunatic,[3] and thou hast no dominion over me, O George." And he began to blaspheme God and Saint George. And Saint George inflicted sufferings
[49] upon him and brought him to a pillar. Then Saint George tied his hands behind him, and dragged him up the pillar with his hands tied behind his back, until his head was on a level with the top of the pillar. And all who saw him marvelled[4] and said, "We never saw any one like this, for behold, his back, with his hands tied behind it, clung to the pillar without fastenings of rope,[5] and his feet did not touch the ground, and he was dragged up the side of the pillar twice without any one touching him, and we have never seen such a miracle as this wrought by any of the martyrs." Now it was Saint George who held the body of the man[6] to torture him, and every one who saw him marvelled at him, and glorified God and Saint George the valiant martyr of our Lord Jesus Christ. After these things Saint George set him free, and he fell down[7] senseless to the ground from the top of the pillar, so that everyone said, 'He is dead'. And when the salutation of peace[8] had been given they pressed round about him, and marvelled at him, for he was[9] as one dead. And a certain man who had never walked, but was lame from his mother's womb, and who sat begging at the door of the shrine, came in at that moment with the multitude, crawling upon his hands and knees and dragging his feet[10] after him. And he crawled in among the feet of the people[11] until he came to the

[1] B ⲁⲩⲓⲛⲓ ⲙ̀ⲙⲟϥ ⲉ̀ⲡⲕⲁϩⲓ. [2] B ⲁϥⲱϣ.
[3] B ⲟⲩⲡⲉⲣⲉⲙⲟⲩ ϫⲛⲁϣϫⲉⲙϫⲟⲙ. [4] B ⲉⲩⲉⲣϣⲫⲏⲣⲓ.
[5] B ⲁϭⲛⲉ ⲛ̀ⲛⲟϩ. [6] B ⲙ̀ⲡⲓⲣⲱⲙⲓ. [7] B ⲙ̀ⲡϣⲱⲓ.
[8] I. e., 'the kiss of peace', referring to the words ἀσπασώμεθα ἀλλήλους ἐν φιλήματι ἁγίῳ Romans xvi, 16. [9] B ⲉⲩⲟⲓ.
[10] B ⲛⲉϥⲫⲁⲧ. [11] B ⲛⲉⲛϭⲁⲗⲁⲩϫ ⲛⲉⲛϣⲁⲗⲉ ⲛ̀ⲛⲓⲣⲱⲙⲓ.

man who was possessed of a devil. And the man who was possessed of a devil put out his hand and took hold of the neck of the lame man and drew it to him, wishing to take it in his hand,[1] and his legs gave a loud crack and became straight immediately. Then the people[2] took away his neck out of the hands of him that was possessed of a devil,[3] wishing to set him free, and said, "Go forth and depart," and he arose and stood [50]
up trembling,[4] and his legs gained strength, and he went forth and departed.[5] And those who knew him ran out after him, but no one could catch him until he came outside the courtyard of the shrine. Then the Bishop commanded them to bring him, and the man who was possessed of a devil said, "Forgive me, O holy father, and I will tell thee what I have seen. From my youth[6] up I have been possessed of a devil until to-day, but I never saw him with my eyes except to-day, when, as he was coming to me,[7] I saw fire before me, and I was frightened[8] and fell down on the ground, and I knew nothing until the devil had gone out from me. When the people came to lift me up, it came to pass that [the devil] came to me when I was senseless, and I saw Saint George come in by the altar, and he took hold of my hands and comforted me, and I then saw with my eyes that devil before me in the form of a man, and Saint George inflicted great sufferings upon him. And he took him and dragged him up to the top of the pillar, and he inflicted sufferings upon him, and at last the devil cried out with a loud noise, and swore an oath saying, "I will go out of this man and never return to him again." Then I[9] saw Saint George take hold of him, and lift him up to the top of the pillar, and throw him down upon the

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[1] B ⲁⲩⲥⲱⲕ ⲉ̀ⲣⲱⲟⲩ ⲉⲩⲟⲩⲱϣ ⲉ̀ⲟⲗϥ. [2] B ⲁ̀ ϩⲁⲛⲕⲉⲣⲱ̇ⲙⲓ.
[3] B ⲛ̀ⲧⲟⲧϥ ⲙ̀ⲡⲓⲣⲱⲙⲓ ⲉ̀ⲧⲟⲓ ⲛ̀ⲇⲉⲙⲱⲛ.
[4] B ϧⲉⲛ ⲟⲩϣⲑⲟⲣⲧⲉⲣ ⲁϥϭϩⲓ ⲉⲣⲁⲧϥ. [5] B ⲉ̀ⲣⲁⲧϥ..
[6] B ⲓⲥϫⲉⲛ ⲧⲁⲙⲉⲧⲕⲟⲩϫⲓ ⲟⲩⲇⲉⲙⲱⲛ ⲉϫⲱⲓ.
[7] B ϧⲉⲛ ⲛⲁⲃⲁⲗ ⲉ̀ⲛⲉϩ ⲉⲃⲏⲗ ⲉ̀ⲫⲟⲟⲩ ⲁϥϣⲁⲛⲛⲟⲩⲓ̀ ⲉⲓ̀ ⲉ̀ϫⲱⲛ.
[8] B ⲛ̀ϣⲁⲓϣⲑⲩⲣⲧⲉⲣ. [9] B ⲁⲛⲟⲕ ⲇⲉ.

[51] pavement, and the devil uttered a loud cry through his nostrils, and came out, and departed. And I knew that I was relieved in my body, and I fell asleep and slumbered, and saw nothing until this lame man looked upon me. When I opened my eyes I saw Saint George holding[1] my hands, and embracing the neck[2] of the lame man, and he beckoned to me, saying, 'Hold him tightly.' And I held his neck and pulled, and Saint George held his legs and pulled, and his legs[3] gave forth a loud noise; and Saint George let go[4] his legs and beckoned to me[5] to let go his neck, and the man rose up and went away running; and Saint George went up to heaven, and I looked after him." When the Bishop and the multitude[6] who were standing round about him heard these things, they marvelled with a great astonishment, and glorified God and Saint George, saying, "Great are the mighty deeds and favours which[7] God works through him." And the men who were healed became[8] servants of the shrine of Saint George, and served him there day and night until the day of their death. And multitudes of men and women and children who were sick with divers diseases, and fevers, and burnings, and unclean spirits, were healed that day in the shrine of Saint George in the name of our Lord Jesus Christ.

[52] *The third miracle of Saint George the holy martyr of Jesus Christ.*[9]

And it came to pass that when the holy Bishop went into Jerusalem with all those[10] that were with him, they spake of the signs and miracles which had happened through Saint George in the midst of the people. And behold a certain Jew, who

[1] B ⲉϥⲁⲙⲟⲛⲓ. [2] B ⲉ̀ⲫⲙⲟⲩ. [3] B ⲗ̀ ⲛⲉϥⲫⲁⲧ ϯ.
[4] B ⲁϥⲭⲁⲩ. [5] B ⲛ̀ⲟⲩⲃⲏⲓ. [6] B ⲡⲓⲙⲏϣ ⲅⲁⲣ.
[7] B ⲉⲣⲉ. [8] B ⲉⲩⲟⲓ ⲙ̀ⲃⲱⲕ ϧⲉⲛ ⲡⲧⲟⲡⲟⲥ.
[9] B has ⲉⲑⲟⲩⲁⲃ instead of ⲛ̀ⲧⲉ ⲓⲏⲥ ⲡⲭⲥ.
[10] B ⲉⲑ ⲛⲉⲙⲁϥ ⲧⲏⲣⲟⲩ.

was a sorcerer and a thief, and who made men fall asleep by his enchantments[1] while he stole their goods, heard of the mighty deeds and miracles which Saint George wrought, but believed them not. And he said to the multitudes, "The Christians err in praying to this earthly being like ourselves, saying, 'Help us, and heal our sicknesses';" and many Christians strove with this man often, but he continued his great blasphemies after this manner. Now a certain feeble-hearted Christian heard[2] him, and he was very angry and rose up to contend with him, saying, "God will not allow thee to despise His holy martyr thus, and the saint will revenge himself upon thee and blot thee out;" and they cursed[3] each other with many curses. After these things the Jew answered and said, "Come now and lay a wager[4] with me, I will go into the shrine, and will plunder it and bring out[5] its possessions here without any one knowing it, and I will see what George will do to me." The Christian answered and said, [53]
"Lay a wager with me for three pounds in gold. If thou carriest off anything from the shrine of Saint George and bringest it here, we will go into the shrine and make enquiries that we may know of a truth if thou hast carried off anything from the shrine. Then if thou work a month without any evil befalling thee,[6] I will believe thee and will give thee three pounds in gold; but if thou art not able to steal anything from the shrine, and some evil befall thee, thou shalt give me three pounds in gold, and shalt become a Christian." So the matter was thus arranged between them, and they procured witnesses.[7] Then the man who was a sorcerer arose and went into the shrine, and stole some things, and he came out while all were sleeping, and no one knew of the theft; and when he had come outside of the outer door of the shrine,[8] he spake within himself, saying, "Be ashamed

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[1] B ⲛ̀ⲣⲉϥⲉⲣϩⲓⲕⲏ. [2] B ⲙ̀ⲡⲁⲓⲣⲏϯ ⲁϥⲥⲱⲧⲉⲙ.
[3] B ⲁⲩϯ ⲛ̀ϩⲁⲛⲛⲓϣϯ ⲛ̀ϣⲱϣ. [4] B ⲭⲁ ⲗⲟⲅⲱ.
[5] B ⲉ̀ⲡⲁⲓⲙⲁ. [6] B ⲡⲉⲧϩⲱⲟⲩ ϣⲱⲡⲓ ⲙ̀ⲙⲟⲕ.
[7] B ⲛ̀ⲛⲓⲙⲉⲧⲣⲉ. [8] B ⲉⲧⲥⲁⲃⲟⲗ ⲛ̀ⲧⲉ ⲡⲓⲧⲟⲡⲟⲥ.

now, O Saint George, together with the man who laid a wager with me." And he took counsel with himself as he went along, saying, "I will sell these things for much money, and I will demand the three pounds in gold from the Christian, and I will make him forsake his faith and deny his baptism, and I shall see what this dead man George will do unto me." Now as he was pondering these things going along, behold the valiant martyr Saint George came to him in the guise of a soldier, holding a large ox-hide leather whip in his hand, and he said to the man,
[54] "My brother, what art thou carrying?[1] show[2] me." And the Jew was astonished and said, "Friend, I will hide nothing from thee. I have stolen a few things, and since God has led thee across my path,[3] come, take thy portion with me that thou mayest tell no man." Saint George said to him, "Since it is thus, come, let us go into the shrine and divide the thing between us as thou sayest." When he had come to the door of the shrine, Saint George gave him a blow on the head with the whip, saying, "Dost thou know who I am?" And the thief said to him, "Nay master, I am dead, I am dead, I know not who thou art." Saint George said to him, "I am George;" and when the thief heard this he trembled[4] and fell down upon the ground. Then Saint George took hold of him and dragged him along saying, "Why sayest[5] thou, 'I am dead, I am dead,' when thou art not dead? and now come hither and I will make thee to know who I am." Then Saint George bound[6] him in the shrine, and tied the things which he had stolen to him,[7] and suspended him from a beam at the height of three cubits from the ground, and he gave him severe lashes with the whip[8] which he held in hand. O what a number of miracles took place at that time! and O what a number of cries did the thief utter! And all those who were asleep woke

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[1] B ⲉ̀ⲧⲧⲁⲓⲛⲟⲩⲧ. [2] Read ⲛ̀ⲧⲁⲩⲣⲉⲁ̀ ϫⲏ.

[3] B ⲉ̀ϧⲟⲩⲛ ⲉ̀ϧⲣⲏⲓ. [4] B ⲁϥϣⲑⲟⲣⲧⲉⲣ ⲁϥϩⲉⲓ ⲉ̀ϧⲣⲏⲓ ϩⲓϫⲉⲛ. [5] B ⲕϫⲱ ⲙ̀ⲙⲟⲥ. [6] Read ⲁϥⲥⲟⲛϩϥ with B.

[7] B ⲛ̀ϧⲏⲧⲥ ⲁϥⲓ̀ϣⲓ. [8] B ⲡⲓⲙⲁⲕⲗⲁⲃⲓ.

up,[1] and arose, and came to him wondering what had taken place. And they asked one another, saying, "Who has suspended this man?" and they said, "Who could have reached up as far [55] as this from the ground?" and the thief confessed what he had done, and told every one what had happened to him. And they marvelled and said, "Let us fetch a ladder and let him down," but the steward answered, "As God liveth, no one shall let him down until he that suspended him let him down;" so they left him tied up thus until it was morning, that everyone might see him. And the thief confessed that he had laid a wager[2] with a Christian in Jerusalem, and he cried out, "O George my master, have mercy upon me and I will never put forth my hand to steal again from any man from this hour, but I will henceforth become a Christian, and I will never return[3] to the working of magic as of old;" and he wept[4] the whole of that day, being suspended from the beam, until the morning came and everyone saw him. When Saint George saw the fixedness of his intention, he had compassion upon him, and came in the night and let him down; and the thief gave the things that he had stolen[5] to the steward. And it came to pass that on the morrow he wrote a letter and sent it by the hands of a servant of the shrine to his wife and relatives in Jerusalem, and told them what had happened[6] to him. He wished moreover to become a Christian, but shame would not allow him to enter Jerusalem. When his relatives had received and read the letter, they marvelled at the mighty things which had happened through Saint George. And when the Christian who had laid a wager with him heard it, he rejoiced [56] greatly, and went[7] and announced in all Jerusalem what had happened to the Jew in the shrine of Saint George; and all who heard glorified[8] God. And his wife and children and all his

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1 Read ⲣⲱⲓⲥ with B. 2 B ⲙ̀ⲡⲁⲓⲣⲏϯ ⲉ̀ⲧⲁϥⲭⲁⲟⲩⲱ.
3 B ϯⲛⲁⲕⲟⲧ. 4 B ⲛⲁϥⲣⲓⲙⲓ. 5 B omits ⲉ̀ⲧⲟⲧϥ.
6 B ⲉ̀ⲧⲁϥϣⲱⲡⲓ. 7 B omits ⲉ̀ⲙⲁϣⲱ ⲁϥⲙⲱϣⲓ.
8 B ⲁⲩϯⲱ̀ⲟⲩ.

neighbours and a multitude of Jews[1] arose and came to him, and he told them everything that had happened to him, and they all feared greatly, and were baptized on that day in the shrine of Saint George in the name of the Father and the Son and the Holy Ghost; and they glorified God for ever.

The fourth miracle of Saint George the holy martyr.[2]

Now the name of Saint George and the report that he wrought mighty deeds and signs, and miracles, and cures, and that he cast out devils spread abroad everywhere. And there was a certain man in the land of the Persians, called Nicanor, who was ruler over the third part of the Persians, and he had a son called Anatolius, whose body and face[3] were covered with leprosy. And when he heard of the mighty deeds and miracles which God wrought by the hand of Saint George, he cried out with a cry, saying, "If God and Saint George heal the leprosy
[87] on the face of my son, I will dedicate a hundred pounds of gold[4] to the shrine of Saint George and I and all my house will become Christians." And it came to pass that when he had thus vowed he rose up on the morning of the morrow[5] and the face of his son was healed, and there was no trace of leprosy in it. When Nicanor the ruler of the Persians saw this great miracle which had taken place in his son, he rose up and took the gifts which he had vowed, and much money, and Anatolius his son and his brethren and the multitudes of Persians who came with him, and they rose up and embarked in ships and came to the shrine[6] of Saint George, and they washed his son in the bath and anointed

[1] B ⲛ̀ⲧⲉ ⲛⲓⲓⲟⲩⲇⲁⲓ. [2] B adds ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲑⲟⲩⲁⲃ.

[3] B ϩⲁⲛⲕⲉⲟⲩⲟⲛ ϧⲉⲛ ⲡⲉϥϩⲟ.

[4] Arab. قنطار ذهب. For an account of the word ⲕⲟⲩⲛⲇⲓⲛⲁⲣⲓⲟⲛ or ⲕⲟⲩⲛϯⲛⲁⲣⲓⲟⲛ, Gr. κεντηνάριον, *Centenarium*, see Du Cange, *Glossarium Med. et Infim. Graecitas*, I, p. 684.

[5] B ⲙ̀ⲡⲉϥⲣⲁⲥϯ. [6] B ⲙ̀ⲡⲧⲟⲡⲟⲥ.

him with the oil in the lamp, and his whole body was healed straightway. And he made his gift, and was baptized with those who were with him in the name[1] of the Father and the Son and the Holy Spirit, and they glorified God and Saint George for the favour which had happened to them. And it came to pass that when they came to their own land they built a large church, and called it by the name of Saint George; and they sent to Antioch and brought the God-loving Bishop, and he consecrated the church in the name of the Father, and the Son, and the Holy Ghost and Saint George. And a multitude of Persians received holy baptism on that day, men, women, and children. When many of them that were sick saw the young man that had been healed of his leprosy in the shrine of Saint George, they believed, and went into the shrine, and were healed straightway; [58]
and they glorified God and Saint George for ever.

The fifth miracle of Saint George[2] the holy martyr.

Now there were two Samaritans who were partners in business, and they wanted to buy[3] one hundred pounds worth of merchandise. And they rose up and saddled their asses, and took their money with them, and they mounted them wishing to go into Damascus to buy their merchandise. And while they were travelling along the road and were talking with each other about the mighty deeds and miracles which[4] Saint George wrought, the night fell upon them. And it came to pass that while they were talking and were yet two or three miles from the town[5], behold there came forth against them out of the wood,[6] two hungry, roaring and ravening lions, as it is written, "He maketh darkness[7], and it is night in which all the beasts of the earth go about.

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[1] B ϧⲉⲛ ⲫⲣⲁⲛ. [2] B adds ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲑⲟⲩⲁⲃ.
[3] B ⲉⲩϭⲓϯ. [4] B ⲉⲣⲉ. [5] B ⲉⲟⲩϯⲙⲓ ϣⲁⲧⲉⲛⲙⲩⲗⲗⲓⲟⲛ.
[6] B ⲡⲓⲁϩ. [7] B ⲁⲕⲭⲱ ⲛ̀ⲟⲩⲭⲁⲕⲓ.

The young lions roar[1] and raven and seek after their food."[2] When the asses saw the wild beasts which were coming out against them, they ran away terror-stricken, and the men fell down off them half dead with fright.[3] And the wild beasts stood still near the men wishing to devour them, but they did not pursue the animals, neither did they come up to the men; and they stood still near them and glared(?) upon them. Then the men spake[4] with one another, saying, "If God and Saint George deliver us from the mouths of these wild beasts we will give this hundred[5] pounds in gold to Saint George's shrine, and become Christians."
[59] And it came to pass that when they had thus vowed their vow to God, that the Good God, who desires the salvation of all men, and who made the lions to be at peace with Daniel the prophet, inclined the hearts of these two lions, and they bowed down their heads, and turned into the woods[6] and departed. And the men whose minds had thus been quieted knew that it was Saint George[7] who had vouchsafed to them this gift, and they glorified God and His holy[8] martyr. When they had gone along the road a little they found their asses grazing and unharmed, and they got upon them and came into the town; and they spake with each other and with the people of everything which had happened to them. And every one who heard marvelled at the mighty deeds and miracles of Saint George; and the men of the city spake to them, saying, "These wild beasts have destroyed several[9] men, and multitudes of animals[10] of this district, but glory be to Saint George who hath delivered[11] you from this wrath." After these things the two merchants took counsel with each other, saying, "What we have vowed to the shrine[12] of Saint George let us

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[1] B ϩⲁⲛⲙⲁⲥ ⲙ̀ⲙⲟⲩⲓ̀ ⲉⲩϩⲟⲕⲉⲣ. [2] Psalm civ. 20.

[3] B ⲁⲩⲉⲣⲫⲗⲁϣⲙⲟⲩ ⲟⲩⲟϩ ⲁ̀ ⲡⲓⲑⲏⲣⲓⲟⲛ ⲟ̀ϩⲓ ⲉ̀ⲣⲁⲧⲟⲩ ⲥⲁⲡϣⲱⲓ ⲙ̀ⲙⲱⲟⲩ ⲉ̀ⲛⲁⲩⲟⲩⲱϣ ⲉ̀ⲟⲩⲱⲙ ⲛ̀ⲛⲓⲣⲱⲙⲓ.

[4] B ⲉⲩⲥⲁϫⲓ. [5] B ⲙ̀ⲡⲁⲓ ⲣ̅. [6] B ⲉ̀ϧⲟⲩⲛ ϧⲉⲛ ⲡⲓⲓⲁϩ.

[7] B ⲅⲉⲱⲣⲅⲓⲟⲥ ⲧⲉ. [8] B ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ. [9] B ϩⲁⲛⲙⲏϣ.

[10] B ⲛ̀ⲧⲉⲃⲛⲏ. [11] B ⲡⲉⲧⲁϥⲛⲁϩⲉⲙ. [12] B ⲙ̀ⲡⲧⲟⲡⲟⲥ.

perform as a thanksgiving to the glory of God, and let us become Christians[1] in very truth and not turn back.[2] And as we have come so far let us go into Damascus, and buy our merchandise, that we may make a little profit wherewith to make a requital." When they had come to Damascus they saw some precious stones called diamonds which they bought[3] for one hundred pounds in gold; and when they came into Jerusalem they sold [60] them for two hundred pounds in gold before they reached their native city in Samaria.[4] Then the men spake with each other saying, "Thanks be to God that Saint George hath considered us worthy of this great favour." And it came to pass that when they had come into their city[5] they told their kinsfolk and all the people of the mighty deeds and miracles which God had done to them. And they arose and took the hundred pounds in gold which they had vowed to give to the shrine of Saint George,[6] and they proclaimed throughout the whole city, saying, "Let him that loveth God come into the shrine of Saint George with us;" and numbers of men and women in Samaria came forth with them. When they had come into the holy shrine they gave in their gift and saw the mighty miracles, and the many cures of the sick, and the many devils[7] which were cast out, and they all rose[8] up and received baptism in the name[9] of the Father and the Son and the Holy Spirit. And one hundred and fifty-three souls became Christians[10] that day in the shrine of Saint George in the peace of God, Amen.

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[1] B ǹⲟⲩⲭⲣⲏⲥⲧⲓⲁ̀ⲛⲟⲥ.

[2] B ⲙ̀ⲡⲉⲛⲑⲣⲉⲛⲧ̄ⲁⲥⲑⲟ ⲉ̀ⲫⲁϩⲟ ϩⲟⲥⲟⲛ. [3] B ⲁⲩϣⲟⲡ.

[4] B ⲉ̀ⲧⲟⲩⲃⲁⲓ (sic) ǹⲧⲥⲁⲙⲁⲣⲓⲁ. [5] B ⲉ̀ϯⲃⲁⲕⲓ.

[6] B ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛⲉⲙⲁⲛ ⲟⲩⲟϩ ⲁⲩϩⲓⲱⲓϣ.

[7] B ǹⲇⲉⲙⲱⲛ ⲓ̀ ⲛⲁϥϩⲓⲟⲩⲓ̀ ⲙ̀ⲙⲱⲟⲩ.

[8] B ⲁⲩⲧⲱⲟⲩⲛⲟⲩ ⲇⲉ. [9] B ⲙ̀ⲫⲣⲁⲛ.

[10] B ǹⲭⲣⲏⲥⲧⲓⲁ̀ⲛⲟⲥ ⲝⲉ.

The sixth miracle of Saint George the holy martyr[1] of Jesus Christ.

Now there was a certain Christian[2] in Jerusalem whose name
[61] was Zôgratôr,[3] and he had a son who was a lunatic, and he himself was gouty;[4] and the man was very rich,[5] and had much wealth in gold[6] and silver and many herds of cattle. And it came to pass that when he heard[7] of the mighty deeds and miracles of Saint George, he vowed[8] a vow, saying, "If God and Saint George heal my feet and legs of this disease, I will give in return to his shrine, three meals and three pints of wine, every month. And if I can walk freely with my feet and can go along upon them by the twenty-third day of Pharmûthi, which is his great day, I will walk upon my legs to his shrine and will give one hundred pounds of gold to it." And when he had thus vowed, his legs[9] became smaller (?) little by little,[10] and his body became easier, and at the end of the appointed days he walked, and went into his house and into the church, and he prayed to God, saying, "I thank thee, O God of Saint George," and after two days his whole body was healed. When the day of the holy martyr, which is the twenty-third of Pharmûthi, drew near, he made ready everything which he would take with him, and his servants came to him, saying, "What animal shall we make ready for thee to ride?"[11] Zôgratôr answered and said, "As God liveth, I will walk on my legs from Jerusalem[12] to the shrine of Saint
[62] George the holy martyr." Then they arose and went to the shrine of Saint George, and they found so great multitudes gathered together there marvelling at the mighty deeds and graces of healing which

[1] B adds ⲉⲑⲟⲩⲁⲃ. [2] B ⲟⲩⲣⲱⲙⲓ ⲇⲉ ⲛ̀ⲭⲣⲏⲭⲧⲓⲁ̀ⲛⲟⲥ.
[3] B ⲍⲱⲅⲣⲁⲧⲏⲣ. [4] B ⲛ̀ⲗⲡⲟⲧⲁⲕⲣⲏⲥ.
[5] B ⲉ̀ⲙⲁϣⲱ ⲡⲉ. [6] B ⲟⲩⲛⲟⲩⲃ. [7] B ⲉϥⲥⲱⲧⲉⲙ.
[8] B ⲙ̀ⲙⲟϥ ϩⲱϥ. [9] B ⲛⲉϥⲫⲁϯ.
[10] B ⲛ̀ⲟⲩⲕⲟⲩϫⲓ ⲛ̀ⲟⲩⲕⲟⲩϫⲓ. [11] B ⲛ̀ⲧⲉⲕⲁⲗⲏⲓ ⲉ̀ⲣⲟϥ.
[12] B read ⲓ̅ⲗ̅ⲏ̅.

found that he was with the steward; and he came to his father, and they spake with one another. And while they were talking with one another, behold the devil came into the boy suddenly, and tare him for a long time, and he foamed at the mouth, and the devil rose up and cried out with a loud voice,[1] saying, "What hast thou to do with me, O George? and why dost thou trouble me so much?[2] By Hercules,[3] I am a lunatic, and no one shall cast me out." And he uttered great blasphemies, saying, "By Hercules, thou shalt not cast me out, O George." Then Saint George smote him with severe smitings,[4] and again the devil cried out loud cries, saying, "O George, thou makest me suffer," and he sware mighty oaths, saying, "If thou wilt allow me to come forth I will never return[5] to him again." And when the devil[6] had cast him down in the midst he came out from him, and never returned to him again; thus he was healed immediately. When Zôgratôr saw that the devil had come out of his son, he gave many gifts to the shrine of Saint George, and returned thanks to God.[7] And he came to the shrine every year on Saint George's day[8], and made[9] a great feast to the poor and the widows and the orphans, and his son stood by them with joy; and they glorified[10] God and Saint George[11] until the day of his death.

The seventh miracle of Saint George[12] *the holy martyr.*

[64] And it came to pass that when the servants of the shrine of Saint George[13] had increased, the steward made them go out to collect and

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[1] B adds ⲉⲥϫⲱ ⲙ̀ⲙⲟⲥ. [2] B ⲛⲏⲓ ⲉ̀ⲛⲁϣ.

[3] For other instances of the use of this interjection see Hyvernat, *Les Actes des Martyrs de l'Égypte*, pp. 85, 108.

[4] B ⲛ̀ϣⲁϣⲓ. [5] B ϯⲛⲁⲕⲟⲧ. [6] B ⲡⲓⲇⲉⲙⲱⲛ ⲇⲉ.

[7] B ⲛ̀ⲧⲟⲧϥ ⲫϯ. [8] B ⲡⲉϩⲟⲟⲩ. [9] B ϣⲁⲧⲉϥⲓⲣⲓ.

[10] B ⲉⲩϯⲱⲟⲩ. [11] B ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉ̀ⲡⲉϩⲟⲟⲩ ⲛ̀ⲧⲉ ⲡⲉϥⲙⲟⲩ.

[12] B adds ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲑⲟⲩⲁⲃ.

[13] B omits ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ.

I will forgive him;". but he did not cease to steal, and he acted[1] in this wise: everything that was given to him to take to the shrine, he took home to his wife like Judas, who when he stole from the Saviour out of the bag, took home to his wicked wife everything which had been given to the Saviour, Who put it into the bag[2] in the hands of Judas;[3] even so did the servant steal and give to his wicked wife.[4] It was on account of his wife that great temptation came upon[5] Judas, and made him hang himself, for when God had set them apart for apostleship, all the Apostles, except Judas, forsook their houses, and wives, and children, and followed after the Son of the living God. Judas alone did not follow after his God, but lived with his wife, and was impure with
[66] her, and for this reason the devil found a resting place[6] within him until he made him an alien from God." And thus shall it happen to all who hearken unto their wicked wives until they make them aliens from God[7] who created them. Now this man who was a servant of the shrine[8] of Saint George and to whom things were given as to all his other fellow[9] servants, used to take them into his house, and did not cease to steal the property of the shrine. After these things the holy martyr put a very wicked devil in him, and inflicted great sufferings upon him day and night. And the devil brought him into the church[10] and spake from within him, saying, "I have taken much property[11]

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[1] B omits ⲉϥⲓⲣⲓ. [2] B ⲡⲓⲅⲗⲟⲥⲟⲕⲟⲙⲱⲛ.

[3] According to tradition Judas married his mother, who had cast him away when a baby to perish, without knowing it. See Migne, *Dict. des Légendes*, col. 719. The Apostle Paul saw Judas in hell and held a conversation with him, and Judas made a confession to him. See the translation of the Coptic text published by Dulaurier in his *Fragment des révélations apocryphes de Saint Paul*, Paris, 1835.

[4] B ⲛ̀ⲧⲉϥⲥϩⲓⲙⲓ. [5] Read ⲧⲁϩⲟϥ.

[6] B ⲡⲓⲇⲓⲁⲃⲟⲗⲟⲥ ϫⲉⲙϫⲟⲙ ⲟⲩⲟϩ ⲛ̀ϧⲏⲧϥ.

[7] B ⲙ̀ⲫϯ. [8] B ⲙ̀ⲡⲧⲟⲡⲟⲥ. [9] B ⲛ̀ⲛⲉϥϣⲫⲉⲣ.

[10] B ⲉ̀ⲡⲓⲧⲟⲡⲟⲥ.

[11] B ⲛ̀ⲟⲩⲙⲏϣ ⲛⲉⲙ ϩⲛⲭⲁⲓ ⲛ̀ⲧⲉ ⲡⲁⲓⲧⲟⲡⲟⲥ.

to the shore, for the sailors feared to put out to sea lest it should be destroyed under them, and they rose up and brought the merchandise and all their necessary[1] clothing to land; and they passed the whole night sorrowfully while the wind carried away the ship, and they knew not where it had gone. When the morning had come, they tired themselves out in seeking for the ship of Eulogios, but they found it not, and they came and told him everything that had happened; and he and his wife wept and were sorrowful. After these things they thanked God, saying,
[48] "God's will be done, blessed be His name[2] for ever. If He wishes to be merciful[3] to us we will build another ship like unto this;" and saying these things to each other they comforted themselves in God, and were strong[4] in the property which they still had. But behold the devil raised up for them a greater trial than this. Now there was a certain Egyptian who was a very skilful thief, and when he was sought after[5] to be put to death he rose up and fled, and came down to the sea, and by Satan's luck he found a ship about to sail to Antioch, and he went on board, and came thither,[6] and lived in the house of Eulogios. After he had been there a few[7] days he became a labourer for two years, and knew[8] everything that was in the house of Eulogios,[9] who knew not that he was a thief,[10] but trusted him. And the thief found two other transgressors like[11] unto himself and made companions of them, as the Scripture saith, "Every man cleaveth to him that is like unto him," and they took counsel together to rob the house of Eulogios. And it came to pass that when the day[12] of the martyr drew near, that is to say, the twenty-third of Pharmûthi, Eulogios and many other people with

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[1] B ⲚⲀⲚⲀⲚⲔⲈ ⲞⲚ ⲞⲨⲞϨ ⲀⲨⲒ̀ Ⲉ̀ⲠⲒⲬⲢⲞ.
[2] Read ⲘⲀⲢⲈ ⲪⲢⲀⲚ with B. [3] B ⲞⲨⲰϢ ⲚⲀⲈⲢⲠⲒⲚⲀⲒ.
[4] B ⲚⲀⲨⲦⲀϪⲢⲎⲞⲨⲦ. [5] B omits ⲆⲈ.
[6] B Ⲉ̀ⲘⲀⲨ ⲀϤϢⲰⲠⲒ ⲆⲈ. [7] B ϨⲀⲚⲔⲞⲨϪⲒ ⲆⲈ.
[8] B ⲀϤⲒ̀ⲚⲒ (sic). [9] B ⲠⲒⲈⲨⲖⲞⲄⲒⲞⲤ. [10] B ⲞⲨⲤⲞϬⲚⲒ.
[11] B Ṁ̀ⲠⲀⲒⲢⲎϮ. [12] B ⲘⲈ̀ϨⲞⲞⲨ.

him made ready to go to the shrine. And it came to pass that while they were there, the mother-in-law of Eulogios fell sick,[1] and, according to the will of God, died; and his wife and her kinsfolk went to weep for, her leaving the Egyptian alone in the house. Then he rose up and went quickly with his companions [69] to the house, and took them in with him, and they ate and drank, and spent the whole day[2] in robbing the house of Eulogios. And they carried off the gold and silver and all the other valuable things, and finding an Alexandrian ship[3] they embarked, and came to Alexandria; and they set out all the property of Eulogios in the market, and sold it for much money, and the share of each one amounted[4] to three thousand pounds in gold. And it came to pass that when Eulogios came back from the shrine of Saint George, he found his wife and kinsfolk sorrowing; and they told him what had happened, and he grieved for many days. After these things he took consolation in God and glorified Him, saying, "God's will[5] be done." Meanwhile those[6] who had stolen his property went into Egypt to Peremoun,[7] and lived there; and one of them fell sick (?),[8] and became possessed of a devil, and went away, and no one knew whither he had gone. After a few days there was anger between the remaining two, and they quarrelled with each other, and at midnight the Egyptian rose up, and took a sword, and slew[9] his insensible companion, and took all the gold and went to the country of Palestine where he toiled in business, and ate and drank with the money of Eulogios a long

1 Read ϣωⲛⲓ. 2 B ⲁⲩⲡⲓⲉϫⲱⲣϩ.

3 B omits ⲟⲛ ⲙ̀ⲡⲁⲓⲣⲏϯ. 4 B ϩⲱ ⲧⲉ ⲉⲑⲣⲟⲩⲉⲣ.

5 B ⲫⲏ ⲉⲧⲉϩⲛⲁϥ. 6 B ⲛⲁⲓ.

7 or Pelusium. See Champollion, *L'Égypte sous les Pharaons*, ii, 88, 135, 361; Quatremère, *Mémoires sur l'Égypte*, i, 259. The Arabic name is فارمه and the place is marked on Jacotin's great war map of Egypt. It is not mentioned in Maḥmûd Bêy's map, but it must be near the ruins of the castle of Tîna اثار قصرة الطينه.

8 I do not know what ϣⲱⲣⲧ means here.

9 B ⲁϥϧⲱⲧⲉⲃ ⲙ̀ⲡⲉϥϣⲫⲏⲣ.

time. And Eulogios, the true Christian and his wife Euphemia,
[70] true to God, did not relax their offerings, and first-fruits, and charities on festival days[1] which they had been wont to give to the poor and the sick; and they did not cease their offerings, but continued them as formerly. And he gave away that which he had laid by, and when that had come to an end, he spent everything that he had. When the day[2] of the martyr drew nigh, Eulogios spake with his wife, saying, "Behold all the people of the city[3] are going to the shrine of Saint George, but we have no income, this year to give; behold, O God, may Saint George look[4] upon our affliction." His God-loving wife answered and said meekly to him, "I know, brother, that we have nothing, and that there is none[5] to lend us anything,[6] for we are poor, but behold,[7] I have two garments,[8] take this good one and sell it for money, that our offering to the shrine may not cease." When Eulogios heard these things his eye filled with tears and they both wept. And again Eulogios spake with his wife concerning the cost and the carrying out of the journey. The blessed Euphemia answered and said, "O good brother, rise up and go to thy neighbours, perchance God will cause them to have compassion upon thee and to lend thee the money[9] wherewith thou shalt be able to supply thy wants and to go to the shrine in peace. If they will not lend thee money, then give this garment to the people who are going to the shrine, and God's will be done." And Eulogios hearkened to her, and rose up and went
[71] to a neighbour of his, and said to him, "I want to speak with thee on a certain matter;" and he replied, "Speak, beloved brother." Eulogios said to him, "Behold the day of Saint George

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[1] B ⲛⲉⲙ ⲛⲟⲩⲁ̀ⲡⲁⲣⲭⲏ ⲛⲉⲙ ⲛ̀ⲟⲩⲉϩⲟⲟⲩ.
[2] B ⲛⲓⲉ̀ϩⲟⲟⲩ. [3] B ⲡⲓⲣⲱⲙⲓ ⲧⲏⲣⲟⲩ ⲛ̀ⲧⲉ ⲧⲁⲓⲃⲁⲕⲓ.
[4] B ⲛⲁⲩ. [5] B ⲟⲩⲟϩ ⲟⲛ ⲙ̀ⲙⲟⲛ.
[6] B ⲛⲁⲧⲉⲛϩⲟⲩⲧ ⲛⲁⲛ ϫⲉ. [7] Read ϩⲏⲡⲡⲉ.
[8] B ⲛ̀ⲧⲏⲓ ⲛⲏⲓ ⲉⲧⲧⲟⲓ ϩⲓⲱⲧ.
[9] B ⲛⲁⲕ ϣⲁ ⲡⲓⲑⲉⲣⲙⲏⲥⲓ ⲛ̀ⲧⲉ ⲧⲁⲓϣⲑⲏⲛ.

rose up against my neighbour and slew him craftily, and I shall suffer everlasting punishment for the sake of the things belonging to other people. Behold now[1] the day of the martyr draweth nigh, I will arise and go to his shrine, and will pray there and make a small offering that peradventure he may receive me favourably before God, and show mercy to my miserable soul." And it came to pass that when Eulogios came to the shrine of Saint[2] George he with those who were with him, prayed; and they came to the steward and handed in their gifts to him. And the steward knew Eulogios from his being accustomed to come to the shrine year by year, and he ate and[3] drank with him. When it was morning they came into the shrine and prayed, and they stood up until the service (σύναξις) was ended, and Eulogios and his fellow citizens came out and walked to the market place. And behold the Egyptian who had robbed the house of Eulogios came in through the door of the shrine dressed[4] in the dress[5] of Eulogios with the money tied up in it; and they knew him immediately and ran upon him and laid hold of him, for he wished to flee away. Then they bound him and carried
[73] him to the steward, who said to him, "What hast thou done with the things thou hast stolen?" and he said, "I have stolen nothing. O my master Eulogios, thou knowest[6] that I served thee for two years, and that I never stole anything from thy[7] house; and this dress (?) is one which I bought in[8] the market." The steward said to him, "If thou wilt come in with me to the altar of Saint George, and wilt swear to me in the name of God and Saint George, saying, 'I have not stolen',[9] thou shalt depart." And the thief was glad that he was going to escape, and he cried out, saying, "I will swear wherever thou pleasest,

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[1] B ϯⲛⲟⲩ ϫⲉ. [2] B ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ.
[3] B omits ⲟⲩⲟϩ. [4] B ⲧⲟⲓ ⲉ̀ϫⲱϥ.
[5] B ⲕⲁⲥⲟⲩⲗⲁ. I do not know the exact meaning of this word.
[6] B ⲥⲱⲟⲩⲛ. [7] B ⲡⲉϥⲏⲓ. [8] B ⲉⲃⲟⲗϩⲓ.
[9] B ⲁⲛ ⲡⲉ ⲉ̀ⲧⲁⲓⲕⲟⲗⲡⲟⲩ.

found with the thief amounted to more than five thousand pounds in gold. After these things Eulogios besought the steward and the man was set free,[1] and Eulogios gave him three pounds in gold and the dress which he had worn, and sent him away in peace. When the man saw the compassion of Eulogios and the mighty deeds and miracles of Saint George, how that he had told the steward [about him] in a dream, he gave the three pounds in gold to the shrine of Saint[2] George, and ministered unto the sick until the day of his death; and Saint George received him favourably and forgave him his sins.

After these things Saint George appeared to Eulogios by night, and said to him, "God hath heard thy prayer and hath accepted thy alms, saying, 'I know of thy charity to the poor
[75] and the sick, and I will show mercy unto thee in this world and in that which is to come'.[3] When thou shalt wish to return to thy house thou shalt find another ship, greater than thine which was lost, laden with stores[4] and wood; take it to thy city that thou mayest build[5] a shrine in my name, and I will bless thee, and thou shalt lack no good thing during thy life." And it came to pass that when it was light Eulogios told the people everything that Saint George had told him during the night, and they marvelled greatly; and they embarked in their ship and sailed to Antioch. And behold Saint George brought the ship of Eulogios to meet them laden with cypress wood and many good things. And Eulogios and those that were with him knew it, and they rose up and went up into it rejoicing, and they brought the ship to Antioch, and told the whole city; and when the people heard it they glorified God and Saint George. Then Eulogios gave great charities to the poor and the sick and the orphans on the day of Saint George, and his prayers and offerings and first-fruits continued in the church always. And he built a glorious shrine in the name of Saint George the holy martyr, and he and his wife and children ministered therein

[1] B ⲁϥⲭⲱ. [2] B ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ. [3] B ⲫⲏⲉⲑⲛⲏⲟⲩ.
[4] B ⲛⲉⲙ ⲑⲏⲕⲏ. [5] A break occurs in B here.

wrought[1] in the name of him whose head Dadianus the Persian cut off several years ago. And the Christians have built a shrine to his name, and they perform mighty deeds and signs by works of magic so that his name may be magnified in all the land, and many people have forsaken the glorious gods and follow after the mighty deeds of that man, and become Christians." So Euchios the general made obeisance to the emperor and took the edict, and the emperor appointed him three thousand soldiers and sent them to Syria,[2] and commanded him, saying, "Thou shalt first destroy the shrine of Saint[3] George. Then thou shalt pull down all the churches and[4] bind all the Christians and cast[5] them into prison. And thou shalt punish them and inflict fearful[6] sufferings upon them, and thou shalt cut off with the sword the heads[7] of those who will not worship our gods,[8] and shalt spare them not."[9] Then the general took the soldiers with him, and
[78] he embarked them in ships and sailed to Syria. When they came to the port of Saint George, they all went quickly[10] into the city with swords, and weapons,[11] and bows and arrows[12] in their hands, and the whole city was disturbed by the multitude of the soldiers. And Euchios, like Holofernes[13] of old who was the chief general of Nebuchadnezzar, went into the shrine of Saint George in great pride holding a staff in his hand, with a

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1 Read ⲉ̀ⲧⲁⲩⲑⲁⲙⲓⲱ̀ⲟⲩ.

2 B begins again here with the letters ⲣⲓⲁ.

3 B ⲙ̀ⲡⲓⲁⲅⲓⲟⲥ ⲛ̀ϣⲟⲣⲡ ⲡⲁⲓⲣⲏϯ ⲟⲛ ⲉⲕⲉ̀ϣⲟⲣϣⲉⲣ ϧⲉⲛ ⲡⲓⲙⲁ ⲉⲧⲉⲙⲙⲁⲩ. 4 B omits ⲟⲩⲟϩ.

5 B ⲉⲕⲉϩⲓⲧⲟⲩ ⲉ̀ⲡⲓϣⲧⲉⲕⲟ ⲟⲩⲟϩ ⲛ̀ⲧⲉⲕϯ ⲛⲱⲟⲩ.

6 B omits ⲉⲩϧⲟⲥⲓ ⲟⲩⲟϩ. 7 B ⲉⲕⲱⲗⲓ. 8 B ⲛ̀ⲛⲉⲓⲛⲟⲩϯ.

9 B ⲙ̀ⲡⲉⲣϯⲁⲥⲟ ⲉ̀ⲣⲱⲟⲩ. ⲧⲟⲧⲉ ⲡⲓⲥⲧⲣⲁⲧⲩⲗⲁⲧⲏⲥ ⲛⲉⲙ ⲛⲏⲉⲑⲛⲉⲙⲁϥ ⲁϥⲧⲁⲗⲏⲟⲩ ⲉ̀ⲛⲓⲉ̀ϫⲏⲟⲩ.

10 B omits ⲛ̀ϫⲱⲗⲉⲙ and has ⲛ̀ⲑⲱⲟⲩ ⲇⲉ.

11 B omits ⲛⲉⲙ ϩⲁⲛϩⲁⲣⲙⲁ.

12 B omits from ⲛⲉⲙ ϩⲁⲛⲥⲟⲑⲛⲉϥ to ⲟⲩⲉϩ ⲛ̀ⲥⲱϥ.

13 Judith ii. 4.

came round him and carried him into their house, and they ate and drank, but he could taste nothing for his head was suffering great pain. When the evening had come the soldiers went to bed and slept, but Euchios saw a vision in this wise. He saw a soldier whose name was George shoot an arrow into the air, and the arrow stuck in his head, and he cried out with a loud voice saying, "George, George," and straightway awoke from his slumber. When those who were in the room with him heard the cries they said, "Master, to whom dost thou speak?" and he was ashamed to tell them his dream, and he kept his mouth shut, not wishing to utter the name of Saint George from his lips at all. When the morning had come he was suffering greatly from
[90] the piece of glass in his head, and he cried out with loud cries frightening the soldiers and saying, "Take me up, and let us go into our own country that I may not die in this foreign land." And all the soldiers rose up joyfully, and embarked in ships, and sailed to Antioch greatly ashamed; and the head of the general suppurated and became very putrid,[1] and on the third day God smote him and he died. And after five days his whole body became a mass of worms and very putrid, and the soldiers took him and buried him in the sea. When the soldiers had come into Antioch they showed the emperor everything that had taken place, and they told him of the mighty deeds and miracles which they had seen in the shrine of Saint George. But Diocletian the lawless and hateworthy apostate did not believe these things, for God wished to destroy him by an evil death on account of all the evil deeds he had wrought upon the saints. And he

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[1] It is very probable that the writer of these miracles had in his mind the malady and death of Galerius of Dacia thus described by Lactantius, (*De Mortibus Persecutorum*, p. 64, Paris edit. 1710): Nascitur ei ulcus malum in inferiori parte genitalium, serpitque latius . . . . . Repercussis medullis, malum recidit introrsus, et interna comprehendit, vermes intus creantur. Odor teter non modo per palatium, sed totam civitatem pervadit. Nec mirum, cum jam confusi essent exitus stercoris et urinae. Comestus a vermibus, et in putredinem corpus cum intolerandis doloribus solvitur. Clamores simul horrendos ad sidera tollit, quales mugitus fingit saucius taurus.

[82] suddenly happened from heaven. And they straightway arose and cast him forth from the royal office, and they brought in Constantine in his stead and robed him in royal apparel. And he was a lover of God, a lover of charity, a lover of man, a lover of goodness and of every person. He went to Church morning and evening every day; he made large assemblies at the Holy Communion, he prayed to God with great earnestness; he gave away large charities and gifts: and he, and his house, and his mother, the God-loving Queen Helena,[1] feared the Lord always, and they praised and blessed and thanked our Lord and God and Saviour, Jesus Christ, through Whom be all glory and adoration and honour meet for the Father and the Son and Holy vivifying and consubstantial Spirit with Him, now and always and for ever and ever, Amen.

[83] *The Encomium which the blessed Abba Theodotus,[2] Bishop of Ancyra[3] of Galatia, pronounced on the day of the glorious commemoration—which is the twenty-third of the month Pharmûthi[4]—of Saint George, the martyr of Diospolis[5] of*

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[1] The True Cross was discovered by Helena in the year 326.

[2] Theodotus the twelvth Bishop of Ancyra in Galatia lived in the early part of the Vth century. According to our Coptic text he filled the office of Bishop seventy-five years and died at the age of one hundred and eighteen years (see page 171). He was present at the council of Ephesus (not Nicaea, as the Coptic text leads us to believe) in A. D. 431, and supported Cyril in his attacks upon Nestorius. Theodotus episcopus Ancyrae consentiens sanctae synodo, subscripsi. See Labbé, *Sacrorum Conciliorum Collectio*, t. iv, col. 1368; Le Quien, *Oriens Christianus*, i, col. 463, 464. For a list of the works extant of Theodotus see Cave, *Script. Eccles. Historia Literaria*, i, p. 326, ed. London 1688; Migne, *Dict. de Patrologie*, iv, col. 1606; Assemâni, Bibl. Orient. ii, pp. 295, 303; and for the extant Syriac versions of his works see Wright, *Cat. Syr. MSS. in the British Museum*, pp. 717, 776, 790.

[3] Ancyra or Angorah, Ἄγκυρα, was called Sebaste after Galatia became a Roman province about the year B. C. 25.

[4] I. e. April 18.

[5] Diospolis, 'the city of Jove', was the classical name given to the city לֹד *Lod*, Lydda, which was built by Shemed the descendant of Benjamin, 1 Chron.

Palestine, the sun of the truth, the star of the morning, the mighty man of the Galileans from Melitene and the valiant soldier of Christ; and he showed forth his family relationships and the mighty conflicts which he endured, and the honours which he received in heaven; in the peace of God, Amen.

It is meet and right and fitting for our souls, O holy beloved, that we should commemorate the sufferings and honourable contests of the saints, and more especially of Saint George the mighty, the most excellent and honourable athlete and warrior—whose festival we celebrate to-day in this glorious commemoration—who has shown himself to us approved by God and loveworthy before men, by reason of the righteous deeds which he displayed, through which he was worthy of being called into the healthful sufferings of Christ and of bearing wounds in his body for Christ's sake. He
was perfect in great[1] endurance, and mighty valour, and a pure [84]
heart, and in giving up his entire will to God through the great zeal which he had in his heart towards God, and in the fear of Him which he had within him, which bore fruit plentifully to Him a hundredfold, sixtyfold, and thirtyfold. Moreover, he forsook his own will, and the multiplying of his great wealth, and his servants, and all his riches, and hearkened unto the voice of God, and took up his cross, and walked after our Lord Jesus, following after Him with an upright heart. On this account he received so great honour from Christ that He spake to him with an oath, saying, "Among all the martyrs who have existed there shall not be one like unto thee in heaven, neither shall there be any like unto thee for ever."[2] He burned with the Holy Spirit and

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viii. 12. It was inhabited by the Benjamites after the captivity (Neh. xi. 35; 2 Esdr. xi. 31, 34), and was destroyed by Cestius Gallus about A. D. 65. It is situated about 12 miles from Joppa and about 23 from Jerusalem. Its Arabic name to day is لدّ. See *The Survey of Western Palestine*, name list to sheet 13; and Le Quien, *Oriens Christianus*, iii, col. 581.

[1] Read ⲚⲒⲚⲒϢϮ, and in line 4 read ⲠⲒⲚⲒϢϮ.

[2] Read ϢⲀ ⲈⲚⲈϨ.

performed his daily life with zeal that he might be among those that are chosen and that benefit our souls. In short, he performed the whole will of God and put himself beyond the reach of every thought which could offend the soul. He lived in the service of God, and was remote from the vain sights of this life which are like dreams and which pass away quickly like shadows. For this reason he longed for heaven, remembering what the blessed Paul said,[1] "If ye be risen with Christ, seek after the things which are
[85] above, where Christ sits at the right hand of God," and "Remember the things which are above and not those which are upon earth." Neither his father's rank of Count, nor the high birth of his mother, nor the glory of his soldierhood could overcome the decision of the truly noble and holy Saint George, neither could any one of these lead him astray or seduce him to forsake his piety and firm decision and perfect faith. The grace of God protected him in every thing concerning which he was anxious, and he feared God who watched over him, and God strengthened him on every side, like a precious stone of adamant, that he might never be moved. On this account when the time of persecution came, the heart of the holy Saint George was ready, and when God called him into the holy contest he was prompt to obey. Moreover, he went to the holy contest and marched through it by himself: and when they tortured him he became valiant, and was firm and resisted his enemies. He fought with impious governors and received the crown incorruptible for ever, and an imperial sceptre and royal throne from the true
[86] and holy Bridegroom our Lord Jesus Christ. And not only himself, but multitudes of souls received crowns through him during the seven years in which they tortured him. If God in His true knowledge permit us, we hope to make manifest to you in this encomium the exalted honours of Saint George, the valiant athlete and soldier of Christ, the holy and noble man of Melitene. For the subject under discussion weighs upon us and compels us to show you everything truly. My heart rejoices greatly within me

[1] Colossians iii, 1, 2.

this day and urges me to speak more especially in honour of Saint George the great luminary, whose festival is celebrated to-day throughout the whole world. To him the Lord testified by oath, saying, "I swear by Myself and by My Holy Father, and the Holy Spirit, that among all those born of women there is not one like unto John the Baptist,[1] and that in the whole Army of Martyrs there is not one like unto thee, neither shall there be one like unto thee for ever. For thou shalt be more exalted than they all in the kingdom of heaven, and they all shall call thee 'George the beloved of God the Highest'." I am afraid, O my beloved, to begin to speak in honour of this great illuminator and warrior, for I know the poverty of my intellect and the feebleness of my halting speech and that I shall not [87]
attain to the measure of his exalted and excellent contest. But I hope and trust that the Lord will send me the rays of the light of that valiant man to illuminate my heart and to quicken my halting tongue, that I may speak a few words in his honour to a Christ-loving congregation. And since the description of the honour of this valiant man, O beloved, is above the conception of every man upon earth, more especially of my humble tongue, I, who desire to speak in honour of holy Saint George, the valiant martyr, need wisdom from the Lord and a celestial tongue that I may not omit anything of the mighty and exalted contests of that noble and valiant man, which he fought before all people through his great[2] endurance and bravery. And also, he is honourworthy for each deed of valour which he wrought with great sufferings and a great number of contests: and if the Lord permit[3] we will set before you a few of them. But meanwhile we will set before you the qualities of which we have spoken of this brave soldier of Christ, Saint George. And what are these qualities? His upright and unwavering faith in God; his certain hope; his sincere love; his compassion for every one and the whole human race; his gentleness to all creatures, both great [88]

[1] S. Matt. xi. 11. [2] Read ⲧⲉϥⲛⲓϣϯ.
[3] Read ⲡⲟ̅ⲥ̅ ϯ ⲙ̀ⲡⲁⲓⲣⲏϯ.

and small; his benignity; his goodness; his zeal; his patient endurance of the cares of this life; his good disposition and the joy of his soul; the blamelessness of his heart; his taking his stand at the tribunal boldly; his freedom of speech before the governors, entirely without shame or fear of man, as David the Psalmist said, "I will speak thy testimonies before kings, and will not be ashamed;"[1] his patient endurance of tortures with great[2] joy of heart; and the other sufferings which he bore for the sake of our Lord Jesus Christ. Of these contests we will set forth a few before you, as we promised to do in the beginning of the preface: the contests about which he heard that blessed voice of the Lord, saying, "As My Father has appointed Me a kingdom, so also will I appoint you who stand with Me in My temptation an unending and indestructible kingdom for ever."[3] And again, "Ye shall eat and drink with Me in my kingdom."[4] By reason of the words full of joy and every happiness Saint George
[89] was especially ready for the strife: and the remembrance of those good things made suffering light to him. He bore every thing with a ready will, for he was gladly prompt in every thing. Nothing stood in the way of his rigid resolution to suffer, for the sufferings of this world prepared him for the good things of the world to come, and patient endurance prepared for him the crown incorruptible for ever in heaven. We have extended our preface until now, O beloved, and have not as yet set forth before you the glorious and marvelworthy sufferings of Saint George the athletic martyr of Christ who warred and fought against impiety. But now we will proclaim to you the things which we have set down, together with those which we shall say after them.

Now it came to pass in times of old that when Dadianus, the great king of the Persians, had obtained sovereignty he ruled over the whole world. Now it is said of this tyrannical governor that he was lord of the whole world, but the true Lord of the world, Who is over all things and Who gave us this dominion was not known. And everyone carried his life in his hand for he

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[1] Psalm cxix. 46. [2] Read ⲟⲩⲛⲓϣϯ.
[3] S. Luke xxii, 28, 29. [4] S. Luke xxii, 30.

knew that the devil, the father of all wickedness, was envious of our race at all times. Now when the devil saw the faith of Christ increasing day by day throughout the whole world, he was filled with great envy, and entered into the heart of that [90] impious governor Dadianus, who was more wicked than any one else on the whole earth, and who hardened his heart like Pharaoh of old and raised up a great persecution against all Christians. And he sat down and issued an edict to all the world in which was written as follows. "Inasmuch as a rumour has reached my ears that He whom Mary bore, and whom the ravening wolves of Jews slew, is to be worshipped and served by all people, and that Apollo and Poseidon and Hermes and Zeus and Artemis and the rest of the gods are not to be worshipped, I write to you, O all ye governors of the whole world upon whose heads rests the authority of the empire, that ye may all come to me with your followers, counts, generals, soldiers, tribunes and rustics, that ye may know what I wish to ask of you." And he sent copies of the edict throughout the whole world. And sixty-nine governors, each with his retinue, were gathered together from all parts of the world, and came to him at the end of five years: and when they came to him, the whole country was in an uproar by reason of the greatness of the vast and innumerable multitude of those who were with them.

When that wicked tyrant saw that they threw themselves [91] down at his feet and worshipped him and gave him gifts, his heart was puffed up exceedingly, and he roared like a lion: and he feasted with them for seventy days, and did not sit in judgment at all, for he feasted every day. After seventy days Dadianus, the impious, godless, and senseless governor, (and sixty-nine other governors, making seventy godless governors in all), sat upon the tribune and caused them to bring before him all the instruments of the torture-chamber; the instruments for trial, the iron bars (?), the axes, the two-edged swords, the saws, the wheels, the iron hooks, the scrapers (?) of brass, the brazen cauldrons, the knives for splitting the tongue, the iron hands for splitting the bones, the large knives with saw-like edges, the workmen's

chisels into which were fitted sharp pieces of iron, and other instruments of torture which we cannot describe. Now all these had been prepared by the governor for those days. And the tyrannical governor swore an oath before the sixty-nine governors and the whole army, saying, "If my hands find any persons throughout the whole world who are doubtful about serving the gods concerning whom we have given commands, I swear by the might of my kingdom that I will torture them with all these
[92] instruments which lie before me, I will smash in their skulls, I will saw off their legs, and I will take out their brains through their nostrils. And as for you, O governors, and everyone who hears me to-day, go ye all and worship the glorious gods that ye may receive the more honours from my majesty. But as for those who will not obey me and who believe on Jesus Whom the Jews crucified, I swear by the might of my kingdom and the crown upon my head, that I will lave all these instruments in the blood of their own bodies and in the blood of their sons and tender daughters, that I will confiscate all their property, and that I will burn them alive;" and the governors and all the multitude cast themselves down and worshipped the polluted gods. When all those who believed in God heard of this oath they were dismayed and terrorstricken by reason of the storm which had risen up against the church of Christ.

Thus three years passed over the world without any one daring to utter from his lips the words, "I am a Christian," and there was much tribulation of heart throughout the whole world, and no one uttered the name of the Lord from his mouth. But listen, O beloved, and I will declare to you what happened after these things, for it is time to lead you to this honourable man and champion of Jesus Christ, this valiant conqueror, this veritable pearl of God; this new David who destroyed Goliath, which is the devil and his wicked dragon, this sun of truth in the
[93] heavens; this [luminary] whose radiance and light illumined the whole world; this man whose festival is celebrated to-day throughout the whole world.

Saint George the beloved of God and His angels, [illegible]

from the country of Cappadocia, and was the son of the governor of Diospolis. His father, an exceedingly orthodox man, died and left the righteous man, then ten years old, and his two sisters, one of whom was called Kasia and the other Mathrôna. Now they were exceeding rich in gold and silver; and they had menservants and maidservants in exceeding great numbers, and immense herds of cattle, and fine horses, and countless flocks of sheep. In short, there was none like unto them in all Palestine and its borders, and all the city loved them because of the good deeds which they wrought for everyone.

Shortly after the death of Saint George's father, a new governor was appointed over the country of Palestine in his stead; and he was a great lover of God. And he knew of the rank of the righteous man and of the good birth of his parents, and he had no child except a daughter two years old. When he came into the city with a mighty following, such as befitted his dignity and honour and greatness, he sent and fetched the holy youth, Saint George, and kissed him many times, and wept for the [94]
removal of his father by death. And afterwards he entreated his mother to give him Saint George that he might be to him as a son, and that he might appoint him general over all the multitude that was with him; and she gave him. And he sent him to the king with one hundred soldiers, and he wrote to the king concerning him and showed him his rank and the good birth of his parents. When the king had read the letter he rejoiced in Saint George greatly, and immediately appointed him general over five thousand men, and wrote down that he should receive three thousand pieces of money every month besides his taxes for the public treasury which were remitted to him; and the king sent him back to the eparch with much royal pomp.

When Saint George came back to his house, the whole city and the eparch came out to meet him, and they carried him into his house with great joy. On the morrow his mother spread out a feast for the whole city, for rich and poor alike, male and female, small and great; and she distributed much money among the widows and orphans. Then she invited the eparch and all

his company and made a great feast for them three whole days. And the eparch wrote down Saint George as his son and the heir of everything that he possessed, and he betrothed his daughter to him, and made him lord over all his house: and he was associated with him in the affairs of the government, and lived with him until ten years were ended. When Saint George had com-
[95] pleted his twentieth year he was so exceeding strong and valiant that he was the leader in the fight, and there was no one among all the company of soldiers who could be compared with him for strength and beauty. And the grace of God was with him, and He gave him such beauty and strength that all those who saw him marvelled at his power and youth. When he went into battle he was a terror to those who saw him and to those who stood up against him, and when he rushed upon the battle array of the enemy [seated upon] his horse, he carried his drawn sword in his hand, and cried out to them, "I am George of Melitene, and I come against you in anger;" and straightway the weapons of battle fell from their hands, and he destroyed them all, and carried away their spoil. In short, God was with him in all his ways.

When Saint George had completed his twentieth year, the eparch was anxious that he should celebrate his marriage with his daughter; but he did not know that Christ was keeping him a pure virgin bridegroom for Himself. While the eparch was meditating these things in his heart, he went to his rest in God, and left every-
[96] thing that he had to Saint George. And the good God wished to lead this very valiant man to Himself that His holy name might be glorified in him, and He made this suitable counsel come into his heart, saying, "Behold, I hear that Dadianus the governor has gathered together a number of governors to him in the city of Tyre in respect of the boundaries of the empire. I will arise and take gifts and money, and will go and give them to them, and will ask them to make me eparch in the place of my fathers who have passed away." So he arose straightway, and took much money and many gifts, and put them in a ship with himself and his servants, and went to the governors

When the saint had come to them he left his servants in the ship with all the baggage, and came up to the governors at once. And he met the lawless Dadianus, and saw the idols before him and people offering up sacrifices to them with great zeal. And he was stupefied entirely for a long time and said within himself, "Why did I leave my own house and the beauty of a Christ-loving city in which they worship the Lord of heaven and earth by day and night, and come to these profane and lawless ones who have forsaken God and worship Satan? Why did I seek the rank of count from the hands of these godless and lawless ones? Cursed be these polluted lawless governors and [97]
their dominion, which shall pass away in a moment, with them! I know that the Lord will receive me to Himself, and I will not seek a destructible kingdom of this world, but I will seek the kingdom of my Lord Jesus Christ which endureth for ever; and I will not return to my native city to my mother. And now enough of my life in this world, for I will rely upon my Lord Jesus Christ, who endureth for ever, in His goodness to give me strength to die for His holy name, and to take my bones again to my place of sojourning upon earth, and to lay them in the sepulchre of my dead ancestors." When Saint George had meditated these things in his heart he returned to the ship to his servants, and told them everything that was in his heart. And they entreated him, saying, "Master, if it is to be so let us return to our city with the ship, and let no one know for what purpose we came hither." Saint George said to them, "Far be it from me to return to my house to look upon the face of my mother again, but I will die in this place for the holy name of my Lord Jesus Christ, the king of heaven and earth and that which is beneath the earth, the Lord of all things. And now receive ye your freedom and your wages, and swear to me by God the true Almighty that ye will not return to my house again while I am [98]
alive, lest my mother and my sisters know of my condition, and bring only death upon themselves. But now receive ye your wages and take each one of you three pounds of gold and ten changes of raiment, and go wheresoever ye please in the whole

world, my city alone excepted. And if ye are alive and hear that I am dead, do me the kindness for Christ's sake to take my body to my native city and bury it." When the servants of the blessed man George had heard these things they wept a long time, but afterwards they saluted him [and went their way]. Now one of them did not return to Diospolis until the holy man consummated his martyrdom, and three of them dwelt with the holy man in the city of Tyre to witness his strife. And the blessed man distributed the great wealth which he had brought among the poor and the infirm, and the gifts which he had brought for the governors he gave away entirely to the destitute; and he gave away his very clothes to the naked.

Then Saint George leaped among the impious governors and cried out, saying, "I am a Christian openly, and I fear not your madness, O governors of violence, for your gods are devils; may the gods who have not made heaven and earth perish from under the whole heaven and let every one who worships them hold his peace!" When the dragon of death, the lawless Dadianus, [99] looked upon him and saw that he was refined in body and fair in face as the light of the moon when she shines, and that he was altogether handsome in his form like precious, pure, white alabaster, he knew straightway that he was well born and that he was the son of an eminent eparch; and he rose up speechless, marvelling at his youth and his gentle answers. And he answered and said to him, "All we upon earth are filled with all the good things of the gods, and we are very dear to them, and thou thyself art numbered with us in honour and majesty, and by thy noble bearing thou showest that thou art of exceeding high rank. And now be it known to thee, O beloved one, the beauty of whose countenance I love, that during the three years which I and the sixty-nine governors whom I have gathered together from all parts of the world, have been sitting here, during these three years I say, we have not heard such a word as 'Christian' uttered throughout the whole world until this moment. I know in my heart that thou art most noble, and that thou art mighty in thy strength and in the multitude of thy riches; but neither

the other governors, nor the multitudes which surround them will regard thee with the same respect. But now, let the matter be manifest to thee, O noble one, it is not only we and the gover- [100] nors that thou hast despised, but thou hast also despised the righteous gods themselves; it is meet therefore for thee to repent, and to be changed in heart, and to worship the gods that they may forgive thee thy first ignorance. As for us and the governors, we will take thee to ourselves as one of our beloved sons, and thou shalt receive from the gods and from us all the greatest honours and imperial rank; and thou shalt be ruler over ten fine cities with their suburbs from whatever part of the world thou shalt choose them." Saint George the truly blessed man answered and said to him, "Cursed art thou, and the lawless governors who are with thee, and the foul idols to which thou givest the name of gods! they are not gods but devils, perish thou and they together!" And the governor was enraged, and said to him, "I spoke to thee as a father speaking to his son, and I advised thee for thine own honour and welfare; and thou hast despised us like a stupid and silly man. But tell me, Whence comest thou? What is thy name? What is the name of thy god? What are the names of thy parents who brought thee into the world? Why hast thou come hither?" Now the blessed man did not wish to reveal his name nor the lofty rank of his parents. And the governor and all the other governors said to Saint George, "O beautiful youth, we adjure thee by Jesus Christ, whom thou [101] callest God, to tell us what is thy name, and the name of thy parents, and the name of thy city, if those who begat thee are alive, if thou hast brother or sister, what thou seekest and for what purpose thou hast come to this city?" Now because they had adjured Saint George by the name of Christ, he declared, saying, "Inasmuch as ye have adjured me by the name of my God I am unable to hide anything from you. I am a Christian, and the son of a Christian, and no one of my family was ever an idolator. My father was Anastasius the governor of Melitene, and was the son of John the chief governor of Cappadocia. When the emperor saw the valour of my father Anastasius, he demanded

him from his father John, the governor of Cappadocia, and appointed him governor over Melitene and the whole country of Palestine. My father Anastasius was twenty-five years of age when he received the office of governor, and the emperor gave him a company of three thousand armed soldiers for the maintenance of his authority over the whole country of Palestine. And Anastasius sought out a noble lady, after the superior rank of the people of Melitene, among the great ones of the town, whom he might take to wife in holy wedlock. And they advised him,
[102] saying, 'In all this city there is no one meet for thy rank and dignity and greatness except Kîra[1] Theognôsta, the daughter of Dionysius, the count of Diospolis, who is associated with the rule of your majesty, for she is a virgin aged eighteen years, and there is no one [of like rank] in the whole country of Melitene except her father and his house.' And Anastasius commanded, and they straightway brought her father Dionysius, and he gave him her dowry—twice her weight in gold—and many presents, and male and female servants. To her he gave raiment and gardens and fields and vineyards which could not be confiscated, and he took her to wife, and he loved her exceedingly so that he forgot Cappadocia and his parents; and he lived in Palestine until God visited him there. When my mother, Kîra Theognôsta, the noble lady, bore me to him, he called my name George after his father's father. And again my mother bore him my two sisters, the name of the one was Kasiâ and that of the other Mathrôna. My blessed father, Anastasius the governor, went to his rest and left me when I was ten years old; one of my sisters was six years old and the other two. After this another governor whose name was Justus, was appointed in the room of my father, and he took the place of my blessed father to me; he moreover appointed me general over five thousand soldiers, and wrote my name to the king to receive three thousand pieces of
[103] money every month, and he knew nothing of what was in his house, except what he ate and drank, for it was I who ruled his possession and his house; and he betrothed me to his daughter that I might take her to wife in happy wedlock. And while he

was purposing to carry out our marriage the time of all men came upon him, and he departed from the sojourning of this vain life, and I buried him in the sepulchre of my blessed fathers; may God grant them everlasting rest, Amen! As for myself, I carried out my military duties satisfactorily, and by the skilful working of my lands and the generosity[1] of my mother, I acquired wealth, and with wealth came honours, and then in a ship of my own I came with my servants to this city to present gifts and offerings to you and the other governors that ye might make me governor in the room of my fathers who have passed away. But when I saw that ye had forsaken the God of heaven and earth who had granted royalty unto you and that ye served Satan, I said in my heart, 'Let every kingdom which proceedeth from Satan and his children—which ye are—perish'! And I gave all my gifts and possessions to the lesser brethren of my Lord Jesus Christ, who were more worthy of them than you, and I came to you to chide your folly, for the things which ye worship are not gods, but foul devils. Now, behold, I will inform you of the whole matter, I am a Christian boldly, and I believe [104]
on my Lord Jesus Christ; whatsoever ye desire to do unto me, that do."

When the governors heard from him that he came from Melitene of Cappadocia, and that he was the son of the chief governor, they were afraid. And they spake to him with flattering words, saying, "O youth, we know thy rank and the good birth of thy ancestors, come now, listen to us, and let our advice be acceptable unto thee. Offer sacrifice unto the gods, that thou mayest receive from them not only the office of governor held by thy ancestors, but also the rulership over the whole world which we will give thee. Furthermore, next in order to these governors present, thou shalt appoint whomsoever thou pleasest to be counts in every province of the whole world, and they shall be generals and commanders and leaders under thy authority in every place." The just man answered, and said, "This counsel of yours is ex-

[1] Read ⲡϯⲙⲁϯ.

ceedingly wicked, for it would lead me to destruction with you. And now, O lawless ones, tell me to what god ye desire me to offer sacrifice?" Dadianus replied, "George, we wish thee to offer sacrifice to Apollo who spread out the heavens." The blessed man answered, "If Apollo had in truth spread out the heavens, thou couldst rightly have called him 'God'; and if Poseidon had in truth made fast the earth thou couldst rightly have called him 'God' likewise. Art thou not ashamed, O godless, wicked one and dragon of hell, to call this impure and diabolical idol by the name of 'God'? I will now make mention of some of the
[105] saints, not for thy sake nor for the sake of the godless governors who are sitting with thee, but for the sake of these multitudes who are here present. To whom, O governor, wouldst thou compare Apollo? Wouldst thou compare him to the great Peter, the Arch-apostle to whom were given the keys of the kingdom of heaven? Or wouldst thou compare him to the mighty Elijah the Tishbite who was an angel upon earth, and who was taken up to heaven in chariots of fire? Is he not more excellent than the wicked sorcerer Poseidon? or Smaraktos (Scamandros?) the profane who worked enchantment by fire? and who lived with the defiled one, whom they call Timetia (Demeter?) who gave birth to the Saraphin the sea warriors, who on account of their deeds were cast in to the abyss of the sea? In whom wouldst thou believe, O king, in Jezebel who slew the prophets, or in the most exalted Virgin Mary who bore us our Lord Jesus Christ? Be ashamed then, O foolish one, for thy wicked and impure gods are devils."

When Dadianus the governor heard these things he was greatly enraged, and he commanded them to strip off the clothes which he had on and to tie a girdle round his loins and to hang him upon the wooden horse and to torture him until his bones protruded through his skin. Now he was twenty-one years and
[106] three months old, and it was on the first day of the new moon of Pharmûthi that they began to torture the righteous man. And his holy body was disfigured with blood; but the blessed man bore such fearful sufferings as these with patience and fortitude.

And they forced iron boots upon his feet and drove iron nails into them; and his blood flowed forth like water. And again they threw him upon his back, and laid a stone weighing six hundred pounds (?) upon his belly until it burst asunder and his bowels poured forth upon the ground. And they beat upon his head with iron-headed bars until his brains poured out through his nostrils white like milk. But he was of good cheer in all these sufferings, for Christ strengthened his soul within him. And again they brought iron knives the edges of which were like saws, and they sawed his flesh into shreds with them; and Dadianus commanded them to bring salt and strong vinegar, and to pour them upon his wounds. Then he made them lacerate his body with hair bands until his bones protruded, and his flesh fell in pieces, on the ground; but the blessed man did not die, for God strengthened his spirit within him. And they threw him upon a wooden bed, and they drove twenty nails through his body into the wooden bed; and they lifted him up senseless, and carried him into the prison. And multitudes of those who were [107]
standing by in those days wept for his beauty and his stature and his youth, saying to each other, "Alas for the beauty of this youth from Melitene, and the comeliness of his noble body which these lawless ones are destroying with fearful tortures, such as they have brought upon him this night." And when they had gone to their homes they spake to their wives and children, saying, "Verily we have to-day seen with our eyes in what manner and in what form ...."; and the whole city was talking about him that night.

And it came to pass that an angel of light appeared to him in prison in the middle of the night, and there was a great earthquake and the city was moved to its very foundations. And behold God came into the prison with thousands of his holy angels, and the whole place was filled with exceeding precious incense. And God called to Saint George, saying, "George, my beloved, rise up healed and without corruption, from the couch on which thou sleepest;" and he straightway leaped up without any pain in his body, and he was like one who had risen up

from a royal feast. Then he cast himself down and worshipped
[108] the Lord, but He took him by the hand and raised him up, and saluted him lovingly, and laid His hand upon all his body, and filled him with strength, and said to him, "O beloved one, be strong and of good cheer, for I will be with thee until thou hast put to shame these lawless kings. I swear by Myself, O George My beloved, that as there has never arisen among those born of women one greater than John the Baptist, so there shall never be any one among the martyrs that can be compared with thee, or be like unto thee. And behold these seventy lawless kings shall torture thee for seven years, and thou shalt do many mighty deeds, and shalt die three times, and I will raise thee up again: but on the fourth time I will come to thee on a cloud of light with the celestial hosts and the Prophets and the Apostles and the holy Martyrs, and I will bring thee to the place of safe keeping which I have prepared for thee." When the Saviour had said these words to him, He gave him the salutation of peace and filled him full of joy; and He went up to heaven with His angels. And the blessed man was looking after Him and rejoicing greatly and blessing God until day-break by reason of the words which God had spoken to him. When it was morning, the lawless governor and those who were with him commanded that they should go into the prison and see if the righteous man was alive
[109] or not. When they opened the door of the prison they saw the saint standing up praying, and his face shone like the sun, and they marvelled greatly and ran and told the governor everything; and they commanded them to bring him up on the tribune. While they were bringing him the saint said, "My God, my God, hasten to me, O my God, why hast thou forsaken me, my God, haste thee to deliver me." When he had come to the tribune, he said, "O tribune, O tribune, I and my Lord Jesus Christ have come to thee and thy Apollo." And when the lawless ones saw him they marvelled, and said to him, "How is it that no harm has come to thee? and who has healed thee?" The righteous man said to them, "O lawless ones, Ye are not worthy, to hear with your profane ears the name of Him that has healed me."

Then Dadianus was furious with rage, and commanded them to tie the saint to four high stakes and to give him four hundred lashes on his back, and after that to turn him round, and to give him four hundred lashes on his belly; and his lacerated flesh fell to the ground piece by piece and his blood ran like water. And Dadianus made them bring hot ashes and lay them on his body, and pour vinegar and naphtha over his flesh; and he caused eight soldiers and five military tribunes to watch over him in prison until the next day. Now the fire was kindling in [110]
the whole body of the blessed man, and he was in great suffering. And the Lord Jesus Christ saw his sufferings and that he was unable to speak at all, and came down from the summit of heaven and spake with him, saying, "I am strengthening thee, O My beloved George, stand forth from all thy sufferings and be of good cheer, for I am with thee." And the righteous man arose, and God laid His hand upon all his body and healed him, and He gave him the salutation of peace, and went up to heaven in glory and honour; and the blessed man sang psalms in prison until the morning. When the soldiers and the tribunes who were guarding him saw what had happened to the saint and that he was strong they marvelled and told the governors. Dadianus the governor said, "George is an arch-magician, but I will hear no more of him until I can bring an arch-magician more powerful than he." And he straightway sat down and wrote a rescript, saying, "Dadianus the governor writes to the whole world, greeting. Let any magician who has power to put an end to the magic of the Christians come hither to me, and I will give him one hundred pounds of gold, and two hundred pieces of silver, and every sort of possession, and he shall be second in my kingdom;" and this [111]
rescript was read in every place. And behold there appeared before the governor a magician, whose name was Athanasius, saying, "O king, live for ever! Command this man called George to perform something before thee, and I will destroy his magic." Dadianus rejoiced greatly and said to the magician, "What thing wilt thou do in my presence that I may know that thou canst overcome the magic of this Christian?" Athanasius said to the

governor, "Command them to bring me an ox;" and he commanded them to bring an ox. And Athanasius spoke some words into the ears of the ox, and he split asunder into two pieces. The governor laughed and said, "Verily thou art able to vanquish the magic of the Christians." Athanasius said to the governor, "Let them bring me a pair of scales." And when they had brought them they threw the parts of the ox into the two pans of the scales, and they came out equal to one another. Then Dadianus the governor caused them to bring Saint George to him, and he said to him, "It is for thy sake that I have summoned this arch-magician into my kingdom; thou must either overcome his magic or he will overcome thine." Saint George said to the governor, "The Christian who has taken refuge in Christ never works magic, O impious one." And the saint said to the magician, "Hasten, my son, and what thou desirest to do unto me, do speedily; for I see that the grace of God has drawn
[112] nigh unto thee." Then Athanasius took a cup and filled it by his magic, and invoked the powerful names of demons over it, and gave it to Saint George to drink; and when he had drunk it no evil happened to him at all. Athanasius said, "O George, I will give thee another cup, and if no evil happens to thee I myself will believe on thy God." And Athanasius the magician took the cup and pronounced the names of demons more evil than the first over it, and gave it to the righteous man; and he drank it, and no evil happened to him at all. Then Athanasius threw himself down at the feet of the saint, and said to him, "I conjure thee by Jesus Christ to give me the sign of the cross of Jesus Whom thou servest that He may open to me the kingdom of heaven." When the holy martyr saw his faith, he struck the earth with his foot, and there welled up a stream of water filled with an exceeding precious odour. And the blessed man prayed quietly, and Thomas the Apostle came and baptized Athanasius the magician in the name of the Father and the Son and the Holy Ghost, and he obtained the remission of his sins. And the Apostle gave them the salutation of peace secretly and hid himself from them; and straightway the fountain of water returned

to its place. When the governor and those who were with him [113]
saw what had happened they were silent and marvelled. And Athanasius cried out before the governor, and said, "I am a Christian, and I thank God and His servant George, that He hath numbered me—the workman of the eleventh hour—among His servants, and I hope that His mercy will receive me through the prayer of George the holy and mighty martyr." And the lawless governors were enraged, and they commanded that Athanasius should be taken outside the city and have his head cut off with the sword: so he consummated his martyrdom on the 23rd of the month Tôbi,[1] on the Sabbath day; may his holy blessing be with us all for ever and ever, Amen.

And the righteous man turned to the governor, and said to him, "Do unto me whatsoever thou pleasest." The governor answered, "By the gods, O George, I will make an end of thee." And he made them gather together workmen and materials (?) to make an exceeding high wheel, and he made them fix in it one hundred sword blades, each a cubit long, and they filled it entirely with very sharp iron knives, and drove deadly iron spikes and hooks into the flat part of the rim of the wheel. And he caused two flat tables to be made [beneath] the wheel having parts filled with spear heads and nails, and parts filled with cooking knives having edges like saws; and there were two poles [114]
of olive wood which fitted into cavities, and twenty men worked each pole [to turn the wheel].[2] Then Dadianus commanded them to bring the blessed man to him, and when they had brought him, he said, "Behold, George, if thou wilt worship Apollo thou shalt receive a sceptre of royalty from me; but if thou wilt still belong to Christ then look upon this machine which I have made, and into which I will cast thee in order to put thy body to the test, O thou valiant soldier!" The saint said, "I belong to Christ;

[1] I. e., January 18.

[2] I am not certain that my translation of the description of the wheel is accurate, for there are some words in the Coptic text which are not to be found in the dictionaries and the meanings of which I know not. For the description of the wheel according to Metaphrastes see *Acta Sanctorum*, April 23, Appendix p. xiii col. 2.

do unto me whatsoever thou wishest." Then Dadianus commanded them to put him on the wheel and that forty men should make it revolve. When the blessed man saw the instrument of torture which was fixed in the wheel, he feared for himself because he carried flesh which was exceedingly tender; and he said within himself, "I shall not escape with my life this time." Then he straightway spread out his hands and prayed, saying, "I praise Thee, O my Lord Jesus Christ, and I give thanks unto Thee that Thou hast esteemed me worthy of the wonderfulness of healthful sufferings, even as they crucified Thee, my Lord, upon the cross and set Thee between two thieves. And behold they have made a double tearing wheel of torture for me for Thy holy name's sake, O my Lord; Hearken now, O Saviour, to Thy servant George. O thou Being unsurpassed from all time, O Thou unchanging crown of the martyrs, Who hast spread out the heavens like a chamber, Who in wisdom pourest out
[115] dew upon all creation when it is parched and dried up; Who hast made the clouds drop down rain upon the earth, on the just and unjust alike; Who hast weighed the mountains and hills in a measure and scales; Who hast rebuked the disobedient, wicked, and lawless ones and hast cast them into the lowest and darkest part of Amenti, where they now are in the bonds and fire of Amenti and are tortured by wicked dragons, rebuke, O my God, all these impious ones, and let nothing stand against Thy command! O Thou Who in the last days didst appear to us upon earth und didst take flesh through the God-bearer, Mary the Virgin, by an unfathomable and unknowable mystery; the true offspring [of God]; Who didst walk upon the waves of the sea and Whose feet were not wetted by them; Who with five loaves of bread didst feed five thousand men, and they were satisfied; Who didst rebuke the sea and the waves and they subsided everywhere, and were obedient unto Thee, for all creation is Thine; let now Thy mercy come upon us and upon me, thy servant George, for with Thee there is mercy, and to Thee and to Thy Good Father and to the Holy Spirit belongeth the glory for ever, Amen."

When he had said, 'Amen', they threw him on the wheel and he fell down upon the cutting machine, and they dragged him [116] over it once, and he was speedily put an end to; and his bones and his flesh were destroyed. Then the tyrant cried out before the governors who were round about him, and said, "There is no god save Apollo and Hermes and Zeus and Herakles and Athene and Scamandros and Poseidon: these are they who have established the heavens, who give dominion to kings and who make the mighty to have power upon earth. Where is now Saint George's God, whom the magistrates of the Jews slew? why has He not come to deliver him out of my hands?" And Dadianus commanded them to take the fragments of his bones and flesh, and the earth which had drunk his holy blood, and to throw them into a dry, waterless pit; and they piled up dirt over it, saying, "Lest the Christians find a fragment of his body, and work miracles therewith." And Dadianus and the sixty-nine governors arose, and went in to eat, rejoicing that they had overcome their enemy.

Then straightway the whole air became black and the sky was covered with clouds, and there were thunders and lightnings, and the whole earth shook to its foundations. And the holy archangel Michael blew with his trumpet, and the Lord came upon a chariot of the Cherubim with thousands of angels, and stood by the pit. And the Lord said to Michael, "Speak unto this pit, saying, 'Give me the blood and the bones and the flesh [117] and the pieces of the righteous man George', for he said, 'I shall not escape with my life this time', that he may understand with all his heart that I am the God of Abraham, and the God of Isaac, and the God of Jacob;" and Michael laid them before Him. And the Lord took the bones in His hand, saying, "O my son George, the hand which fashioned Adam is now about to fashion thee, my beloved." And He breathed into him and gave him the breath of life; and Saint George arose from the dead; and the Lord embraced him and gave him the salutation of peace, and went up to heaven; and Saint George was looking after Him.

And he arose and came to the lawless governors and the soldiers who had thrown him into the pit, and said to them,

"Know, O lawless ones, that I am George whom ye slew and cast into the pit." When the impious Dadianus had considered him, he said to the soldiers, "It is his shade." Magnentius the governor of Armenia said, "It is not his shade, but it is like him." Anatolius the general said to them, "Are ye not ashamed, O godless ones, to hide the truth? Verily this is George, the servant of the living God, whom my Lord Jesus Christ, the
[118] Son of the living God, has raised up from the dead; and therefore I, and all the soldiers who march with me, believe on my Lord Jesus Christ." Then the impious Dadianus was enraged and commanded them to take them outside the city, and to divide them into ten parts, and to slay them with the sword. In this manner they consummated their martyrdom on the twenty-third day of the month Mechir, and received their incorruptible crowns. Now there were martyred three thousand soldiers and Anatolius the general and nine thousand people of the multitude who were standing by, male and female, and Saint George stood by comforting them all until they had nobly consummated their martyrdom: may their holy blessing be with us all for ever, Amen.

After these things Dadianus commanded them to throw him on to an iron bed and to fasten him to it by stakes driven through his back. Then he made them fill a brazen vessel with lead and heat it until the lead was as liquid as water, and he made them open the mouth of the Saint and pour it boiling hot into his belly; but no harm happened to him. Then the impious one commanded them to pull the stakes out of his body and to hang him up, head downwards, from the branch of a tree, and to tie a stone to his neck: and he passed ten days and ten nights hanging down until his blood ran out of his nose like water. When ten days had gone by Dadianus the tyrant took him down, and there was a little breath left in him. And he made them
[119] lay him upon the ground and hack his body with a sword from the sole of his foot to the crown of his head; and they hacked him to pieces. Then he made them beat his head with hatchets until it split asunder, and they cut off the top of his head and

his legs with axes. And he made them bring a large red-hot iron rod and thrust it through his right ear, and some servants came and drove it through his head until it came out on the other side: and they lifted him up like one dead to carry him to the prison. Now the righteous man was in prison, and was suffering great pain by reason of the tortures of his holy body, and at the third hour of the night when the holy man was in agony the Lord Jesus Christ came to him in prison with His holy angels, and the whole prison was full of light. And the Lord said to him, "George, behold I command thee to arise and stand upon thy feet healed;" and he straightway arose, and he was whole. And the Lord embraced him, and laid His hand upon his whole body, and filled him with comfort, and said to him, "Arise and go to these impious governors and put them and their gods to shame; be of good cheer and fear not, for I am with thee always. And I say unto thee, O beloved George, that there shall be joy in heaven over thy endurance, and the angels shall rejoice over thy good fight. Behold now thou shalt endure the tortures of these impious governors for six years, and shalt [120]
die [thrice]; but the third time I Myself will come with My holy angels and will receive thy soul, and will make thee to lie down in the bosom of Abraham and Isaac and Jacob in the Paradise of their joy;" and when the Lord had spoken these things to him, He gave him the salutation of peace and went up to heaven in glory, and Saint George was looking after Him. And he passed the whole night in prayer until the day broke.

When the morning came, the lawless governors commanded them to bring Saint George to the tribune. Magnentius the governor said to him, "O George, I want to see a sign at thy hands, and [if thou do it] verily, by my lord the Sun and by the Moon and by Artemis the mother of all the gods, I will believe upon thy God, Jesus Christ." [Saint George said to him,] "I know that thou dost never speak the truth, but tell me what thou wouldst ask now." The governor said to him, "Behold there are seventy thrones here [made] of different sorts of wood, of which some bear fruit, and some do not. If these, through

thy prayer, bud and put forth roots, and the trees which bear fruit are distinguished from these which do not, I will believe on thy God Jesus." And straightway Saint George bowed his knees
[121] and prayed to God. When he had said 'Amen', the Spirit came upon the thrones and they budded and put forth roots. Those which bore forth leaves and fruit, and those which did not bear fruit sprouted with leaves [only]. When Dadianus and the other impious governors had seen what had happened through the righteous man, they were greatly ashamed, and they cried out saying, "A great god art thou, O Apollo, for thou manifestest thy power in dry wood."

And the lawless governor commanded them to put Saint George upon a brass bed and he made them bring two iron nails, each a cubit long, and make them red hot and drive them through his two shoulders into the bed; so the righteous man was pinned to the bed. Then he made them bring an artificer to split his head open with an iron axe, and he made them pour boiling pitch through the opening until it filled his belly and ran out through his *mouth(?)* and ears and from under him. And immediately the fire kindled in his head and in all his body he became as a dead man. And they drew the nails out of his shoulders[1] and cast him into a brass 'ox', and they heated the 'ox' which the blessed man was in for three days with vine and cypress wood. And the Lord looked u·on the sufferings of the righteous man and came to him upon . cloud, and extinguished the fire under him, and healed all his body; and the brazen 'ox'
[122] split asunder. And the blessed George came forth like one who had been bathing in a bath, and the Lord embraced him, and filled him with strength, and gave him the salutation of peace, and went up to heaven in glory; and Saint George was looking after him. Then the blessed man stood up before the governors without any blemish upon him. And when the multitude saw what had happened they cried out, "One is the God of George, O Jesus Christ, help us." Then the governors caused the multi-

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[1] Read ⲛⲉϥϫⲫⲱⲓ?

tude which stood round about them to be beheaded with the sword: thus five thousand souls consummated their martyrdom and received the crown of life on the tenth day of Phamenôth.[1] And the holy man was encouraging them until they consummated their martyrdom in the peace of God, Amen.

After these things the governors commanded them to bring bundles of thick vine stakes which they sharpened with knives, and when they had set the righteous man upon a stone, they stuck them into his holy body, and they gashed his thighs and stuck them in them. Then they pulled out the nails of his hands and feet, and pricked the places with the sticks, moreover the attendants thrust two sharp sticks up his nostrils into his head. Then they rolled him on the stone and the sticks went into his holy body until his blood ran down upon the ground like a stream of water; [123]
and the righteous man suffered greatly during this torture. And then he made them fasten him by his back to a plank of wood and put another plank on his belly, and they nailed the two planks together and so held the saint fast between them; and they brought a huge iron saw and sawed him in two from his head to his feet; so he gave up the ghost. And immediately the governors saw he was dead they commanded a large brass cauldron to be brought, and the body of the saint with his blood and all his flesh and anything of it that had adhered to the sticks and the teeth of the saw to be thrown into it. Then they threw lead and asphalt and *pitch* (?) into it until the flames mounted up to a height of more than fifteen cubits. Now the cauldron was placed in a pit dug in the earth to the depth of thirty cubits. And the governors commanded them to pile up earth over the cauldron and the pit to the height of nine cubits, and they built a fortress for the governors over the pit, saying, "That the Christians may not find the least particle of one of his limbs, or they will build a martyrium over it." And when the attendants were going away, behold there was a great trembling in the air, the sun became dark and the stars appeared at mid-

[1] I. e., March 6.

day; and the Lord came down from heaven with thousands of angels, and the choirs of the saints, and the twelve Apostles were
[124] with them and David the king and all the Prophets. Now the whole place was filled with so great a light that all those coming into the city, and even the impious governors, saw the light which fell full upon their faces. And the Lord came to the place where the cauldron was and commanded the archangel Gabriel to cleave the earth and to bring up the cauldron. Then the Lord cried out over the ashes of the bones of the righteous man that were in the cauldron, saying, "George, George, I am the God who raised Lazarus from the dead, and I now command thee to stand up and come forth from the cauldron;" and the righteous man arose straightway and stood up perfect without any defect in him at all. And the Lord embraced him and filled him with power and consolation, saying, "O George, My beloved, be strong and endure; for I have established a throne for thee in the heavenly Jerusalem, the like of which there is not among the thrones of all the martyrs which have been from the beginning; and there shall never be any like unto thee among those who are yet to come, O George, My beloved." And all the multitude of the Prophets and of the Apostles came forward and saluted him, and said to him, "Verily thou art blessed, O George, the beloved of God and His angel and of the Cherubim and the Seraphim, and we glorify ourselves in thee and in thy great endurance, and especially because thyself alone hast confessed the name of God
[125] in boldness throughout the whole world and the fulness thereof: for this reason our Saviour will confess thee in heaven, and thou shalt dwell in unspeakable glory before the face of the whole creation of heaven and earth." And he was filled with joy, and the Lord gave him the salutation of peace, and He went up to heaven with His angels and all His saints in great honour and glory.

And the blessed man came into the theatre of the city with his face full of light, and he cried out, saying, "O all ye governors, and ye that are with them, O all ye soldiers and every person in this city, come forth all of you and look upon me, for,

by the might of God, I am alive. I am the Galilean George from Melitene; I am he whom the godless governors slew and buried in the earth; but my Lord Jesus Christ raised me up from the dead, for He is the God of heaven and earth." When the multitude knew that it was George they cried out, saying, "There is no God in heaven or earth except Jesus Christ the God of George of Melitene."

And a certain woman among the multitude whose name was Scholastike, who saw the miracle which had taken place, believed and cried out to the martyr, saying, "O my Lord George, my son was yoking his ox to plough in the fields when it fell [126]
down and died; and now, O my lord, help us, for we are poor." The righteous man said to her, "Take this little stick which I now hold in my hand, and go to the field and lay it upon the ox, saying, 'George, the servant of the Lord God says, Rise up, O ox, from the dead';" and she did as Saint George had told her, and the ox lived. And she glorified God, and continued with Saint George.

Now there was a multitude of people standing round Saint George who was teaching them the knowledge of Christ; and they cried out, "One is the God of Saint George the valiant soldier of Christ the King." The governors said to the soldiers, "What are these loud cries which we hear?" and a soldier said to them, "It is for Saint George who has risen from the dead, and the multitude cried out, believing that his God has raised him from the dead." When the governors heard that George was alive again they were wholly stupefied[1] and feared greatly; and they said to each other, "Perhaps it is not he." The soldiers said, "Behold we will bring him to you that ye may know of a certainty that he is George the soldier." And they brought the saint to the throne with the whole multitude following after him and crying out, "We are Christians boldly;" and they cursed the governors, and were enraged at them. And the governors [127]
commanded the soldiers to attack the multitude, and they slew

[1] Read ⲀⲨⲚⲞϢⲠ in note 1.

them from the third hour of that day until the tenth hour of the next day; and the number of those who received the crown on that day was eight thousand five hundred souls, and they entered heaven with glory; may their holy blessing be with us all for ever, Amen!

After these things the governors turned to Saint George and said to him, "How didst thou rise from the dead?" The blessed man said to them, "My Lord Jesus Christ, for whose sake I have suffered all these tortures upon earth, raised me up from the dead." And one of the governors whose name was Raklilos (*sic*) answered and said to the righteous man, "Verily I marvel at thee how thou hast come forth from this cauldron when thou wast fragments, and hadst been buried in the earth. And now thou wouldst desire that I should believe on thy God in respect of the thrones which budded, but we do not know if it was thy God who wrought this miracle or our gods. And behold there is here, a rock sepulchre in which some of the ancients have been buried; now if thou prayest to thy God and He raises them up alive I myself will believe upon Him." The blessed George said, "I know that thou wilt not believe except by the fire which shall
[128] consume you all, nevertheless, for the sake of the multitude standing here I will make manifest the glory of my Lord Jesus Christ. Arise then, thou and those whom thou wishest, open the tomb and bring hither before this multitude what is therein, that the name of my true king may be made manifest to-day." Then Rakillos (*sic*) the governor, and Dadianus the governor, and Dionysius the governor of Egypt arose and opened the stone tomb, and brought out the rotten bones of those who were dead. And the governors said to him, "O George, the bones are rotten and have fallen to dust by reason of the length of time[1] [they have been buried]. The righteous man said to them, "Bring hither the dust"; so the three governors made the attendants carry the bones and the dust which they found and bring them and lay them before Saint George. Then the blessed man bowed his

[1] Read ⲙ̀ⲡⲓⲭⲣⲟⲛⲟⲥ.

knees and prayed to God, and straightway there was a mighty earthquake and lightning and thunders, and the Spirit of God came over the earth and the bones and the dust. And there came forth from the dust five men and nine women and a little child: and great fear came upon the governors and the multitudes who were with them by reason of the miracle which took place, and they were all alike frightened. And the governors cried out to one of those who had risen from the dead, and said to him, "What is thy name?" He replied, "My name was Boês (*sic*)." The governor said to him, "How many years is it since thou didst die?" and he that had been dead replied, "Four hundred years." They said to him, "Had Christ come into the world when thou wast alive?" and he said to him, "Not yet." And [129]
the governors said to him, "What god didst thou worship?" and he said, "I worshipped the god Apollo, a deaf and blind and soulless idol. And it came to pass that when I died they threw me into a river of fire [which flowed along] in the depths of hell and which consumed me mercilessly, and they kept me in its torturing waves for .... years. And the idol Apollo was in it with me and inflicted great sufferings upon me, saying, "Know, O wretched creature, that I am not God, but a soulless idol. Why didst thou forsake thy God and worship Satan? for this reason thou shalt now receive everlasting punishment with me." And after a time Jesus the Son of the living God came down into Amenti, and a cross of light went before Him, and all Amenti shone with splendour. And He carried away all the captivity of those imprisoned with Him, and when it was the Lord's day, God looked upon the remainder of those who were being punished and gave them rest; but to us who served idols there was never any rest given at any time." When the governors and the multitudes had heard these things they were stupefied. And Dadianus the governor said to him, "By Apollo the mighty god, thy understanding has perished by reason of the strength of him which has passed over thee: come now, thou and thy brethren who have risen from the dead, and worship the great god Apollo." Jovinus answered and said to him, "Curses on thee, O profane

[180] dog, and upon thy polluted Apollo with thee." Then he that had risen from the dead threw himself at the feet of the saint, saying, "I beseech thee, O my lord George, the martyr of Jesus Christ, upon whom the armies of God have looked with desire to bring him to themselves in Jerusalem, the city of Christ, to give us all together the seal of Christ and the baptism of Christ; and I beseech thee, O my lord George, to pray for us that we may not return again to that place from which we have come." When the righteous man saw their faith, he stamped on the ground with his foot, and a fountain of exceeding clear water appeared, and they all received baptism in it by the hands of James the holy Apostle, the brother of John, in the name of the Father and the Son and the Holy Spirit. And Saint George made them go down into the sepulchre and they returned there; and they were perfect in peace and entered into the Paradise of their joy through the prayer of Saint George.

And after these things the governors said to each other, "What shall we do with this magician?" and they commanded to bring the Saint to the tribune. When they had brought him they said to him, "By thy sorcery thou hast shown us devils in the shape of men;" so they laid him down and beat him with spiked clubs until his blood ran down upon the ground.

Then Dadianus commanded search to be made throughout all the city until they found a poor widow woman whose like for poverty there was not in the whole city; and he made them put
[181] the righteous man in her house, saying, "I will disgrace the Galilean race."

Now when it was morning the blessed George rose up, and found his body healed of its wounds, and the whole house was filled with light. When the soldiers who were with him in the house saw the great light they all fell upon their faces. And the Lord stayed His chariot over the place where the saint was and commanded the archangel Salathiel to minister to the righteous man; and the Lord filled him with strength and went up to heaven in glory. And Saint George took hold of the soldiers and raised them up and comforted them; and he sent them on their way in

peace. Then he stood up in the house of the poor widow woman, and said to her, "Give me some bread to eat, for I have eaten nothing for six days." The poor widow answered, "Forgive me, master, but I have no bread in my house." Saint George said to her, "What god dost thou believe on?" The widow woman answered, "I believed on Apollo." The blessed man said to her, "Verily it is for this reason that thou hast no bread in thy house;" and the woman saw that his face was bright and shining like that of an angel of God. Then she said, "I will go and seek after bread for this holy man of God, peradventure I may [132]
find favour with my neighbours." When the widow had gone out the righteous man sat down and his face shone brightly, and his back leaned upon a wooden pillar close by him which supported one of the wooden beams that went into the roof of the house of the poor widow. And immediately the back of the righteous man touched the wood it took root, and budded, and forced its way up through the widow's roof, and towered up more than fifteen cubits above the greatest and highest buildings of the city, and the archangel Michael came to him and brought him a table of food, and the blessed man ate and placed the heavenly bread upon the widow's table, and it was filled with exceeding choice bread; and Michael blessed her house and filled it full of all good things like the palaces of governors. When the woman came in and saw the face of Saint George shining like the sun, and the table filled with bread and all good things, and the pillar of wood that had budded, she said in her heart, "The God of the Galileans has come into my house to the wretched in spirit, and has helped my poverty." And she hastened and threw herself down at the feet of the righteous man and worshipped him, saying, "Master, have mercy upon me." Saint George answered and said to her, "Rise up, for I am not the God of the Galileans, but only His servant." The woman said to him, "If thou art His servant, and I have found favour in thy sight, O Master, let me speak before thee." The saint said to her, "Speak." The woman said, "I have a child nine months old, [133]
and he is blind, deaf, and lame, and I am ashamed to show him

to my neighbours. His father died and left him when he had been conceived in me four months, and since I gave birth to him I have never allowed my neighbours to see him; if now, O master, thy mercy will help me I will believe upon thy God." The righteous man said to her, "The grace of God shall appear to-day; bring[1] hither the child to me." And she brought the child from the third story of her house and laid him in Saint George's bosom. And he prayed over him and made the sign of the cross over him and over his eyes, and breathed into his face; and the scales fell from his eyes and he saw immediately. His mother said to the saint, "Master, let him hear with his ears and let him walk." The righteous man said to her, "O woman, this is sufficient now; when I call him, he shall hear my voice, and shall walk and perform my words;" and she was unable to answer him a word, for she saw that his face was like that of an angel of God.

Then the seventy lawless governors came out and walked about through the open spaces of the city: and when they saw the tree which, through God and Saint George, towered up fifteen cubits high above the city, they were all astonished together. Dadianus said, "What is this sight which has come to the city
[124] to-day? and why has this great and lofty tree put forth its leaves here?" They said to him, "This miracle has happened through George the Galilean;" and the governor commanded to call Saint George to him. Then he made eight executioners flog him with four fourfold leather whips until his flesh fell piece by piece upon the ground, and his blood ran through his nostrils like water to the ground; and he made them bring blazing torches and put under his body. And he made them bring a plank of wood and lay him upon it, and they nailed his body to it with seventy nails, and poured sulphur and pitch over it, and then set fire to it and made it blaze; so the righteous man yielded up his spirit; and his bones and his flesh were burned to ashes. Then Dadianus made them take his ashes up to a high mountain called

[1] Read ТОТЄ ПЄΧΑϤ ΝΑϹ ΑΝΙΟΥΙ.

Asûrion, and they scattered them on the mountain to the winds. And when the attendants had turned back and were coming to the city, suddenly there were thunders and lightnings and a mighty earthquake so that the earth shook to its foundations. And behold, our Lord Jesus Christ came upon a cloud of light with all His holy angels praising Him; and He commanded the four winds of the earth to gather together the dust of the body of Saint George. And He cried out with a divine voice, saying, "George, My servant and My beloved, rise up from the place where [135]
thou liest, for it is I who command thee;" and straightway the blessed man arose like a bridegroom coming forth from his chamber. And the Lord embraced him, and gave him the salutation of peace and went up to heaven in glory.

Then the blessed George ran after the soldiers, saying, "Wait a little for me, O my brethren, that I may come with you to these godless governors." When the soldiers saw him, they feared and marvelled and said with one voice, "O our Lord Jesus Christ, Thou art a mighty God; for Thy holy name's sake, O Lord, Thou hast raised up alive again the man[1] who was burnt to ashes which were driven hither and thither by the winds." And they cast themselves down and worshipped Saint George, saying, "Master, give us the seal of Christ." When the blessed George [saw their faith] he commanded and there welled up a fountain of exceeding sweet water, and he prayed, and John the Evangelist came and baptised the ten (or twenty) soldiers; and the Evangelist blessed Saint George and the soldiers and disappeared from them.

Then Saint George and the soldiers came together to the governors, and they cried out, saying, "Be ashamed, O godless governors, for behold Jesus Christ our Lord and God has raised [136]
up from the dead George whom ye scattered to the winds, and for this reason we all now believe on Him and are His soldiers." When the governors saw Saint George standing there they marvelled greatly and commanded to take him to prison until they

[1] Read ⲡⲓⲣⲱⲙⲓ.

had decided what to do with him. As for the soldiers, they gave Klêkôn and his three brothers, Lasiri and Dionysius and Joseph, to the wild beasts and they consummated their martyrdom; and they took off the heads [of the others] with the sword, and thus they consummated their martyrdom and received the imperishable crown on the second day of Pashons;[1] may their holy blessing be with us all for evermore, Amen.

After these things the governors commanded them to bring Saint George to them secretly that the multitude might not see that he was alive and despise them. When they had brought him they said to him, "George, we know now that thou art a mighty magician, and that there is no one like unto thee in all the world. But now, accept one hundred pounds of gold and go forth from this city secretly and let no one know it, that thou mayest escape these tortures and sufferings which thou hast suffered." The blessed man answered and said to them, "O filthy dogs, I forsook the great wealth that my parents left me, and which amounted to more than twenty thousand pounds of gold and forty thousand pounds of silver, my numberless cattle, my
[137] male and female servants, my many horses, my ships, my large vineyards, my olive groves, and my houses beautiful according to the opinion of this vain world; I left all these and my mother and sisters for the name of my Lord Jesus Christ, and I endured all these sufferings at your hands for love of Him Whom I will never forsake. And now ye would advise me to take a thousand pounds of gold from you and to deny the God of the Christians that I might go into the pit of Amenti, like you who are doomed to everlasting fire, and the devil and all his angels, for ever." When the lawless governors heard these things they were greatly enraged and commanded them to bring a shoemaker and his knife, and they cut the skin of his head in pieces; they brought two red-hot nails and drove them into his eyes and they thus dug out his two eyeballs; they tore out his tongue; and they put his feet in wooden fetters and broke his ankle bones

[1] I. e., April 27th.

with axes. Then they took him up and laid him in prison while there was still a little life in him, and with one accord they went their way together.

And at midnight the Lord came into the prison with His holy angels and laid His hand upon his whole body, and healed him and established him. And He said to him, "Be of good cheer, My beloved and holy valorous one, for I, and My Good Father, and the Holy Spirit are with thee, and the day is drawing [138]
nigh in which thou shalt receive the sceptre of the kingdom and the seven crowns incorruptible for ever and ever". When the Lord had said these things to him He embraced him and filled him with might, and He went up to heaven in glory and honour.

When Dadianus the governor rose up on the morrow, he said to the soldiers, "Go ye to the prison, and see what has become of this Christian sorcerer;" and when they had gone into the prison they found the blessed man as if they had not tortured him at all. And they cast themselves down and worshipped him, saying, "We beseech thee, O George, our master, to make us servants of thy mighty God." And he taught them concerning Christ, and through him they were worthy of the gift of holy baptism. Then they all came with Saint George to the governors, saying, "We are Christians and servants of Christ Jesus and God". When the multitudes saw Saint George standing there without any harm having happened to him, and his face shining like the sun, they cried out, saying, "Verily there is no God in heaven or earth except the God of George, Jesus Christ our Lord and God, and from henceforth we are His".

Then the lawless governors were greatly ashamed and enraged, and they commanded the soldiers to take them outside the city and to behead them with the sword: thus they consummated their martyrdom and received the crown incorruptible for ever and ever on the twenty-fifth day of the month Epiphi.[1] [139]
Now they were two thousand four hundred and eight in number,

[1] I. e., July 19.

besides the eight soldiers who received baptism: may their holy blessing be with us all for ever, Amen.

Verily, my beloved, if I were to try to describe to you all the sufferings which Saint George the righteous and valiant soldier of Christ endured, time would fail me before I had recounted them all, for they are so many. Moreover a man who passed seven years in one place while seventy governors and their armies sat round him and tortured him is quite without parallel in all the world and the borders thereof. Verily I am astonished and I cross myself and I marvel greatly, O brethren, that I can narrate the marvelworthy contests of holy Saint George the great luminary, the beloved of God, the valiant man of Christ, who stood alone in the whole world, and whom none confessed save Christ. Saint George chid all the governors and rulers of the world and manifested that the Lord our strength is the God of every one. O George, my master, by what holy name shall I call thee? Shall I call thee 'Prophet' or 'Lawgiver' or shall I say 'Apostle' or 'Martyr' or 'Righteous man'? In very truth thou art worthy, O beloved of Christ, to be called by all thesenames, but if I call thee 'Prophet' thou excellest the Prophets, and if I call thee 'Lawgiver' thou art also more excellent than the Lawgivers.
[140] They sawed Isaiah[1] in twain with a wood saw once for the sake of the truth, and he died at once, so likewise with all the saints: but they sawed thee, O George, my master, with a two-edged sword [and they tortured thee] with the wheels, and the two-edged swords, and the axes, and for the truth's sake thou didst die [three] times. Moses the lawgiver saw but a little of the glory of God; but to thee, O George, my master, did God speak mouth to mouth in glory and honour. The Apostles who were twelve and seventy preached in all the world, each in his own country, and rebuked those who served idols and turned them to Christ: but thou, O brilliant star, hast by thyself rebuked the idolaters, and governors with their armies and the whole world, and hast overthrown them with the fire of heaven, and hast made

[1] See Epiphanius, *De Prophetarum Vitis*, ed. Migne.

the name of Christ to shine throughout the whole world. Thou art more exalted than all the martyrs together who have manifested forth works, and it is not I who say this but our Lord Jesus Christ the King of Kings Who testified concerning thee, saying, "O blessed one, as among those born of women there is none like unto John [the Baptist], so among all the martyrs who have been and shall be, there shall never be any like unto thee forever." Thou art more exalted than the righteous by reason of thy patient endurance of hungerings and thirstings and imprisonments, and of the tortures which have been inflicted on thy body day and [141]
night for seven years and especially by reason of the purity of thy body. And, O Saint George, sun of the truth, verily thou art more exalted than all the patriarchs and judges, and, O beloved of Christ, I beseech thee not to despise the attempt of my feeble intelligence to declare thy exalted honour. Of a truth, I know, O beloved brethren, that neither I, nor the feeble Theodosius, nor those who will come after me, will be able to describe this valiant soldier of Christ by reason of the great torture which he received for seven years at the hands of seventy wild beasts; but, by the will of God, we will go back and complete our encomium that we may show you the end of the holy combat of the truly blessed man Saint George.

And it came to pass after these things when the seventy governors saw that they had tortured the saint for seven years without having vanquished his firm resolve; and that they had slain him three times and that he had risen from the dead, they took counsel to take him by flattery: and so they commanded to bring the blessed man up to the tribune. And Dadianus the governor said to him, "George, I swear by my lord the Sun, and the moon, and by all the gods, and by their mother Artemis, that I will receive thee to myself like a beloved son and that I will give thee everything that thou shalt ask, even to the half of my kingdom will I give thee, if only thou wilt listen to me [142]
as to a father, and wilt worship Apollo once thou shalt become second in the kingdom." The righteous man answered and said, "Where have these words of thine been until to-day? Behold

thou hast tortured me daily, for seven years, and I have three times tasted death at thy hands, but my Lord Jesus Christ raised me up, and I escaped from the tortures which thou didst inflict upon me. If my Saviour but preserve my soul within me I will not only die once but thousands of times, and I will never hearken to such words as these. Dost thou not know, O king, that the whole race of the Galileans loves victory? and that they will fight against those who fight against them? And behold thy words gladden me this day and thy speech greatly persuades me." When Dadianus heard these things he rejoiced greatly, and kissed Saint George upon his head. The blessed man said to the governor, "Stand away from me, and kiss neither me nor my head until I have first worshipped Apollo, and after that do unto me what thou pleasest. And now command them to take me to the prison until to-morrow, and when to-day has gone and the morning has come, let the herald bid every one come to see me worship the gods." Then the governor answered and said to him, "Nay, far be it from me to throw thee into prison, O beloved George, and forgive me for all the sufferings
[143] which I have inflicted upon thee, for I was ignorant, and receive me as a father, and come with me into the palace where Queen Alexandra is in her inner chamber." So the governor took him in and put him in the room where the Queen was, and came out to the governors and sat at meat with them.

And when the evening had come Saint George bowed his knees and prayed, saying, "O Lord God, there is none like unto thee among all the gods, thou art the Lord God and there is none that can be compared with thee. Why do the heathen cry out and the peoples imagine vain things? The governors and the rulers of the earth have gathered together and they speak against God and against His Christ."[1] The Queen answered and said to him, "O George, my master, who are these governors and rulers who are gathered together? and who is the God Whom they resist? and Who is His Christ? teach me, O George, my

[1] Psalm ii, 1.

master." And the blessed man opened his mouth and explained to her the deep questions of the Old and New Scriptures, and thus taught her to know the Father and the Son and the Holy Spirit. He showed her that it was God who had made the heavens, and the earth, and the sun, and the moon, and the stars, and all creation, and he showed her that the Lord had made man out of the dust of the earth, saying; "Did not God create him out of the earth? If He did not, whence did he find bones, and sinews, and skin, and eyes, and tongue, and throat, and the [144]
senses of hearing, and smelling, and the creation of all these works? Did not God make all these things and man out of a clod of earth? And He filled him with understanding and wisdom of the true knowledge of God, and placed him in a paradise of joy, and gave him His commandments and His words to keep like a god. But the man was disobedient to his God, and his enemy persuaded him, and he died with him [in sin and went down to Amenti with him, but not for ever. When God saw that which He had made in the snares of His adversary, for His goodness' sake He could not bear it, and He sent His beloved Son into the world and by the Holy Spirit He took upon Himself flesh of the spotless Virgin and God-bearer, Mary: and she bore as man, God, perfect, in truth, and He was the only man without sin. And they crucified Him upon the cross by His own desire and by the good will of the Father and the Holy Spirit, and He died for us in the flesh that He might redeem us out of the hands of our enemy; and He returned again to His home which is the Paradise of joy. When the adversary, the devil, saw that mankind knew the true Creator, God, he entered into the governors and rulers of the earth and they made idols and called them by the names of images of devils, and they worshipped them and forsook God the most High their Creator." [145]
The Queen said to him, "Are not these idols demons, O George, my master, after God?" The blessed man said to her, "Yes, they are foul demons". The Queen said to him, "O George, my master, the governor Dadianus knoweth no God except Apollo: and now show me how the Son of God came into the world."

The blessed man George said, "Hearken unto me, O Queen Alexandra, and hearken unto David who says, 'Thou that sittest upon the cherubim show Thyself, lift up Thy strength and come to deliver us.' And again David saith, 'He shall come down like rain upon the mown grass', that is to say to the Virgin. Listen, O Queen, to Habakkuk the prophet, who said, 'O God, I heard the noise of Thee and I was afraid, and I gave attention to Thy words and was speechless;' now the Holy Spirit spake all these things".[1] The Queen said to him, "Master, why did the prophet fear when he heard the voice of God, and why was he speechless when he considered His works?" The blessed man said to her, "Listen, O Queen. The prophet was afraid because he knew that God would come down from heaven; and he was speechless because he knew that He would dwell with men". The Queen answered and said to him, "Verily thou speakest well,
[146] O perfect illuminator; I beseech thee to pray to God for me that He may drive away from me the snares of foul idols". The blessed George said to her, "Believe in the holy and consubstantial Trinity, and no blemish of idols shall in any wise come near to thee". The Queen said, "Master, I believe, but I am afraid of this sinful governor and evil beast, for in truth he devours the flesh of men and is more lawless than any other man living upon earth. And, O George, my master, keep this secret until I come to thee in the court of Christ the mighty King; leave me now to rest myself a little, O holy father, and God knows that I will cling fast to thee".

When the morning had come, the evil and lawless governor commanded them to bring the blessed man out to him from the palace into the temple of the city. And the governor sent to him, saying, "Haste thee and come forth to me and worship the gods that thou mayest receive great honours from the hands of all the governors; that they may give to thee a kingly sceptre; that my heart may be joyful in thee, O exceeding pleasant and beloved one; and that every one may see thee [sacrifice] before

[1] Habakkuk iii, 2.

we go in to sit at meat". The blessed man said to him, "Sit thee down with the other governors here until I have sacrificed to the gods, and I will return unto thee". And the herald cried out with a loud voice saying, "Gather together to-day, O all ye people, into the temple that ye may see George the mighty [147]
Galilean worship Apollo the great god". And straightway the whole city was gathered together, both men and women and they all marvelled greatly at the blessed George the migthy illuminator, and said to one another, "What has happened to the righteous man?" When the widow woman [whose son Saint George had healed] heard these things about the blessed George, she cried out among the whole multitude, saying, "O George, my master, the valiant soldier of Jesus Christ the King, my God, thou who hast wrought thousands of miracles and mighty deeds in this city; who hast raised the dead, given light to the blind, made the lame to walk, the dumb to speak, and the deaf to hear; who hast cleansed the lepers, and cast out devils,[1] and hast been an enlightener of the whole world; O George, my master, who didst make the dried up pieces of wood to bear fruit again; who didst come into my house when I was poor, and I became exceeding rich, and who when I was wandering turned me to God the true Almighty; wilt thou, after all these things which thou hast wrought in the name of Christ, worship Apollo the polluted, and put to shame the whole Christian people?" When Saint George heard her say these things he rejoiced at the firmness of her faith, and he smiled a holy smile at her, and said, "Put [148]
thy child down upon the ground," and she put him down. The saint answered and said to the child, "Christ my God says unto thee, 'Arise, come to Me and perform My words';" and straightway his ears heard and his legs received strength, and he came to Saint George. And Saint George said to him in presence of all the multitude, "Go into the temple of Apollo and say to Apollo, 'O idol, blind, deaf, senseless and foolish one, come forth, for George, the servant of God, called thee';" and the little child

1 B ΝΙΔΕΜΩΝ.

went into the temple and spake thus. And straightway the spirit which sojourned in the idol cried out, "O Jesus the Nazarene, Thou drawest every thing to Thee. Why hast Thou now raised up this little boy against me?" And straightway the idol leaped down from his pedestal and came to the righteous man George. And the saint George said to the idol, "I am not the God of the Christians". The demon said to the saint, "Bear with me a little, O master, and I will show thee every thing;" and Saint George said to him, "Speak". And the spirit said to him, "I am the God of the Hellenes and a demon of darkness, but of old time, master, I was an angel of God. Through my dis-
[149] obedience to God, He commanded, and heaven was shut against me, and I was cast out from it, and became a devil. And I was jealous of mankind, for God took them up to heaven and cast me down into the depths of the earth, and therefore I became the adversary of mankind and made them to forsake God and to worship idols that God might cast them down with us into the abyss." Saint George said to him, "O evil and wicked snarer, since thou didst choose darkness of thy own free will, why didst thou become an enemy of God's image"? The spirit said to him, "I swear by the seven heavens of heaven, and the circle of the sun and of the moon, and the orbit of the abyss, if power had been granted to me I would have led thee astray. And I go up to the gates of heaven, and I listen to the sentence of death which comes forth from the mouth of God, and I bring numbers of afflictions upon every soul of mankind; and I bring sleep upon men and women in church that they may not listen to the words of God and deliver themselves from their punishments." Saint George said to him, "O wretched one, thou hast laid hold upon me several times, but by the power of my Lord Jesus Christ thou didst find nothing of thyself in me; and now, O polluted one, receive the punishment which God shall bring upon thee for ever and ever." Then Saint George with his foot smote the earth
[150] which opened yawning down to hell, and he said to the spirit, "Go down into the abyss, thou and the idol in which thou sojournest, and give speech unto all the souls that thou hast led

astray from God:" and straightway he went down into the abyss before every one, and the earth closed over him.

Then the righteous man loosed his garments, and went into the temple, and made his way to the idol called Herakles, and said to him, "O wicked spirit who inhabitest this temple come forth from it, for I am George, and I have come against thee in wrath;" and straightway all the demons which dwelt in the idols disappeared. And Saint George loosed his shoe latchets and went against the idols upon their pedestals, and they fell down and became as dust, and he trampled upon them all with his feet. When the priests saw the destruction in the temple they rent their clothes, and went to the governors and showed them every thing that had happened. And they were filled with wrath and sent servants to bind Saint George, and they brought him to the governors with a whole multitude of people following after him, all crying out, "We are Christians, and we belong to the God of George." Then Dadianus the governor said to Saint George, "O most wicked of all Christians, didst thou not swear
to me last night, saying, 'I will worship Apollo'?" The righteous [151]
man said to him, "Go, O governor, and bring Apollo to me and I will worship him before thee." And again the blessed man said, "If thou wilt bring Herakles himself here I will worship him before thee". The governor said to him, "Where shall I find Apollo or Herakles, for according to what the priests have told me thou hast smashed Herakles to pieces and hast sent Apollo down into the abyss; and wouldst thou also send me thither alive, O George?" Saint George said to him, "O senseless one, since thou art persuaded that they were not able to help themselves, how could they deliver thee in the great day of the true Judge when every one shall receive according to what he hath done?" Then the governor was greatly ashamed, and rose up and went into the palace and said to the Queen, "O Queen Alexandra, I suffer much through this race of Christians, but sepecially through this magician George." The Queen said to him, "Have I not told thee, O pestilential flesh devourer, to let *this* race of Christians alone, for the King of heaven is their

God, and He is the God of heaven and earth and will humble thy pride straightway." The lawless governor said to her, "I think, O Queen Alexandra, that the magic of George, who came
[152] to thee, has entered into thee." And she said to him, "My Lord Jesus Christ has called me by the holy calling of George." When the lawless governor heard the name of Christ from her mouth, he was greatly enraged, and laid hold of her hair, and came forth to the governors: and he showed her all the sufferings which could be caused by the instruments of torture and brought her to the governors and told them everything she had said. Then the governors commanded to hang her up naked upon the wooden horse, but she held her peace, and her eyes looked up to heaven, and she said to Saint George, "O George, my master, pray for me, for I suffer greatly." The righteous man said to her, "Bear patiently for a little, O Queen, that thou mayest receive the incorruptible crown from the hands of my Lord Jesus Christ." The Queen said to him, "Master, what shalt I do, for I have not received Christian baptism?" The blessed man said to her, "Be of good cheer, for thou shall receive baptism in the fountain of thine own blood by the stroke of the sword;" and they straightway passed the sentence of death upon her, that her head was to be cut off by the sword. And when they took her out to take off her holy head, she cried out, saying, "Behold I have kept open the door of my palace [to Thee], O my Lord Jesus Christ, open to me the paradise of joy, and receive me to Thyself without shame." And when she had said these things they
[153] took off her holy head on the fifteenth day of Pharmûthi,[1] and she received her crown incorruptible for ever.

After these things the governors were gathered together to Saint George, and said to him, "Behold, O George, thou hast destroyed the Queen and hast gained an advantage over us." Magnentius the governor said to them, "Let us pass the sentence of death upon him lest he destroy us all." Then Dadianus the governor sat down and wrote the death sentence of the blessed

[1] I. e., April 2.

man George, saying "George of Melitene, the chief of the Galileans, hath set behind his back the decrees of the seventy governors of the whole world, the ministers of the victorious gods; we therefore command that his head be taken off with the sword; and know, O ye peoples, that we are guiltless of his blood;" and the seventy governors signed the sentence of death. And Saint George took his sentence of death in his holy hands, and came forth with gladness, rejoicing greatly. When he came out to the place where he was to consummate his martyrdom, he said to the soldiers, "Brethren, wait a little for me, that I may pray to my God for these seventy lawless governors, who, as ye know, have tortured me for seven years." Now the governors had left the saint and had prepared a feast, and were rejoicing at the death of the blessed man. Then the blessed man looked up to heaven and said, "O my Lord Jesus Christ, who didst make fire
come from heaven by the words of Thy servant Elijah the Prophet [154]
and devour the two captains of fifty and their hundred soldiers, send down to me, O my God, of that same fire that it may devour these seventy lawless governors." And while the words were yet in his mouth, fire came forth from heaven and devoured the seventy lawless governors who held their cups of wine untasted in their hands; and the fire also devoured the five thousand godless soldiers who served them. Now the soldiers who were with Saint George knew not of the matter until they had taken off his holy head. When the righteous man knew that the fire had devoured the impious ones, he bowed his knees, and prayed, saying, "O my Lord and God, the joy of my soul and spirit, the Father of my Lord Jesus Christ, hearken unto Thy servant George this day, and receive me to Thyself in Thy abundant joy. O my Lord, I see standing here a mighty multitude who think to take my body away with them when I shall soon have consummated my martyrdom. Thou knowest, O my Lord, that my body will not suffice for the whole world, but hear me, O Lord, at this present, and grant a favour to my name, that through Thee there may be salvation and help to all the world; so that Thou, O Jesus Christ our Lord, together with Thy Good Father, and

the Holy and Vivifying Spirit, mayest have the glory which is meet for Thee, for ever and ever, Amen." And when he had said 'Amen', the whole firmament was filled with the angels of the Highest, and our Lord Jesus Christ came to him seated upon
[155] the Cherubim and Seraphim, and the company of the Prophets and the Apostles, and the martyrs, and all the saints, and all the hosts of heaven were praising Him; and all the soldiers who were with the blessed man slept, and became as dead men. And the Lord said to the blessed George, "Hail, My George! Hail, beloved of Myself and of My angels! Hail, champion of the kingdom of heaven! Blessed art thou this day, O George My beloved, for I have made ready for thee seven crowns of glory in the hands of My Father, and He will place them upon thy head this day. Blessed art thou, O My beloved George, for I have prepared for thee a royal crown set with gold and pearls and I will put it on thy head with My own hands this day. Blessed art thou this day, O My beloved George, for there is prepared for thee a great and exalted throne beautifully set with exceeding fine gold and a true priceless stone, and they will seat thee upon it this day in the highest heavens by the Holy Ghost. Blessed art thou, O My beloved George, for the pearly gates of the tabernacles of light are open to thee, and thou shalt go into the presence of the Holy Trinity and none shall prevent thee. Blessed art thou, O My beloved George, the valiant one, for My Good Father has written thy name upon the chariot of the Holy Trinity, that whosoever shall say, "O God of George, help us,
[156] hear us," them thou shalt hear straightway. Blessed art thou, O My beloved George, for thou didst confess My name, and the Good Father, and the Holy Ghost, before the governors of the whole world, and I will confess thee in heaven where thou shalt be in great light. And I say unto thee, O My beloved, that inasmuch as among all mankind and in the whole world there was, for three years, no one able to confess My name, neither elder, nor deacon, nor a lay person, except thyself alone, and thou didst stand up before the seventy governors of the whole world, I swear by My right hand, O My beloved one ,that I will

establish a covenant with thee that when thou shalt bow thyself
upon thy spiritual face in heaven and shalt come with all thy
congregation to worship the holy Trinity, all the saints shall
know thee by reason of the honour which I will show thee, O
My beloved, and they all shall know that thou art George the
beloved of God, and shall adore thee according to the command
of My Good Father. And moreover, behold now My beloved,
I have joined thy name to Mine that it may be a haven of safety
throughout the whole world, that every man or woman who shall [157]
happen to be in danger by judgments, by executioners, by prisons,
by seas, by waters, or in harbours, or by travelling, by attacks,
by thieves, by wild beasts, by fire, by lions, by violent death, by
any necessity, by a multitude of deep afflictions, or in short by
any afflictions whatever that befall the children of men, and they
cry up to Me in thy name three times, saying, "O God of George,
help us," I will hear them quickly and will fulfil every thing that
they shall ask with their heart. The name of every one[1] who
shall build a martyrium in thy name, or who shall cause a book
of thy sufferings and thy contests to be placed in a church
for reading in thy name, will I write in the Book of Life, and
I will cause him to be in the same place with thee in my king-
dom for ever. Whosoever shall make a gift, or an offering of
first-fruits to the church in thy name, or who shall feed the poor
in thy name, or the widow on the day of thy glorious comme-
moration, to him will I give help in this world, and I will make
him to enjoy with thee the good things of My kingdom. Who-
soever shall clothe one naked person in thy name, him will I
clothe with the garments of heaven. Whosoever shall burn a
lamp in the church in thy name or a little incense, upon him
will I make My angels shine when he shall come to Me in joy.
Whosoever shall give thy name to his son in faith, his heart will
I comfort within him. Whosoever shall receive a stranger in thy [158]
name, his sins will I forgive him, and I will receive him into My
kingdom for ever. And I swear to thee by Myself, O George

[1] Read ⲟⲩⲟϩ ⲣⲱⲙⲓ ⲛⲓⲃⲉⲛ.

My beloved, as I have already said to thee, so I now say again to thee, that among those born of women there is none like unto John the Baptist, and that among the company of martyrs there shall be none like unto thee, neither among those who have been, nor among those who shall be. And now hasten, My beloved, and fulfil thy dispensation that I may take thee up with Me upon the chariot of the cherubim, and give thee as a gift to My Good Father and the Holy Spirit; and all the angels of heaven will rejoice with thee, for they are awaiting thee. As concerning thy body I will now cause an earthquake to take place that no man among these multitudes may take thy body away with him until thy servants come to carry it away. And behold, I have already taken thy mother, and thy two sisters, and thy bride, who was betrothed to thee, to My kingdom before thee that they might not see thy death in this world, but that they might see thee, and thy father, and thy dear [adopted] father, and the great glory which I will give thee in My kingdom in heaven; and behold, for thy sake, I have destroyed the lawless governors of the whole world. When thy blood has been poured out upon the ground, the service of idols shall cease, and men shall glorify My name throughout
[159] the whole world. I will cause thy kinsman to build a shrine for thee in thy city and to lay thy body in it with honour. And after a short time Satan will stir up a persecution against the churches, and the blood of thousands of martyrs throughout the whole world shall be shed. And when twenty-one years have gone by, the impious governor of that time shall take counsel to destroy thy holy shrine by reason of the mighty deeds which I will work by thee in thy holy shrine. And he will send a general with his soldiers to do this thing, but I will cause thee to destroy him by an exceeding violent death, even as thou hast destroyed these governors, and the persecution shall cease through thee. And I will send thee to destroy that impious governor, and I will seat another in his place according to the command of My Good Father. And he shall build for thee a splendid and beautiful shrine, and he shall glorify thy church; and the whole world shall serve me in freedom for ever. And I will build thee a multitude

of shrines throughout the whole world; I will make all the nations of the whole world to glorify thee; I will make thy name to fill the whole world; I will make a multitude of gifts to thy shrine; and I will make men to celebrate thy festival in the whole world and especially the day of thy commemoration, which is the day of the consummation of thy martyrdom. I will make all creatures upon earth to enjoy this day; and I will crown the fruits of the earth on the day in which thou art crowned; and on the day of the dedication to thee of the first-fruits of the earth, which is the seventh day of Athor,[1] thy name, O My [160]
beloved George, My valiant soldier, shall be exalted in heaven and glorious upon earth for ever and ever, Amen." And when the Lord had said these things to him, He filled him with power and joy, and the blessed man rejoiced greatly and exulted, saying, "I thank thee, O my Lord Jesus, that thou hast honoured me more than I deserve;" and the Lord made the sign of the cross over him, and disappeared from his sight. Then the holy man roused the soldiers, saying, "Come, my brethren, and perform that which has been commanded you:" and he straightway stretched out his neck and the soldiers took off his holy head, and there came forth from it blood and milk. And the Lord caused Michael to receive the blood and milk in his garment of light, and the Lord received his soul in to His own hands, and embraced it, and He[2] wrapped it in the purple of the aether and ascended into the heights with it. And the whole firmament was filled with the holy angels and the company of the saints, and they hymned it until the Lord gave it as a gift to His Good Father

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[1] I. e., November 3. According to the Coptic calendar this is the day on which St. George of Alexandria was martyred. Theodotus here seems to confuse George of Alexandria with George the Megalo-martyr. This mistake has also been made by Ludolf who calls this George ሊቀ ፡ ሰማዕት ፡ 'chief martyr.' Ludolf, *Hist. Aeth. Comment.* p. 397, November 8 and note *r*.

[2] According to Coptic tradition St. George is the only martyr who was esteemed worthy of being carried up to heaven by Christ. His task of carrying the souls of martyrs up to heaven was usually deputed to an archangel, as in the case of Eusebius whose soul was taken up to heaven by Raphael. See Hyvernat, *Les Actes des Martyres de L'Égypte*, p. 88.

and the Holy Spirit. And He put upon it a garment of light and an excellent diadem of gold set with precious stones, and
[161] there were seven crowns upon the diadem wreathed with the flowers of the tree of life, and the Lord wrote his name with the first-born for ever. And He caused the whole company of heaven and all the bands of the saints to seat him upon a throne and to celebrate a festival with him in the heavenly Jerusalem.

And after these things there were earthquakes and thunders and lightnings and violent rains, and all the people who were standing by and the soldiers fled into the city. But Pasikrates the servant of Saint George stood outside beside the body of his master and wept over him, and there was neither rain nor storm in the place where the body of the saint was, but the whole place was full of light. Then the two servants of Saint George who were in the city, came out to their fellow-servant who was outside weeping by the body of their master, and when they saw that they had taken off his head, they straightway cast themselves down upon him, and worshipped him, and wept; and Apa Pasikrates told them everything that the Lord had said to their master, and they were exceeding glad. And they joined his holy head to his blessed body, and the head clave to it as if it had never been cut off from it; and there was no mark of the sword stroke left on it. And his servants said to one another, "Verily God hath received our master unto Himself, and He will perform for him everything that He hath promised him." Then
[162] they took the holy body sprinkled with incense and carried it into the house which they had hired for the seven years, and there was no one in it except themselves, and they hid it there. And there was darkness and an earthquake, and the sea rose up over the city wishing to submerge it; and the faithful who had heard the words of the Lord when He spake with the blessed George, cried out, "O God of George, help us in this need;" and straightway the sea went down and the storm ceased, and the sun came forth. And on the morrow the servants of Saint George sought after the governors, and when they found that the Lord had destroyed them there was great joy throughout the whole world,

and they opened the doors of the churches again everywhere. Then the servants of Saint George bought exceeding fine napkins and very precious incense, and they carefully prepared the body of their lord for burial, and carried it secretly through the city, and laid it in a ship, and brought it to Diospolis together with the account of his sufferings. And they found that the relatives of Saint George had gone to their rest in God. Now there was there a man called Andrew, the brother of Saint George's mother, and he received the body of the saint into his house rejoicing greatly. And the whole city was gathered together and they built a shrine to him in Saint George's own house, and [16
they sent to Jerusalem and brought the Archbishop, Abba Theodosius, who consecrated it on the seventh day of the month Athor, and they laid his holy remains in it. And on this same day, that is to say, the seventh day of the month Athor, they celebrated the holy sacrifice of the holy body and glorious blood of our Lord Jesus Christ; and many signs and miracles took place in the holy shrine of Saint George. And Saint George came down from heaven according to the command of the Lord, and destroyed Euchios the general, and plucked out the eyes of Diocletian, and drove him forth from the palace, and set Constantine the emperor on the throne in his stead. And Constantine opened the churches throughout the whole world; he threw open the prison doors; he manifested forth the Cross; he confirmed the orthodox faith; he built the Church of the Resurrection of our Lord in Jerusalem and many churches throughout the whole world. And he went into the shrine of the Church of the Resurrection,[1] and prayed there, and he went into the shrine of Saint George with his mother Helena, and his sister Eudoxia, and Saint George appeared to him by night, and told him what he should do. And he built the holy shrine of Saint George in Diospolis, which formerly was small, and made it beautiful, and it is that in which [16
the many signs and mighty deeds which are written in other

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[1] The Church of the Resurrection was dedicated by Constantine A. D. 335 See Tillemont, Histoire des *Empereurs*, iv, 227.

books than this took place. And they glorified God and His holy martyr Saint George, who consummated his strife on the twenty-third of the month Pharmûthi at the ninth hour of the day of preparation, and all those who were martyred through Saint George, being twenty-eight thousand six hundred and eighty, and Alexandra the Queen, and they received the incorruptible crown through our Lord Jesus Christ, and they now delight themselves with Saint George in Jerusalem the city of all the saints.

And behold now, [my brethren] we have hitherto only made known to you concerning the sufferings and the honourworthy strife which Saint George the victorious warrior of our Lord Jesus Christ endured patiently; but let us now consider the exalted honours which he received in heaven through our Lord Jesus Christ. Hear then, O beloved, what I the feeble Theodotus, have seen with my own eyes and heard with my own ears.

It came to pass in the time of the God-loving emperor Theodosius of glorious memory that on the first day of his reign he saw a marvellous thing,[1] he saw Saint George come from heaven with great glory and the archangel [Michael] with him, and he seated the God-loving emperor Theodosius upon the
[185] throne of the Greeks, and his faith within him was strong in Saint George all the time [of his rule]. And when he had reigned twenty years he built a large church to the name of Saint George[2], and he gathered together all the Bishops to the consecration of the church of Saint George, and he sent for all the Bishops and even for my feeble self, a weak old man. And when we had consecrated the holy church in the name of God and of Saint George, the precentor (?) sang the Psalms in their proper order, and the emperor and his nobles and the whole

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[1] See Amélineau, *Contes et Romans d'Égypte*, ii pp. 152—166.

[2] I have not been able to find any mention of the building of a church to St. George by Theodosius; but Constantine built a church to him at Lydda and another at Constantinople. See *Acta Sanctorum* Apl. 23, p. iii, col. i, and Tillemont, *Mémoires*, v. p. 186.

city were with us. And after the emperor and the whole multitude had sat down, he commanded the martyrdom of Saint George to be read, for that day was the twenty-third ef Pharmûthi, and we listened breathlessly. But when the reader came to that place where God testified to Saint George, saying, "There is none like unto thee among all the martyrs, neither shall there be any like unto thee for ever," the subject puzzled me, and I said, "Since so many generals and eparchs and governors of this world have forsaken all the glory of this world, and their rank, and wealth, and have died for the name of our Lord Jesus Christ under the impious and lawless emperor Diocletian, hou
can this holy martyr be more exalted than they all? When we [168]
had celebrated the Holy Communion and the evening had come, we lighted a lamp for the emperor, and lay down to sleep, and neither the emperor nor any of the others did eat, but he slept with us in the holy church. Now it was the evening of the Lord's day, for the consecration of the church took place on the Sabbath day. And when the night had come and we had, as was meet, performed the office for the night, and had said, 'Amen', we sat down to speak of the mightiness of God, and the emperor came with us. And one of our fathers, a Bishop,[1] was taken up to heaven in a vision, and he saw most exalted mysteries the which it is not lawful for an earthly being to utter. He said, "I saw that I was standing before the throne of the Father, and I saw thousands of thousands, and myriads of myriads praising the holy Trinity, and coming in bands, and they worshipped God, and glorified Him, and blessed Him, and made their requests, and afterwards they stood in rows, and no earthly creature could describe the glory and the great honour which they had received from the Trinity. And I saw one coming forth from within the veil like unto a king wearing a diadem of gold with seven crowns upon it, and he was riding upon a white horse,[2] and he was many

[1] The Bishop appears to have been Theodotus himself. See page 329, line 8.

[2] In Brit. Mus. MS. Or. 718, fol 2b, there is a coloured picture of the martyr having overcome a scaly, winged dragon and riding upon a white horse.

times brighter than the sun, and was equipped with sword and armour and the apparel of a king; in short his kingly dignity
[167] was immeasurable. And when he came forth a mighty multitude followed him on this side and on that, and I saw all the saints bowing down before him, and when I looked I was speechless, and I wished to know who he was. And I looked on my right hand and I saw a monk standing having wings like an angel of God, and he wore a kingly crown and raiment the like of which there is not among the kingdoms of the world, and he had a golden staff in his right hand, and his face was full of joy, and great glory surrounded him. And I besought him, saying, 'My father, I beseech thee to show me who thou art that art in such honour as this.' And he embraced me and said to me, 'I am Paul[1] of Tamma, and well hast thou come, O shepherd of our true King, our Lord Jesus Christ;' and when he had said these things to me I rejoiced that I had found freedom of speech before him. And I said to him, 'O master, my holy father, inasmuch as thou hast deemed me worthy of thy holy salutation, I beseech thee to tell me who is this great king that has just come, to whom all this multitude has bowed the knee?' Then the blessed man's mouth broke into a spiritual smile and he said to me, 'Knowest thou not who this is?' And I said to him,
[168] 'O father, how should I know who this is since I have never seen him before?' He answered and said to me, 'I have been sent to thee to make thee certain of the things which thou didst ponder over in thy heart yesterday in the church concerning

[1] Paul of Tamma in the nome of Koeis, ⲠⲀⲨⲖⲈ ⲞⲨⲢⲈⲘⲦⲀⲘⲘⲀ ϨⲘ ⲠⲦⲀϢ ⲔⲞⲈⲒⲤ is mentioned in the narrative of a journey made by Paul and Ezekiel in the mountain of Meroeit. See Zoega, *Catalogus*, p. 368, line 22. On a stele published in the *Recueil des Travaux*, v. p. 63 Paul of Tamma, ⲠⲢⲈⲘⲆⲀⲘⲘⲀ, is invoked with the Persons of the Trinity and several of the Saints. Koeis has been identified with the Cynopolis of Strabo and the modern Arabic town called القيس el-Qis. See Champollion, *L'Égypte*, pp. 301—306; Quatremère, *Mémoires*, pp. 141, 515 and Renaudot, *Hist. Patriarch. Alexandrin.*, pp. 176, 184, 450, 452.

Saint George, the beloved of God, the chosen martyr exalted above all the saints according to the words of our Saviour. The works of every soul which comes forth from the body, whether of righteous men or whether of sinners, are manifested forth on the spiritual[1] tablet and the soul is in its presence always, and its deeds are written upon it. When it pleased my Lord Jesus Christ to take me, His servant, to my rest and to visit me, I came forth from the world, and He esteemed me worthy of His goodness, and He brought me into His city, and I saw this being whom thou hast seen. And he had on this royal diadem with seven crowns above it, and I looked upon it and read the writing which was written upon it, which said, 'I am George of Melitene, from Diospolis, who died three times for the name of our Lord Jesus Christ,' and I saw all the saints bowing their knees before him. Now I had endured many sufferings for the name of our Lord Jesus Christ and died four[2] times, and I said within myself, 'Behold, I am equal to him in honour,' and I refrained from bending the knee to him. And straightway, in a moment, He who knows the hearts of all men sent the Archangel [169]
Michael to me who said, 'O excellent Paul, why hast thou not taken part in the spiritual salutation according to the command of the Almighty?' and I told him what was in my heart. Then he took me immediately to the holy Apa Noub the confessor, who had been both a monk and a martyr, and he showed him the command of God. The holy confessor said to me, 'O Paul my holy father, go and perform the command of God, and say not, I have suffered like the mighty George, for thou, of thine own free will, [didst suffer] greatly; but that just man did for God's sake suffer by axes, by double edged hatchets, by saws, by nails, by fire, by two edged swords, and by the mouths of wild beasts. And I say unto thee, O my beloved one, that when

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[1] Theodotus means that the tablet existed in *form* only.

[2] Seven times. Amélineau, *Contes et Romans d'Égypte*, ii. p. 160. The monk Paul had a mania for committing suicide: which he is said to have done seven times

the attendant cometh and sayeth unto thee, 'The Lord calleth for thee, come,' is not thy going better than seventy years of a monk's life in his cell?' When I heard these things I changed my mind through the words of the archangel and the holy man, and I said, 'Forgive me'; and they rejoiced with me, and I went to the holy martyr of Christ and straightway made obeisance before him. [And the holy man said], 'O faithful shepherd of Christ, console thyself, for there is no one like unto thyself among the martyrs
[170] who are crowned [except] Saint George himself.' And while the holy man (Paul of Tamma) was talking with me, Saint George the soldier of Christ came up to me with his face beaming with rays of light, and he saluted me and filled me with joy and gladness, and said to me, 'When thou goest to thy city Ancyra, build thou a temple to me in it, that I may come and dwell with thee, for it will be one hundred and five months before thou shalt come to me in this holy city.' When he had said these things to me I rose up straightway from my vision." When the emperor and the twelve Bishops saw the radiant face of that Bishop they knew that he had seen a revelation, and they entreated him to tell them what he had seen. And he, as his mind came to him, told them all the vision he had seen, and they marvelled greatly, and glorified God and the holy martyr Saint George. And the emperor answered and said, "On the day when God seated me, unworthy though I be, upon the Roman throne, I saw with my sinful eyes, Saint George with glorious visage come from heaven holding a sceptre of gold in his right hand, and the archangel Michael was with him. And I saw a diadem of gold and seven crowns upon his head, and he shone a thousand times brighter than the sun, and he came to me filled with joy, and took hold of me, and seated me upon the imperial
[171] throne, and a number of the nobles of the army saw him face to face. And I saw him again in his holy church and he showed me things that would do good to my soul." Now when I (Theodotus) heard these things, I blessed my Lord Jesus and His holy martyrs. After these things that Bishop went to his city and built a beautiful church in the name of God and Saint

George, and consecrated it with his own hands before he came out of the body. Now that Bishop was one of the three hundred and eighteen Bishops that were gathered together in Nicea;[1] and he filled the office of Bishop for seventy-five years, and he died in God when he was one hundred and eighteen years old.

Behold now, O beloved brethren, we have told you these things of the great honours which God has vouchsafed to the valiant soldier of strength, the mighty athlete, Saint George, whose festival is celebrated this day throughout all earth and heaven, and of the remainder of his glory and of the mighty and exalted honour he holds in the heavenly Jerusalem, the city of Christ the King. And now O beloved, blessed of God, since we know of a truth that Saint George has drawn nigh to God in this manner and has obtained freedom to enter into the presence of the Holy Trinity at all times and to show favour to every one, let us make ourselves champions, through love, of our poor brethren and strangers; let us love one another, let us keep innocence, and it shall come to pass to all of us, O beloved, that Saint George will, through our Lord Jesus Christ, show favour to us, and have compassion upon us, and forgive us our sins, and bless [1 the gathering together of our people, small and great, old men and young men, and widows and virgins. And, finally, may He bless him that took the charge of preparing this book and of finishing it in true suffering through Jesus Christ our Lord, to whom be the glory meet for Him and His Good Father, and the Holy, and vivifying, and consubstantial Spirit, (who are) with Him, now and always and to eternity of all eternities, Amen.

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[1] Theodotus was not present at the Council of Nicea. See the list of the Bishops from the Province of Galatia in Labbé, *Sacrorum Conciliorum Collectio*, ii, col. 2.

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